

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 4.

HEALING AND THE SABBATH

by

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[BOOK 74-4]

REVISED 2021

WHO IS JESUS CHRIST?

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

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

HOW CAN I BE SAVED?**Salvation is available for all members of the human race.**

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

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

How do I become a Christian?

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

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

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

The results of Salvation

The results of this are unbelievably wonderful:

My sins are taken away (John 1:29),

I possess eternal life now (I John 5:11,12),

I become a new creature in Christ (2 Corinthians 5:17),

The Holy Spirit takes up His residence in my life (I Corinthians 6:19),

And I will never perish (John 10:28-30).

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

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

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

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

44 - CURE OF A LEPER

MATTHEW 8:1-4

1 When he was come down from the mountain, great multitudes followed him. **2** And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. **3** And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. **4** And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

KEY WORDS

Come down	Katabaino	Descend [Aorist Active Participle]
Mountain	Oros	Mountain
Great	Polus	Great
Multitudes	Ochlos	Multitude, Number of people
Follow	Akoloutheo	Follow [Aorist Active Indicative]
Behold	Idou	Behold
Came	Erchomai	Come [Aorist Active Participle]
Leper	Lepros	Leper
Worshipped	Proskuneo	Prostrate oneself, Worship [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord
Wilt	Thelo	Desire [Present Active Subjunctive]
Make	Dunamai	Have power [Present Middle Indicative]
Clean	Kathaizo	Purify, Make clean [Aorist Active Infinitive]
Put forth	Ekteino	Stretch forth [Aorist Active Participle]
Hand	Chier	Hand
Touched	Haptomai	Touch [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Wilt	Thelo	Desire [Present Active Indicative]
Clean	Kathaizo	Purify, Make clean [Aorist Passive Imperative]
Immediately	Eutheos	Immediately
Leprosy	Lepra	Leprosy
Clean	Kathaizo	Purify, Make clean [Aorist Passive Indicative]
Said	Lego	Say [Present Active Indicative]
See	Horao	Take heed [Present Active Imperative]
Tell	Epo	Tell [Aorist Active Subjunctive]
No man	Medeis	No one, not even one
Go thy way	Hupago	Depart [Present Active Imperative]
Shew	Deiknuo	Show [Aorist Active Imperative]
Priest	Hiereus	Priest
Offer	Prosphero	Bring to [Aorist Active Imperative]
Gift	Doron	Offering, Gift
Command	Prostasso	Command [Aorist Active Indicative]
Testimony	Marturion	Witness

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. **When he was come down from the mountain, great multitudes followed him.**

Jesus descended from the hillside where He had delivered the Sermon on the Mount. Jesus' teaching had attracted great attention, and the fame of it drew together great multitudes, who were convinced that He had come from God, and who were interested, but sadly their initial enthusiasm will not be maintained.

From this point onwards in Matthew there follows a succession of “miracles”, not less remarkable than His teaching was; miracles that confirmed beyond a doubt the impression made by His sermon that He was sent from God, and was freely able to exercise the Creator’s power. Some will see that indeed the Creator has become a creature, but the majority will “settle down” and find natural explanations that allow them to do nothing about the Lord’s claims upon their lives. We must do more than tremble or applaud! **James 2:19.**

Verse 2. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

In this passage the Greek moods clearly follow the story as follows, “Lord, if thou wilt [subjunctive maybe you will and maybe you will not], thou canst make [indicative-reality of his power] me clean [infinitive –purpose of removing the leprosy]. 3 And Jesus put forth His hand, and touched him, saying, I will [indicative – reality of the will of the Lord to cure the leper] ; be thou clean [imperative – a command for cleansing]. And immediately his leprosy was cleansed [indicative – reality of cleansing].”

The curse of leprosy is graphically expressed by an eyewitness on the island of Guadeloupe, in the West Indies, about 1730 which describes its progress. “Its commencement is imperceptible. There appear only some few white spots on the skin. At first they are attended with no pain or inconvenience, but no means whatever will remove them. The disease imperceptibly increases for many years. The spots become larger, and spread over the whole body. When the disease advances, the upper part of the nose swells, the nostrils become enlarged, and the nose itself grows soft. Tumours appear on the jaws; the eyebrows swell; the ears become thick; the points of the fingers, as also the feet and the toes, swell; the nails become scaly; the joints of the hands and feet separate and drop off. In the last stage of the disease the patient becomes a hideous spectacle, and falls to pieces.”

This leper showed great faith, and also an acknowledgment of his dependence on the will of Jesus, in order to be healed. As leprosy was regarded as an unclean and disgusting disease. To be “healed”, therefore, was expressed by being “cleansed” from it, and the results were very visible.

The leper knew that Jesus had the power to heal him. His doubt was about the Lord’s willingness to do so, perhaps a reflection on the leper’s perception of his own sinfulness. The Commentator Bruce has made the comment, “Men more easily believe in miraculous power than in miraculous love”, and we might add, few actually believe in forgiveness. That is the “good news” Jesus brings - full and gracious forgiveness.

The phrase, “And Jesus ...touched him”, would have shocked people. It was an offence to the Jews to “touch” a leprous person, and was regarded as making him who did it ceremonially impure as seen in **Leviticus 13:3**. To have any close proximity to a leper meant you had to isolate for seven days to be sure that you had not caught the disease by touching any contaminated surface.

The act of putting forth His hand and “touching” him, therefore, expressed the intention of Jesus to cure him, and was a pledge that he “was” in fact, already cured. **Hebrews 11:1-3**. It pictures dynamic faith.

Verse 4. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

The command, “see thou tell no man”, is to be understood as extending only to the time until he had made the proper representation to the priest. It was his duty to go to the priest immediately, **Leviticus 14:2**; not to delay by talking about it. It was his responsibility first to obey the laws of God, and make proper acknowledgments of thanks to God by offering the prescribed offerings.

The place where this cure was performed was in Galilee, a distance of 80 kilometres [50 miles] from Jerusalem; and it was this cured man’s duty to make haste to the house of the local Levitical priest and obtain his confirmation to the reality of the cure and then head to Jerusalem to make the sacrifices.

Moses gave particular directions by which the real leprosy was to be distinguished from other diseases in **Leviticus 13**. The leprous person, in order to avoid contagion, was isolated from general society. The inspection of the disease was committed to the priest.

In the very rare case of a person being healed the priest again had to examine the person before he could be restored to society as seen in **Leviticus 14**.

It was required, also, that the leprous person should bring an offering to the priest of two birds, cedar-wood, scarlet, and hyssop, one of which was slain and the other set free. In compliance with the procedure set out in **Leviticus 14** Jesus directed the man that he had healed to make the customary offering, and to obtain the testimony of the priest that he was healed.

It was necessary that he should have that confirmation before he could be received to the congregation or allowed to mingle with the people. Having this, he would be, of course, restored to the privileges of social and religious life, and the proof of the miracle, to the people, would be put beyond a doubt.

MARK 1:40-45

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. **41** And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. **42** And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. **43** And he straightly charged him, and forthwith sent him away; **44** And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. **45** But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

KEY WORDS

Came	Erchomai	Come [Present Middle Indicative]
Leper	Lepros	Leper
Beseeching	Parakaleo	Beseech, Entreat [Present Active Participle]
Kneeling down	Gonupeteo	Kneel down [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
If you will	Thelo	Desire [Present Active Subjunctive]
Make	Dunamai	Have power [Present Middle Indicative]
Clean	Kathaizo	Purify, Make clean [Aorist Active Infinitive]
Filled with compassion	Speiro	Sower, Received seed [Aorist Passive Participle]
Put forth	Ekteino	Stretch forth [Aorist Active Participle]
Hand	Chier	Hand
Touched	Haptomai	Touch [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Wilt	Thelo	Desire [Present Active Indicative]
Clean	Kathaizo	Purify, Make clean [Aorist Passive Imperative]
As soon as	Autos	Same
Spoken	Epo	Speak [Aorist Active Indicative]
Immediately	Eutheos	Immediately
Leprosy	Lepra	Leprosy
Departed	Aperchomai	Depart, Leave [Aorist Active Indicative]
Clean	Kathaizo	Purify, Make clean [Aorist Passive Indicative]
Straightly charged	Embrimaomai	Strongly tell [Aorist Middle Participle]
Forthwith	Eutheos	Immediately
Sent him away	Ekballo	Send away [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
See	Horao	Perceive, See [Present Active Imperative]
Say	Epo	Say, Tell [Aorist Active Subjunctive]
Any man	Medeis	Nobody
Go thy way	Hupago	Depart [Present Active Imperative]
Shew	Deiknuo	Show [Aorist Active Imperative]
Priest	Hiereus	Priest
Offer	Prosphero	Bring to [Aorist Active Imperative]

Cleansing	Katharismos	Cleansing
Command	Prostasso	Command [Aorist Active Indicative]
Testimony	Marturion	Witness
Went out	Eixerchomai	Depart [Aorist Active Participle]
Began	Archomai	Begin
Publish	Kerusso	Preach [Present Active Infinitive]
Much	Polus	Greatly
Blaze abroad	Diaphemizo	Spread abroad [Present Active Infinitive]
Matter	Logos	Word
Insomuch that	Hoste	So that
Could	Dunamai	Have power [Present Middle Infinitive]
No more	Meketi	No more
Openly	Phaneros	Publicly
Enter	Eiserchomai	Enter [Aorist Active Infinitive]
City	Polis	City
Was	Eimi	Keep on being [Imperfect Active Indicative]
Without	Exo	Outside
Desert	Eremos	Desert, Wilderness
Places	Topos	Place, Location
Came	Erchomai	Come [Imperfect Middle Indicative]
Every quarter	Pantachothern	All directions

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

After He was come down from the mountain in Galilee, where He had been preaching to the people, this man, full of leprosy and very probably deemed incurable came and beseeched Him; to cure him of his leprosy. He knelt down in token of submission, respect, and reverence, and to worship Him and said to Him, "if thou wilt thou canst make me clean". He recognizes that it is totally God's Amazing Grace he seeks.

Verse 41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

The phrase, "moved with compassion", is only found in Mark. At the sad sight in front of him Jesus, moved with compassion put forth His hand and touched him; though the leprosy was spread all over him, and there was no place clean, and touching him was forbidden by the Law. As the author of the Law, and the one who spoke to Moses, Jesus was entitled to do this.

He said unto him, "I will, be thou clean", and as soon as He had spoken immediately the leprosy departed from him, and he was cured from it. This seems to have been done not by touching him, but by the words spoken, which were accompanied with such power, as to effect the cure in an instant.

Verse 43. And he straitly charged him, and forthwith sent him away; 44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

It is noted that sometimes sin had been the cause of leprosy, as the cases of Miriam, Gehazi, and Uzziah show. It is said to come upon men and women for seven reasons. These seven "abominations" before the Lord are mentioned in **Proverbs 6:16-19**. They were said, by the Jewish writers of the time, to be the reasons for persons being stricken with leprosy:

"A proud look"; as appears from the instance of the daughters of Zion, **Isaiah 3:16**.

"A lying tongue"; as in the case of Miriam, who, with Aaron, spoke against Moses; upon which the cloud departed from the tabernacle, and Miriam became leprous, white as snow, [**Numbers 12:1**].

"And hands that shed innocent blood"; which is proved from Joab, on whose head the blood of Abner and Amasa returned; and on account of which a leper was not to fail from his house; [**1 Kings 2:31 cf. 2 Samuel 3:29**].

"An heart that deviseth wicked imaginations"; which was fulfilled in Uzziah, who sought to bring the high priesthood into contempt, and therefore was smitten with leprosy, which arose in his forehead, while he had the censer in his hands, and was contending with the priests; and he continued a leper to his death [**2 Chronicles 26:18**].

"Feet that be swift in running to mischief"; which was true of Gehazi, who ran after Naaman the Syrian, and took a gift of him which he should not; for which, the leprosy, Naaman was cured of, seized him, and cleaved unto him [**2 Kings 5:20**].

"A false witness that speaketh lies"; of this no instance is given.

"And him that soweth discord among brethren"; as Pharaoh between Abraham and Sarah; wherefore the Lord plagued Pharaoh, [**Genesis 12:17**] which the Jews understand of the plague of leprosy.

Jesus sent him away to the priest. It appears as if the man was unwilling to have gone from Him as the word signifies He cast him out; He drove him from Him; He obliged him to go without delay.

One of the best ways to spread a message is to tell people not to tell. It was certainly so in this case. Soon Jesus had to avoid cities and take Himself into desert places to avoid the crowds and even then people kept coming to Jesus.

LUKE 5:12-16

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

KEY WORDS

Came to pass	Ginomai	To come into being Aorist Middle Indicative]
Was	Eimi	Keep on being [Present Active Infinitive]
City	Polis	City
Man	Aner	Man
Full of	Pleres	Replete, Full of, Covered with
Leprosy	Lepra	Leprosy
Seeing	Eido	See [Aorist Active Participle]
Fell	Pipto	Fall down [Aorist Active Participle]
Face	Prosopon	Face
Besought	Deiomai	Beseech, Petition [Aorist Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord
Wilt	Thelo	Desire [Present Active Subjunctive]
Canst make	Dunamai	Have power [Present Middle Indicative]
Clean	Katharizo	Clean [Aorist Active Infinitive]

Put forth	Ekteino	Put forth, Stretch out [Aorist Active Participle]
Hand	Cheir	Hand
Touched	Haptomai	Touch [Aorist Middle Indicative]
Saying	Epo	Say [Present Active Participle]
I will	Thelo	Will, Desire [Present Active Indicative]
Clean	Katharizo	Clean
Immediately	Eutheos	Immediately, Straight away
Left him	Aperchomai	Leave [Aorist Active Indicative]
Charged	Paragello	Command [Aorist Active Indicative]
Told	Epo	Say to, Tell [[Aorist Active Infinitive]
No man	Medeis	No one
Go	Aperchomai	Go [Aorist Active Participle]
Show	Deiknuo	Show [Aorist Active Imperative]
Priest	Hiereus	Priest
Offer	Prosphero	Offer [Aorist Active Imperative]
Cleansing	Katharismos	Cleansing
According as	Kathos	According to
Commanded	Prostasso	Command [Aorist Active Indicative]
Testimony	Marturion	Witness, Testimony
So much the more	Mallon	Much more
Went fame abroad	Dierchomai+Logo	The word travelled [Imperfect Middle Indicative]
Great	Polus	Great
Multitudes	Ochlos	Multitude
Came together	Sunerchomai	Come together [Imperfect Middle Indicative]
Hear	Akouo	Hear [Present Active Infinitive]
Healed	Therapeuo	Heal [Present Passive Infinitive]
Infirmities	Astheneia	Malady, Sickness, Disease
Withdrew	Eimi+Hupochoreo	Keep on [Imperfect Active Indicative] plus Go aside [Present Active Participle]
Wilderness	Eremos	Wilderness, Desert
Prayed	Proseuchomai	Pray [Present Middle Participle]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 12. **And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.**

Here we again see Dr Luke, as both Mark and Matthew state, that this man was a leper. Evidently a bad case full of sores and far advanced as Luke the physician notes. The law in **Leviticus 13:12, 13** curiously treated advanced cases as less unclean than the earlier stages. *“And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; 13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean. 14 But when raw flesh appeareth in him, he shall be unclean.”*

In this passage also we note that the leper fell on his face which is added to the fact that he was on his knees in Mark and worshipped the Lord in Matthew. The fact that all three Synoptic Gospels give the same conversation clearly indicates that all versions relate to the same incident.

Verse 13. **And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.**

This repeats the account in Matthew and Mark with the cleansing of the leper being a direct witness to the healing priest role that the Messiah fulfilled on earth. He does everything in his First Advent to fully picture the ministry he will fulfil.

Verse 15. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed.

Here again we see his fame spreading. From the Greek it is the word for the news "travelling". We often say that word travels fast. It certainly did in this case. So much so that the multitude actively sought the Lord. We note that in the Greek the word to come is in the imperfect tense, which means that they kept on seeking, or arriving in the Lord's presence.

The more the crowds came as a result of the leper's story, the more Jesus turned away from them to the desert regions and prayed with the Father.

It is a picture of Jesus' sadness as He sees the fickle and temporary interest of the crowds, and it is drawn with vivid power.

The Lord sees what the disciples only see years later – that people's volition is being tested, and they will seek entertainment but not stay for salvation.

The wild enthusiasm of the crowds was running ahead of their comprehension of Christ and His mission and message, and when they see the message they will pull back from Him.

APPLICATION

Truth is self verifying and though people may not like it they can never forget it, and it will be the basis of their eternal judgment, for how will we escape if we neglect so great salvation? **Hebrews 2:3.**

The unbeliever needs to recognise that she/he has no claim on the Lord; that cleansing and salvation depends on His sovereign will, and so each must cast themselves at His feet with the feelings of the leper.

In His wonderful and matchless Grace, no one ever came to Jesus with this attitude who was not received and pardoned, as it is the will of God that none should perish. **2 Peter 3:9.** Who-so-ever wills may come! **Luke 6:47, John 11:26, 12:46, Acts 10:43, Romans 9:33, 10:11-13, 1 John 5:1, Revelation 22:17.**

We see that the miracles have a purpose to witness to Christ or later to the disciples.

Miracles stir up crowds but often their focus is on the miracle rather than the reason for it.

DOCTRINES

MIRACLES - PURPOSE

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

a) The Law and Prophets Group:- prepares for the coming of the Lord

i) At the Exodus through to the giving of the Law, miracles were performed by Moses, Aaron and later by Joshua.

ii) At the period when the great prophets Elijah and Elisha were teaching many miracles were performed.

b) The Lord and Church Group:- bears witness to His first coming

i) The miracles of the Lord.

ii) The miracles performed by the apostles.

c) The Future Miracle Group:- attest to His second coming

i) Beginning with the activities of the two witnesses of the Great Tribulation.

ii) The universal outburst of miracle activity at the establishment of the Millennial Kingdom, when the Lord rules over a restored earth.

2. Their purpose includes the following.

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

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

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

b) The Righteousness of God was illustrated in:-

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

c) The Justice of God was illustrated in:-

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

d) The Love of God was illustrated in:-

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

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

the great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

- i) his knowledge of where unseen shoals of fish were. (**Matthew 4:18-22, Mark 1:16-20, John 21:1-14**)
- ii) where the fish was with just enough money in its mouth to pay the required tax. (**Matthew 17:24-27**)
- iii) the knowledge about Nathaniel and the woman at the well at Sychar also shows his omniscience. (**John 1:45-51; 4:5-43**)

g) The Omnipresence of God was illustrated in:-

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

h) The Omnipotence of God was illustrated in:-

the raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

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

j) The Veracity of God was illustrated in:-

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

k) The Grace of God was illustrated in:-

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

MIRACLES OF CHRIST

MIRACLES OF CHRIST: CATEGORIES

1. Healing Miracles of Command

- a) Healing the sick from afar:-
 - i) Nobleman's son at Cana. **(John 4:46-54)**
 - ii) Centurion's servant. **(Matthew 8:5-13)**
- b) Healing the sick in person:-
 - i) Man with the withered arm. **(Matthew 12:9-13)**
 - ii) Man by the pool of Bethesda. **(John 5:1-15)**
 - iii) The ten lepers. **(Luke 17:11-19)**
 - iv) Two blind men between the two Jerichos. **(Luke 18:35-43)**

2. Healing Miracles of Touch

- a) Simple Touch:-
 - i) Peter's mother in law. **(Matthew 8:14-15)**
 - ii) A leper. **(Matthew 8:2-4)**
 - iii) Woman with a haemorrhage. **(Matthew 9:20-22)**
 - iv) Two blind men. **(Matthew 20:30-34)**
 - v) Crippled woman. **(Luke 13:10-13)**
 - vi) Dropsy case. **(Luke 14:1-6)**
 - vii) Malchus' ear. **(Luke 22:49-51)**
- b) Other Activity in the Touching:-
 - i) Blind man at Bethsaida. **(Mark 8:22-26)**
 - ii) Man born blind. **(John 9:1-41)**
 - iii) Deaf and dumb man. **(Matthew 15:29-31)**

3. Resuscitation Miracles

- a) By Command:-
 - i) Lazarus. **(John 11:1-46)**
- b) Touch and Command:-
 - i) Widow of Nain's son. **(Luke 7:11-17)**
 - ii) Jairus' daughter. **(Mark 5:21-43)**

4. Miracles where Faith was an Issue

- a) Command:-
 - i) Nobleman's son at Cana. **(John 4:46-54)**
 - ii) Centurion's servant. **(Luke 7:1-10)**
 - iii) Ten lepers. **(Luke 17:11-19)**
 - iv) Paralysed man. **(Mark 2:1-12)**
 - v) Man at pool of Bethesda. **(John 5:1-15)**
 - vi) Withered arm. **(Matthew 12:9-13)**

b) Touch:-

- i) Two blind men. **(Matthew 9:27-31)**
- ii) A leper. **(Mark 1:40-45)**
- iii) Woman with a haemorrhage. **(Luke 8:43-48)**

5. Miracles where Sin was an Issue.

- i) Paralysed man. **(Mark 2:1-12)**
- ii) Man by pool of Bethesda. **(John 5:1-15)**

6. Miracles associated with Parables or Teaching.

- i) Withered arm and lost sheep. **(Matthew 12:9-13)**
- ii) Man born blind and the good shepherd. **(John 9, John 10:1-16)**
- iii) Casting out of the demon from the dumb man. **(Luke 11:14)**
- iv) Unclean spirit who returns. **(Luke 11:14 cf. Luke 11:21-28)**
- v) Cursing of the fig tree and the teaching on faith. **(Mark 11:20-26)**

7. Miracles associated with the Sabbath Controversy.

- i) Healing of the man at Bethesda. (**John 5:1-15**)
- ii) Healing of the man with a withered arm. (**Mark 3:1-6**)
- iii) Crippled woman healed. (**Luke 13:10-21**)
- iv) Case of dropsy healed. (**Luke 14:1-6**)

MIRACLES: HEALING AND MIRACLES

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

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

3. Examples of healing by Jesus Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Sickness is permitted for a number of reasons.

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

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

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

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

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

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

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

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

CHURCH - WORSHIP AND PRAISE

1. The Hebrew word used in worship is "Shoko" - to bow down.
2. The Greek words are as follows:-
 - a) proskueo - prostrate yourself. **(1 Corinthians 14:5)**
 - b) sebomai - lack of arrogance. **(Matthew 15:9)**
 - c) sebazomai - stand in awe. **(Romans 1:25)**
 - d) eusebeo - act with devotion. **(Acts 17:23)**
3. Worship is the attitude of the believer when he approaches God in awe, fear and respect. **(1 Chronicles 29:20, Matthew 22:21, Romans 13:17)**
4. We should never be casual or flippant with God. **(John 13:13, Hebrew 10:19-21)**
5. Worship is an expression of bible doctrine that a believer has in him and is applying. All expression of doctrine is worship. **(Nehemiah 8:6-10, 9:3)**
6. We must worship the Lord in spirit, controlled by the Spirit, and in truth, reflecting doctrine accurately. **(John 4:23-24)**
7. It is therefore of critical importance that we worship in accordance with biblical doctrines. This is especially important in singing as because of pleasant music it is easy to forget or ignore the meaning of the words being sung.
8. People worshipped the Lord Jesus Christ. **(Matthew 2:11, 9:38)**
9. People who do not worship God will worship demons. **(Deuteronomy 8:19-20, 11:16, 30:17-20, Romans 1:25)**
10. All will eventually bow before Jesus Christ and acknowledge Him as Lord, either for blessing or before they are judged eternally. **(Isaiah 45:23, Romans 14:11, Philippians 2:10)**
11. In eternity there will be perfect worship as there will be perfect knowledge of doctrine. **(Revelation 4:8-11)**
12. Worship begins at salvation. **(Mark 5:1-10, 18-20)**
13. Worship expresses a believer's concentration on his Lord. **(Psalms 29, 66, 96, John 12:1-11)**
14. The song of worship. **(1 Chronicles 16:7-36)**
15. We worship through:-
 - a) Reading God's Word. **(Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13)**
 - b) Studying God's Word. **(2 Timothy 2:15, 3:15)**
 - c) Teaching God's Word. **(Acts 2:42, 6:7, 12:24, 18:28, 1 Timothy 4:6, 2 Timothy 1:13, 2:2)**
 - d) Preaching God's Word. **(2 Timothy 4:2)**
 - e) The sacrifice of our praise. **(Hebrews 13:15)**
 - f) The sacrifice of our good works. **(Hebrews 13:16)**
 - g) The sacrifice of our bodies. **(Romans 12:1)**
 - h) The sacrifice of our substance. **(Philippians 4:18)**
 - i) The receiving of His Son. **(John 1:11-12)**
 - j) The keeping of the Ordinances. **(1 Corinthians 11:2)**
 - k) Through the singing of Psalms, Hymns and Spiritual Songs. **(Ephesians 5:19, Colossians 3:16, James 5:13)**
 - l) Prayers, Intercessions, Supplications and Thanksgiving. **(Acts 2:42, Ephesians 6:18, Philippians 4:6, Colossians 4:2, 1 Thessalonians 5:17, 1 Timothy 2:1-2, 8)**

HARMONY

THE LEPER APPROACHES JESUS

When he was come down from the mountain, great multitudes followed him. It came to pass, when he was in a certain city, behold a man full of leprosy came to him: who seeing Jesus knelt and fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

THE HEALING OF THE LEPER AND HIS INSTRUCTION

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him to tell no man: See thou say nothing to any man: but go thy way and shew thyself to the priest, and offer the gift for thy cleansing, those things according as Moses commanded, for a testimony unto them.

THE LORD WITHDRAWS BECAUSE OF THE PUBLICITY AND CROWDS

But the leper went out, and began to publish it much, and to blaze abroad the matter, so much the more went there a fame abroad of him insomuch that Jesus could no more openly enter into the city. Great multitudes came to him from every quarter to hear, and to be healed by him of their infirmities. And he withdrew himself into the desert places, and prayed.

45. HEALING OF A PARALYTIC

MATTHEW 9:1-8

Matthew 9:1 And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

KEY WORDS

Entered in	Embaino	Enter in, Embark [Aorist Active Participle]
Ship	Ploion	Ship
Passed over	Diaperao	Go over, Pass over, Sail over [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
City	Polis	City
Behold	Idou	Lo, Behold
Brought	Prosphero	Bring to [Imperfect Active Indicative]
Sick of the palsy	Paralutikos	Who had the palsy from which we get the English word paralytic
Lying	Ballo	Thrown down [Perfect Passive Participle]
Bed	Kline	Bed, Table
Seeing	Eido	See [Aorist Active Participle]
Faith	Pistis	Faith
Said	Epo	Say [Aorist Active Indicative]
Son	Teknon	Child, Son
Be of good cheer	Thareso	Have courage [Present Active Imperative]
Sins	Harmartia	Sins
Forgiven	Apheimi	Remit, Lay aside [Present Passive Indicative] Receive remission
Scribes	Grammateus	Scribe, Town Clerk

Said	Epo	Say [Aorist Active Indicative]
Blasphemeth	Blasphemeo	Blaspheme, Defame, Speak evil of [Present Active Indicative]
Knowing	Eido	Perceive [Aorist Active Participle]
Thoughts	Enthumesis	Thought
Said	Epo	Say [Aorist Active Indicative]
Think	Ethumeomai	Think, Ponder [Present Middle Indicative]
Evil	Poneros	Evil
Heart	Kardia	Heart
Easier	Eukopoteros	Easier, Less difficult
Say	Epo	Say [Present Active Indicative]
Sins	Harmartia	Sins
Forgiven	Apheimi	Remit, Forgive, Lay aside [Present Passive Indicative]
Say	Epo	Say [Aorist Active Infinitive]
Arise	Egeiro	Arise, Get up, Stand [Present Active Imperative]
Walk	Peripateo	Walk around [Present Active Imperative]
Ye may know	Eido	Perceive [Perfect Active Subjunctive]
Son	Uihos	Son
Man	Anthropos	Man
Hath	Echo	Have and to hold [Present Active Indicative]
Power	Exousia	Authority
Earth	Ge	Earth
Forgive	Apheimi	Remit, Forgive, Lay aside [Present Active Infinitive]
Sins	Harmartia	Sins
Saith	Lego	Say [Present Active Indicative]
Sick of the palsy	Paralutikos	Who had the palsy
Arise	Egeiro	Arise, Get up, Stand [Aorist Passive Imperative Participle]
Bed	Kline	Bed
Go	Hupago	Depart [Aorist Active Imperative]
House	Oikos	House, Home
Arose	Egeiro	Arise, Get up, Stand [Aorist Passive Participle]
Departed	Aperchomai	Depart, Go [Aorist Active Indicative]
Multitude	Ochlos	Multitude
Saw	Eido	See [Aorist Active Participle]
Marvelled	Thaumazo	Have in admiration [Aorist Passive Indicative]
Glorified	Doxazo	Glorify [Aorist Active Indicative]
God	Theos	God
Given	Didomi	Give [Aorist Active Participle]
Power	Exousia	Authority
Men	Anthropos	Man

PERFECT TENSE VERBS

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 three cases, Matthew 8:6, **Matthew 9:2**, and Mark 7:30, where 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 [Rhpto] 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. [See this group under the category - “Others”.]

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

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

Jesus now enters into a ship and crosses the sea of Tiberias again and comes to His own city. The city in question is neither Bethlehem where He was born, nor Nazareth where He was raised as a child, but Capernaum where He now based himself. This is clear from **Mark 2:1**.

The days of Jesus were days like our own in the Roman Empire, where people had to be prepared to move cities and re-establish themselves in business and living situation after major disruptions to their life by war, famine or economic changes. Jesus had been at Capernaum for some time clearly before He began His evangelical work amongst His people.

Here he dwelt and paid tribute as an inhabitant, or citizen of the place. He was only entitled to do this by dwelling there twelve months, according to the Jewish custom which says, "how long shall a man be in a city ere he is as the men of the city? It is answered, "twelve months"; but if he purchases a dwelling house, he is as the men of the city immediately".

The fact that He had lived and worked and worshipped amongst them so long was the reason for His harsh words over this town later. They had witnessed much and yet believed little, but all they had seen would be evidence against them at the Last Judgment of unsaved men and women, for they had seen great light and turned away from it. Thus a man was not reckoned "as the children of the city", or as one of the citizens, in less than twelve months, but the Sanhedrin said he may be accounted, "as one of the inhabitants" of the city, if he stays there thirty days.

One or other of these Christ had done, which made Capernaum to be His, and He to be either an inhabitant, or a citizen of it. Had they moved to this town after the death of Joseph? Had Jesus moved the family to follow work, as there was much great building in the vicinity? Were the mother of the Lord and his brothers and sisters there also? **Matthew 12:47-49**. Great questions, but we will have to wait to discover answers in heaven, so we don't waste words now on these things.

Verse 2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

We note from Mark that four men brought this sick man to the Lord. He was so weakened by the disease, his nerves so weak, and his limbs shaking so much that he was not able to walk himself, or even to be carried by others in any other way than this. The perfect tense of the verb to describe his "lying" on his bed, indicates that the condition was fatally advancing and once he was laid on his bed, he was unable to move, except with help. The disease described as "palsy" covered a range of paralysis conditions, caused by heart disease, as well as neurological disorders like MS. With poor hygiene, poor diet, and cold and damp conditions the diseases covered by the term "palsy" were epidemic.

Jesus sees the faith and the love of the bearers of the sick man. They love and care for their friend. His friends, who brought him to Jesus to be healed, had sweated through the streets, and may have come a considerable distance carrying him on this litter, even though he was an "incurable" case. This is love and faith in action by these men, and whatever the man's "sin", his friends love him still.

Jesus compassionately calls the sick man "son". He encourages the sick man by this term of endearment, and helps him to see that even though he has felt anything like a valued "son" of his house, he remains God's child, even though paralyzed.

The sick man is most likely in a depressed state because of his illness; indeed it is the depressive effect of these neurological diseases that debilitates even more in the early stages than the disease itself, and can even contribute to the disease advancing faster in some cases.

Jesus further encourages him telling him to gain confidence, things are going to get better. The man then heard that his sins were forgiven him. It appeared that the Lord saw what the problem was as, other than the palsy, the man was wracked with regret and worry about his past sins as he drew nearer to death.

This was a wonderful example of the grace of Christ bestowing a blessing at a critical point in a helpless man's life where his whole existence was almost meaningless, but where the love of his friends showed that he had been a great friend himself before the disease destroyed his life. He needed to know the truth of God's "good news" that sin is forgiven and the power of death is defeated.

The psalmist had sung of this, but the reality of it was being unfolded before them all right now in the person and work of Jesus the Messiah. **Psalm 68:19-20, 103:10-18, 116:12-17**. Notice the psalmist refers to himself as "son" also, and the Lord's echo of this refers the man back to the scriptures for on-going encouragement. **Colossians 1:12-14, Ephesians 1:3-14**.

Jesus uses a term for forgiven that Matthew translates into the present passive in the Greek. This means that we could translate it, "Your sins keep on being forgiven" (by God – passive voice – you receive the action of the verb continually).

This statement was a shocking one to hear in a Jewish context, for only a priest could say something like this, but only after the sacrifice had been offered in the Temple, and he would have to use the equivalent to the Greek Aorist tense – "have been forgiven" at this point in time.

Only God can say that sin is forgiven and will keep on being forgiven to the son of God! Only God can say, "Stop worrying about sin, God has solved the sin and death problem for you". **Psalm 32:1-2, Romans 4:4-6-16, 5:1-11**. This is the announcement of the best "good news" in the history of mankind, and the faith and love of the four friends has meant they hear it first!

Verse 3. And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

As always the religious leaders of the day are highly critical of the Lord because He is challenging every aspect of their philosophy and life practise of their faith. They are fakes in their faith, and they are destructive of genuine faith in their teaching. It is war between these men and Jesus and He does not make it easy for them.

They do not see the great gracious blessing bestowed on this helpless man and rejoice with him in his new found confidence, but in their pride and arrogance respond violently in their minds to Him and accuse the Lord Jesus Christ of blasphemy.

The word "blaspheme" originally meant to speak evil of anyone; to injure by words; to blame unjustly. When applied to God, it means to ascribe to Him acts and attributes which He does not possess. It is to speak of God as if he is the devil that is true blasphemy, and that is the accusation here. Jesus has acted in such a way, and said things that they cannot allow, for only God forgives sins.

It also means to say or do anything by which God's holy name is insulted, or which conveys an "impression" unfavourable towards God. It can also mean to attempt to do, or say a thing, which belongs to Him alone, or which He only can do. Now note these definitions, for the Lord is challenging His hearers; He is either God or He is evil, and He asks to be judged by His works, in exactly the same way he has challenged the people to judge the men who criticize him. **Matthew 7:13-23**.

It is this latter area of which the scribes were charging Christ. They charged Him, with saying a thing in his own name, or attempting to do a thing, which properly belonged to God. Jesus was thus assuming the place of God, and doing Him injury, as the scribes supposed. They reasoned that only God could do this, and they were absolutely correct. The thing that they did not have right was that they did not recognise the Lord Jesus Christ as God. This is his point and it will be the Resurrection itself which settles this issue for the disciples and followers also, for this concept was "too hard" for most to grasp at this point, and it will only be later that they all see it. **Genesis 18:4, John 6:59-69**.

This charge will be the one levelled against the disciples later. **Acts 6:11-15**. The Lord's counter charge is that they are doing the work of the devil himself and "working/thinking evil" by their words. **John 8:41-47**. They think evil of Him, and He does good in their clear sight, and He does a miracle that only God could do. The messianic healing of this paralyzed man will challenge their thoughts.

By this action the Lord Jesus Christ affirmed His claim that He was divine; and as He proved this by working a miracle expressly to confirm the claim, it follows that He is divine, or equal with the Father, and so He can forgive sin, and He will do even more, He will remove the stain of sin from mankind.

Hebrews 4:12-16. *“12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”*

Verse 5. **For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7 And he arose, and departed to his house.**

Here the Lord Jesus Christ gives them two choices; either forgiving sins or making a hopelessly and fatally diseased man walk. The first involves Divine authority, the second Divine power. Neither can be done other than by God. One is as easy as the other if it is God you are speaking to; and to be able to do the one, involves the right and the power to do the other. This was a great piece of rabbinic reasoning, for He asks them to answer in terms of their theology, what is the easier to do? **Isaiah 35:3-6, 10.**

The purpose of this miracle is now directly explained by the Lord to them all. It was that they would all that very day have full proof of who He was and where He came from. The purpose was that they might see that He had the power to forgive sin, and so He would perform an act which all must understand requires the power of God. **Isaiah 43:25-26.** Jesus does forgive sins and He does so fully and finally. **2 Corinthians 5:20-21, Ephesians 4:30-32, Colossians 3:12-17.**

The fact that the paralytic man could take up his bed and go to his own house would prove that a miracle was performed. He was healed by a word; it was done instantaneously; it was done in the most public manner.

This man, just before perfectly helpless, could now take up and carry his own bed or couch, proved that a divine “power” had been exerted; and that fact proved that He who had performed the miracle must also have the “power” and the “authority” to forgive sin. There was no recovery time to build strength back into limbs long unused to carrying weight. No twelve weeks of physiotherapy was required; he just gets up and picks up his stretcher and walks.

It should be noted that the bed in the ancient east consisted more like the Australians would call a swag. It consisted of a mattress and a blanket spread on the floor. Such a bed is obviously a portable one; it is easy to take it up, fold it together, and carry it from place to place, as one may require.

It is not light however, and this man, paralyzed a second before is given supernaturally provided strength and coordination and is able to fold and roll up his bed and belongings and walk away through the amazed crowd! The apostles will perform a similar miracle in the power that Jesus leaves for his followers. **Acts 3:1-21, 5:31.**

Verse 8. **But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.**

Unlike the scribes the general populace in the area saw the miracle of this paralyzed and depressed man being transformed into a healed and confident man walking in their midst carrying his bed. Their response is contrasted to the theologians; the ordinary people see the truth immediately, and glorified God for such a miracle. It is noted that marvelled in this verse is in the passive voice meaning that they received great joy from seeing the miracle, and as a result they, active voice, glorified God in worship. **Philippians 4:4-13, 1 Thessalonians 5:11-24.**

It is however not clear whether they accepted Jesus Christ as the God-Man – their Messiah – and the sad truth emerges over time, they do not, and over time their enthusiasm grows cold and they find other interests. The word “men” is in the plural and indicates that they saw Jesus Christ as a particularly blessed man but not necessarily as the God-Man, the Messiah but were impressed by the power illustrated. These things are so startling, and so unique that the people are stunned.

We mustn't be too critical of them, for they expected one form of Messiah and they get another, and the works that Jesus did had never been done before, except by the most powerful and accredited prophets, Moses and Elijah/Elisha. This was a life changing revelation, and most did not expect ever to see this in their life time, but having seen it they must respond. It is our response that determines our eternal destiny! **John 3:15-36.** This is the key fact that we must see again and again – it is our choices that matter eternally.

MARK 2:1-12

Mark 2:1 And again he entered into Capernaum after some days; and it was noised that he was in the house. **2** And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. **3** And they come unto him, bringing one sick of the palsy, which was borne of four. **4** And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. **5** When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. **6** But there was certain of the scribes sitting there, and reasoning in their hearts, **7** Why doth this man thus speak blasphemies? who can forgive sins but God only? **8** And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? **9** Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? **10** But that **ye may know** that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) **11** I say unto thee, Arise, and take up thy bed, and go thy way into thine house. **12** And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

KEY WORDS

Again	Palin	Again
Entered	Eiserchomai	Enter in [Aorist Active Participle]
After	Dia	After
Days	Hemera	Day
Noised	Akouo	Reported [Aorist Passive Indicative]
Was	Eimi	Keep on being [Present Active Indicative]
House	Oikos	House, Home
Straightway	Eutheos	Immediately
Many	Polus	Many
Gathered together	Sunago	Assemble [Aorist Passive Indicative]
No room to receive	Meketi Choreo	Not any more Contain or Come [Present Active Infinitive]
Not as much as	Mede	Neither
About	Pros	Face to face
Door	Thera	Door
Preached	Laleo	Speak, Preach, Talk [Imperfect Active Indicative]
Word	Logos	Word
Unto them	Autos	Them
Came	Erchomai	Come [Present Middle Indicative]
Bearing	Phero	Carry [Present Active Participle]
One sick of the palsy	Paralutikos	Paralytic,
Borne	Airo	Lift up [Present Passive Participle]
Four	Tessares	Four
Could not	Dunamai me	To not have the power to [Present Middle Participle]
Come nigh	Proseggizo	Approach near, Come nigh [Aorist Active Infinitive]
Press	Ochlos	Multitude
Uncovered	Apostegazo	Unroof, Uncover [Aorist Active Indicative]
Roof	Stege	Roof
Was	Eimi	Kept on being [Imperfect Active Indicative]

Had broken it up	Exorusso	To break up [Aorist Active Participle]
Let him down	Chalao	To let down [Present Active Indicative]
Bed	Krabbatos	Mattress
Lay	Katakeimai	Lie [Imperfect Passive Indicative]
Saw	Eido	See [Aorist Active Participle]
Faith	Pistis	Faith
Said	Lego	Say [Present Active Indicative]
Son	Teknon	Son
Sins	Hamartia	Sins
Forgiven	Apheimi	Forgive, Remit [Present Passive Indicative]
Were	Eimi	Kept on being [Imperfect Active Indicative]
Scribes	Grammateus	Scribes
Sitting	Kathemai	Sit [Present Middle Participle]
Reasoning	Diologizomai	Consider, Reason, Dispute, Think [Present Middle Participle]
Hearts	Kardia	Heart
Speak	Laleo	Say [Present Active Indicative]
BlaspHEME	Blasphemia	BlaspHEME [Present Active Indicative]
Can	Dunamai	Power [Present Middle Indicative]
Forgive	Apheimi	Forgive, Remit [Present Active Infinitive]
Sins	Hamartia	Sins
God	Theos	God
Immediately	Eutheos	As soon as, Immediately
Perceived	Epiginosko	Fully aware, Perceive [Aorist Active Participle]
Spirit	Pneuma	Spirit
Reasoned	Diologizomai	Consider, Reason, Dispute, Think [Present Middle Indicative]
Themselves	Heautou	Themselves
Said	Epo	Say [Present Active Indicative]
Reason	Diologizomai	Consider, Reason, Dispute, Think [Present Middle Indicative]
These things	Tauta	These things
Hearts	Kardia	Heart
Easier	Eukopoteros	Easier
Say	Epo	Say [Present Active Indicative]
The sick of the palsy	Paralutikos	Paralytic,
Sins	Hamartia	Sins
Forgiven	Apheimi	Forgive, Remit [Present Passive Indicative]
Say	Epo	Say [Aorist Active Infinitive]
Arise	Egeiro	Stand up, Arise [Present Active Imperative]
Take up	Airo	Take up, Carry [Aorist Active Imperative]
Bed	Krabbatos	Mattress
Walk	Peripateo	Walk around [Present Active Imperative]
Ye may Know	Eido	Perceive, Understand [Perfect Active Subjunctive]
Son	Uihos	Son
Man	Anthropos	Man
Has Power	Exousia	Authority [Present Active Indicative]
Earth	Ge	Earth
Forgive	Apheimi	Forgive, Remit [Present Active Infinitive]
Sins	Hamartia	Sins
Say	Lego	Say [Present Active Indicative]
The sick of the palsy	Paralutikos	Paralytic,
Say	Lego	Say [Present Active Indicative]
Arise	Egeiro	Arise [Present Active Imperative]
Take up	Airo	Lift up [Aorist Active Imperative]
Go thy way	Hupago	Depart [Present Active Imperative]
House	Oikos	House, Home
Arose	Egeiro	Arise [Aorist Passive Indicative]
Took up	Airo	Lift up [Aorist Active Participle]
Went forth	Exerchomai	Depart [Aorist Active Indicative]
Amazed	Existemi	Wonder, Amaze [Present Middle Infinitive]
Glorified	Doxazo	Glorify [Present Active Infinitive]
Said	Lego	Say [Present Active Participle]
Never	Oudeis	Never
Saw	Eido	Perceive, See [Aorist Active Indicative]

On this fashion

Houto

In this manner

PERFECT TENSE VERB

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

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

Verse 1. And again he entered into Capernaum after some days; and it was noised that he was in the house.

Jesus has now arrived back to Capernaum after the first tour of Galilee. Jesus is back in the city which is now the headquarters for the work in the Galilee. The phrase “after some days”, means days coming in between the departure and return. People spread the rumour, “He is at home, He is indoors”. He is in the home of Peter, now the home of Jesus. This is another picture directly from Peter’s discourse.

Verse 2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four.

One of Mark’s common phrases is “straightway”, and he uses it to emphasize the dynamic movement, and the purposive actions of the Lord. So many came that there was no room in the house, not even at the door to the house. This is another detail recorded by Mark as seen through Peter’s eyes. This house door apparently opened into the street, not into a courtyard, as in the larger houses. The house was packed inside and there was a crowd of people outside filling the street.

Jesus preached the word unto them in the house - that is indoors, but in the hearing, of the multitude that pressed around outside also. The word translated “preach”, is in the imperfect tense, which means He kept on sharing the Word with the people. Everyone concentrated on hearing what He had to say, in the house, and on the street.

It again is Mark who mentions that four friends bore the bed on which the paralyzed man lay. So weak and enfeebled was he by his disease, that he could not walk, he had to be carried to the Lord, There are various types of palsy or paralysis, with the person in question appearing to have a very bad case of the disease. This man is unable to help himself, but the faith, love and care of his friend’s works to assist him. These friends will do anything to bring their friend to the Lord for healing.

Verse 4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

The group of four accompanying the sick man arrive at the house, and could not approach the Lord because of the multitude in the house and crowding the access to the front of the house. They were resourceful men and looking at the situation decided to gain access from/through the flat roof.

Vincent describes the structure of such a roof as follows. “A composition of mortar, tar, ashes and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs cropping it”.

The typical roof was made of solid beams, with brush spread between them crossways, and the wet mix of mud, ash and sand spread over the brush, so repair to a roof was easy, with all materials readily available. In the Greek we are told that they “unroofed the roof”. It is the only instance of this verb in the New Testament. They climbed up a stairway on the outside, or used a ladder, to the flat mud baked roof and dug out or broke up the roof.

It is not clear where Jesus was during this “excavation/demolition” work, either downstairs, or upstairs, or in the quadrangle/atrium, if the house had one. What was Peter doing as men took apart his roof? It is a very funny scene, with a group on the roof taking it apart while people below are hearing the Lord speak. Dust and bits of the cement like substance holding the roof together would be falling on those below as the men remove several beams to let their friend down.

Having unroofed the roof they now lower the bed to right where the Lord is. The verb used for lowering means to lower from a higher place as from a boat. Probably the four men had a rope fastened to each corner of the pallet or poor man’s bed so that this could be done. This is not as easy as it may sound, for it is easy to upset such a bed and tip the person out. These friends were careful and strong enough to do this without hurting their friend or the people below. Great care is being taken here, and considerable strength and coordination is required, and more will be required to repair the roof later.

Verse 5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Jesus was very impressed by the faith of the four men, and probably of the man himself. There is no reason for excluding his faith, as some commentators do, concentrating only on his friends. They all had confidence in the power and willingness of Jesus to heal this desperate case.

They have not let anything stop them getting to the Lord. It is this passionate desire to meet Jesus that He will always meet with acceptance and forgiveness. **Psalms 32:1-5, 90:3-9, 103:1-17.**

The astonishing thing, both to the paralytic, the crowd, and to the four friends, is that Jesus forgave his sins instead of healing him, and yet healing is the result of forgiveness. The sins, whatever they were, had probably caused the paralysis, but a veil is drawn over them, for it is none of our business.

The Lord protects the privacy of this man, and the love his friends have for him speaks volumes about this man’s character, whatever his sinfulness in the past.

Verse 6. But there was certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

Sitting there were Jewish theologians who, as Luke tells us, “were come out of every village of Galilee, and Judea, and Jerusalem”. They had come to make their observations of the Lord as sceptics and antagonists, though as yet their bitter and murderous attitudes towards Him had not been seen outwardly by others. These men are watching for occasion to criticize, rather than seeking any touch from the Lord. They want evidence to convict, not power to transform. It is a truism, that we get what we look for and nothing else!

These scribes were there to cause trouble, to pick flaws in the teaching and conduct of Jesus. His popularity and power had aroused their jealousy. There is no evidence that they spoke aloud, the murmur was in their hearts, “within themselves”. It was not necessary for them to speak aloud, for their looks gave them away, and Jesus knew their thoughts and perceived their reasoning. He knew the heart of men, just as He knew the needs of the paralyzed man. **John 2:25-26.**

The scribes said that it was blasphemy for Jesus to assume the divine prerogative of forgiving sins. Their logic was correct. [See **Isaiah 43:25, Micah 7:18, Exodus 34:6-7.**] The only flaw in it was the possibility that Jesus held a peculiar relationship to God which justified His claim – that He was indeed God become man. So the two forces clash here as now today on the fact of the deity of Christ Jesus. As Messiah He is Son of God – and so He has the power to forgive sins. **Psalms 130:1-8, Daniel 9:9, Micah 7:18-19.**

Jesus knowing full well that He had exercised the prerogative of God in forgiving the man’s sins, then proceeds to justify His claim by healing the man. If He is God, then He can forgive and heal, but if He is just a man he can do nothing but talk blasphemy in such a case as this. The evidence will be openly available for them all and it will divide them all eternally – for He is their King, and He is either their Saviour and Lord or their Judge. **Matthew 10:34, Revelation 20:11-15.**

Verse 8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Instantly Jesus recognized it in His own spirit, feeling the hostile evil atmosphere in the house. The debate in these men's hearts was written on their faces. No sound had come, from them but their evil feelings did communicate. **Psalm 139:1-4, Proverbs 15:26, 24:9, Isaiah 55:6-7.**

Jesus asked the scribes why they thought these evil things against Him. Obviously the scribes were not going to give anything away, and so were sullenly silent and accusing, so He proceeded to demonstrate His deity by healing a hopeless case of paralysis in a very dramatic way. They will later ask for a miracle, but here they receive one that proves forever who Jesus is – and they stand condemned forever for their evil unbelief. **Hebrews 3:12-13.** This remains the only eternally significant question – what do you think about Jesus, who is He?

Verse 9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

This very rabbinic question was put to the evil and sullenly silent men by Jesus, in order to have them test and prove His deity, and clear Himself from the charge of blasphemy. He now demonstrates that He could cure the sick of the palsy by speaking, as well as having the power to forgive the paralytic from his sins.

He therefore asks them, "Which was easiest to say, thy sins be forgiven thee, or to say arise, and take up thy bed, and walk?" The answer is that both of them were easy to say, but impossible to achieve in results, without the power and authority of the Creator God. They were both instances of divine power, and proofs of deity; and only He that could do the one, could do the other. **Daniel 7:13-14.**

The one was as easy to be performed, by a divine person, as the other, and each was equally impossible for man to perform as mere man. Jesus is saying to them, "Is it easier to command away disease than to bid away sin? If, then, I do the one which you can see, know this, that I have done the other, which you cannot see."

Verse 10. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

In reply the scribes could have said either of the alternatives was equally futile, but they have learned that to answer Him is to play into His hands and be proved fools. Jesus could in reply say either with equal effectiveness. The perfect tense in verse 10 reminds us that knowledge is not a neutral thing – its results go on forever in their consequences if we do or do not act upon what we know! For these evil men they now know, but do not even have the response of the demons, **James 2:19**, they keep hating, rather than tremble!

In fact Jesus chose the harder first, the forgiveness which they could not see. So He now performs the miracle of healing which all could see, so that all could know that the Son of Man really had the authority and power to forgive sins. Jesus now addresses the paralytic man and commands him to, "Arise, and take up thy bed, and go thy way into thine house". Here we have a series of commands from the Lord.

This taking up the portable couch, and walking home with it, was designed to prove the completeness of the cure. He was to go home to show himself whole to his family and friends, and go about his business. He is to return to normal life and fulfil his responsibilities in society again, and by so doing prove he was a forgiven and cleansed man, body and soul. Whatever his sin, all apparently knew of it, and he needed to serve his family to prove he believed in the reality of his forgiveness.

It is noted that he is not told to "follow me" by the Lord. This man is not called to full time ministry, but full time work for/with his family. When we serve our family as we ought, we serve the Lord also. We are not to look to "full time ministry" unless it is to that which we are called. We are to find our path and walk it, not seek another's path. The disciples were called to full time following of the Lord, but the majority were not – they worked at home and cared for their families and supported the Lord and the disciples as they were able. **1 Timothy 5:8.**

Verse 12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

And immediately he arose, he found himself perfectly well, and at once sprung up from off his bed, and took up his bed, placed it upon his shoulders and went out before them all. The Scribes and Pharisees, and the

whole multitude of the people, who were eyewitnesses of this wonderful cure, were staggered and shocked by this.

They were all amazed at the power of Christ, and the strength of the man, and glorified God, saying, that they had never seen anything like this. They easily perceived it was an act that could never be done by any mere man. They therefore attribute it to God, and give God the glory for it. They celebrated the character of God, particularly His power, and His goodness, which were very visible in this instance. There is worship for many as a result of this miracle, but it will not be complete worship, nor will it last in this community. They are like the seed in shallow ground that we will see in the Lord's parable later! **Matthew 13:3ff.**

The "multitudes" who watched the ministry of Christ, and followed Him from place to place had a high opinion of Him, as a great and good man, even as a man who does God's work, although they did not believe in Him as the Messiah, and did not recognize Him to be the Son of God. They fall short of the biblical standard of faith – yet they had all the evidence to look at and touch, but stopped short of worship of Him as the One he truly was.

They were greatly impressed by the miracles, understood that it was from God, but did not accept Him as Messiah.

LUKE 5:17-26

Luke 5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were **come** out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. **18** And, behold, men brought in a bed a man which was **taken with a palsy**: and they sought means to bring him in, and to lay him before him. **19** And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. **20** And when he saw their faith, he said unto him, Man, thy sins **are forgiven** thee. **21** And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? **22** But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? **23** Whether is easier, to say, Thy sins **be forgiven** thee; or to say, Rise up and walk? **24** But that **ye may know** that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. **25** And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. **26** And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

KEY WORDS

It came to pass	Ginomai	To come into being [Aorist Middle Indicative]
Days	Hemera	Day
Was	Eimi	Kept on [Imperfect Active Indicative]
Teaching	Didasko	Teaching [Present Active Participle]
Were	Eimi	Kept on being [Imperfect Active Indicative]
Doctors of the law	Nomodidaskalos	Doctors of the law
Sitting	Kathemai	Sit [Present Middle Participle]
Were	Eimi	Kept on [Imperfect Active Indicative]
Come	Erchomai	Come [Perfect Active Participle]
Out of	Ek	Out of
Every	Pas	Every
Town	Kome	Town, Village
Power	Dunamis	Power
Was Present	Eimi	Keep on being [Imperfect Active Indicative]
Present		Not in the original
Heal	laomai	Heal [Present Middle Infinitive]
Behold	Idou	Behold
Men	Aner	Noble people rather than generic word Anthropos
Brought	Phero	Carry [Present Active Participle]
Bed	Kline	Bed, Couch
Man	Anthropos	Man

Was	Eimi	Kept on being [Imperfect Active Indicative]
Taken with a palsy	Paraluo	Sick of the palsy [Perfect Passive Participle]
Sought	Zeteo	Seek, Enquire, Search [Imperfect Active Indicative]
Bring him in	Eisphero Autos	Bring him in [Aorist Active Infinitive]
Lay	Tithemi	Lay [Aorist Active Infinitive]
Before	Enopion	In the sight of
Find	Heurisko	Find [Aorist Active Participle]
What	Poios	What manner of
Bring him in	Eisphero Autos	Bring him in [Aorist Active Infinitive]
Multitude	Ochlos	Multitude, Crowd
Went	Anabaino	Arise, Ascend, Climb [Aorist Active Participle]
Housetop	Doma	Roof
Let him down	Kathiemai	Set down [Aorist Active Indicative]
Tiling	Keramos	Tiling, Thin roof
Couch	Klinidion	Little couch, Bed
Midst	Mesos	Midst
Before	Emprosthen	Before the face of
Saw	Eido	Perceive [Aorist Active Participle]
Faith	Pistis	Faith
Said	Epo	Say [Aorist Active Indicative]
Man	Anthropos	Man
Sins	Hamartia	Sins
Forgiven	Apheimi	Forgive, Remit [Perfect Passive Indicative]
Scribes	Grammateus	Scribe, Town clerk
Began	Archomai	Commence [aorist Middle Indicative]
Reason	Diologizomai	Consider, Reason, Dispute, Think [Present Middle Infinitive]
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Speaketh	Laleo	Talk [Present Active Indicative]
Blasphemies	Blasphemia	Blaspheme
Can	Dunamai	Has to power to [Present Middle Indicative]
Forgive	Apheimi	Forgive, Remit [Aorist Active Infinitive]
Sins	Hamartia	Sins
Alone	Monos	Alone, Solely
Perceived	Epiginosko	Perceive, Become fully acquainted with [Aorist Active Participle]
Thoughts	Dialogismos	Reasoning, Thought
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Reason	Diologizomai	Consider, Reason, Dispute, Think [Present Middle Indicative]
Hearts	Kardia	Heart
Is	Eimi	Keeps on being [Present Active Indicative]
Easier	Eukopoteros	Easier
Say	Epo	Say [Aorist Active Infinitive]
Sins	Hamartia	Sins
Forgiven	Apheimi	Forgive, Remit [Perfect Passive Indicative]
Say	Epo	Say [Aorist Active Infinitive]
Rise up	Egeiro	Arise, Rise up [Present Active Imperative]
Walk	Peripateo	Walk around [Present Active Imperative]
Ye may know	Eido	Know, Understand [Perfect Active Subjunctive]
Son	Uihos	Son
Man	Anthropos	Man
Power	Exousia	Authority [Present Active Indicative]
Earth	Ge	Earth
Forgive	Apheimi	Forgive, Remit [Present Active Infinitive]
Sins	Hamartia	Sins
Said	Epo	Say [Aorist Active Indicative]
Sick of the palsy	Paraluo	Sick of the palsy
Say	Lego	Say [Present Active Indicative]
Arise	Egeiro	Arise, Rise up [Present Active Imperative]
Take up	Airo	Lift up, Remove [Aorist Active Participle]
Couch	Klinidion	Little couch, Bed

Go	Poreuomai	Go [Present Middle Imperative]
House	Oikos	House, Home
Immediately	Parachrema	Immediately
Rose up	Anistemi	Arise [Aorist Active Participle]
Before	Enopion	In front of their eyes
Took up	Airo	Lift up, Remove [Aorist Active Participle]
Lay	Katakeimai	Lay, Recline [Imperfect Middle Indicative]
Departed	Aperchomai	Depart, Go away [Aorist Active Indicative]
Glorifying	Doxazo	Glorify, Magnify [Present Active Participle]
God	Theos	God
Were	Lambano	Have, Hold [Aorist Active Indicative]
All	Hapas	All
Amazed	Ekstasis	Amazed, Ecstatic
Glorified	Doxazo	Glorify, Magnify [Imperfect Active Indicative]
Filled	Pletho	Fill [Aorist Passive Indicative]
Fear	Phobos	Fear
Saying	Lego	Say [Present Active Participle]
We have seen	Eido	See, Perceive [Aorist Active Indicative]
Strange things	Paradoxos	Paradoxes, Contrary to expectation.
Today	Semeron	Today, This day

PERFECT TENSE VERBS

APHEIMI - TO FORGIVE, REMIT - Occurs 146 times in the New Testament but only appears 6 times in the Perfect Tense with four times in Luke, once in John and once in 1 John. It is always in the indicative mood showing the reality of Permanent forgiveness and 5 times is the Passive voice showing that forgiveness is received. In **Luke 5:20** and **Luke 5:23** we see the Lord Jesus Christ forgiving sins permanently in association with the healing of a bedridden man with palsy. In Luke 7:36-50 we have the story of a prostitute who wept and washed Jesus' feet and dried them with her hair anointing them with perfume. Because of her worship Jesus in Luke 7:47 shows forgiveness being given and confirmation of Permanent forgiveness in Luke 7:48. In John 20:23 the disciples, for short period are allowed to evaluate sins and permanently forgive them, while in 1 John 2:12, sins are permanently forgiven for His name sake.

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is 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 Philippians and 1 John.

In **Luke 5:17** the Pharisees had come out of Galilee, Judea and Jerusalem to examine Him and Nicodemus who later became a believer recognised Him not as the Messiah, but a Teacher sent by God in John 3:2.

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.

PARALUO – SICK OF THE PALSYP - Occurs 5 times in the New Testament with 4 occasions in the Perfect Tense. The phrase sick of the palsy in the Perfect Tense shows that the disease was permanent and incurable, or in the case of the Hebrews 12:12 passage, permanent unless action was undertaken.

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

REFLECTION

Verse 17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

Here we see the Lord teaching in front of a very mixed group of people including Pharisees and doctors of the Mosaic Law, who were sometimes called Scribes, and sometimes lawyers, and were generally of the sect of the Pharisees, who were by far in the majority in these days.

“Doctors of the law” (nomodidaskaloi) is a compound word not found outside of the New Testament and ecclesiastical writers. It appears here and in **Acts 5:34** and **1 Timothy 1:7**. It is not likely that Luke and Paul made up the word, but they simply used the term already in current use to describe teachers and interpreters of the law. Our word “doctor” is Latin for “teacher” – a PhD in their subject – a Professor...

The phrase, “out of every village of Galilee and Judea and Jerusalem”, appears to have two geographic locations and a city involved, that of Jerusalem. Alfred Edersheim in his book, “Sketches of Jewish Social Life”, observes that the Jews distinguished Jerusalem as a separate district in Judea.

We must remember that Jesus had already made one tour of Galilee, which had stirred the Pharisees and rabbis to active opposition. Judea had already been aroused and Jerusalem was the headquarters of the definite campaign now beginning to be organized against Jesus. We note also that Jesus had already left Jerusalem and Judea [**John 4:1-4**] because of the jealousy of the Pharisees. They are here on purpose to find fault and to make charges against Jesus. The perfect tense of the verb here reminds us that the choices these men made by coming together, and the choices they are making this day are eternal – they will persist in rejecting Him and He will therefore be their judge. They are seeking any device that they can use that will end His influence and power amongst the people, but it is they who will be terminated. **Acts 4:29-31**.

Verse 18. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

We have seen before in Mark that four people brought the paralytic to Jesus in the hope that this miracle worker could heal their friend. Luke, being a doctor, uses a technical phrase to describe the man’s condition, somewhat unlike Matthew and Mark who use the word paralytic to describe the sick man. Luke uses the perfect tense to underline the permanent and fatal consequences of the man’s condition, but all will be changed by the faith of his friends.

When they could not find a way to see the Lord through the door into the house they went to the roof. It was quite common to have a back stairway to gain access to the roof. In any case they untiled the roof, or took away the tiles which were over the top as water proofing, and got access into the inside of the house; and so making a wide hole, let down the man upon his couch, or bed, into the middle of the room, and of the people, just in front of Jesus, where he was sitting.

Those flat roofs were often used as a place of meditation. cf Peter in **Acts 10:9**.

When Jesus saw the faith, both of the paralytic man, and of the men that brought him, which was shown in the pains they took, and trouble they were at, in getting him to Him; He said to the paralyzed man, “thy sins are forgiven thee”. Both Matthew and Mark say he said “son” whereas Luke says “man”, and perhaps he used both words.

However, all agree that he pronounced the forgiveness of sins, which were the cause of his disease; and which being removed, the effect must cease; so that he had healing both for soul and body. Once again it is none of our business to know the nature of the sins, for they are between the man and God, but we know he is healed and forgiven! **Psalms 103:3-18**.

Verse 21. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

The Scribes and Pharisees look at what has happened and hear the Lord Jesus Christ clearly indicate that He is God, for only God is able to forgive sin, and even know that it is sin that is the issue here. They are not wanting to accept that the Messiah has come, for that is just too disruptive to their life style and religious power structures, and so they use this as a means of attack upon him.

We are told in the Scriptures that sins are committed finally always against God. **Psalm 51:1-14**. It is clear therefore that none can forgive sins but God. It is futile for any of the angels in heaven, or good men on earth to forgive sin, for only God has the power to judge and to forgive. If Christ had been a mere man, though ever so good a man, or ever so great a prophet, he could not have forgiven sin and to claim to do so, without the right to do so, is to make him a bad man – for he is either deluded here or a blasphemous liar!

However He is truly and properly God, as shown by His being able to discern the thoughts of these men, and His healing the paralytic man in the manner He did. These things, with all the other miracles, are sufficient proofs, well more than are needed to prove His claim to be Immanuel.

The Scribes and Pharisees therefore, though they rightly ascribe forgiveness of sin to God alone, yet miserably fail and sin in imputing blasphemy to Christ. They had a wrong understanding of Christ, concluding Him to be but a mere man, against the light and evidence of His works and miracles. There are none so blind as those who will not see, for the truth is too uncomfortable to them.

Jesus Christ now demonstrates that He is God by healing the man physically having healed him spiritually.

The person Jesus of Nazareth whom the Scribes and Pharisees took for a mere man was God as well as man; he was God manifest in the flesh. It is seen that even in the days of his flesh, whilst He was in his humble form on earth, He did not cease to be God by becoming man, nor lose any His power by appearing in the form of a servant. **Isaiah Chapters 53, 61**.

He tells the paralytic to arise, take up his couch and go home which is exactly what he does. As soon as these words were spoken by Christ, the man who, before was sick of the palsy, finding himself perfectly well, got off of his couch, and stood up on his feet before the Scribes and Pharisees, and all the people, picked up his bed and walked past them on his way home. A person who minutes before had been a hopeless invalid was completely cured and was walking past those present glorifying God. This had a great impact on those who saw it, but keep remembering the Gospel Writer's point; many went back to their boring little lives....

It was not the Pharisees, and doctors of the law, but the common people who were amazed and glorified God. They had seen strange things or paradoxes, but in their simplicity, they simply sat with the reality that was changing their view of what was possible. Sadly the theologians had forced their theology over reality and saw all things through their belief system and so excluded all inconvenient facts. This remains the danger of the spiritually blinded unsaved, that we have such fixed ideas that we cannot accept truth we have not contained and nailed into our system! Open heart and mind to the Spirit believer!

The paradox was that they faced the impossible, the unexpected, and an event not known before. No man, who was so weakened by the palsy, that he needed to be carried on a bed by four men, had ever before, by a word spoken to him, risen up, and carried his bed on his back, and walked away home rejoicing. This was unique in history because the unique person of history was there amongst them! What would they do as the memory of this event paled into forgetfulness – for all miracles become cloudy memories over time.

It is little wonder that they were filled with amazement as well as fear, that so mighty a work had been performed by God in their midst. **Daniel 7:9-16**. God has stepped into time and space, and this unique event was forcing them to step outside their expectations and recognize uniqueness, but it was too big a challenge to them.

APPLICATION

We need to be very persistent in our relationship with the Lord, always open to what He is doing, not constraining His work by our expectations or fixed viewpoints. Prayerfulness keeps openness.

We should have the desire to be blessed by the Lord as He desires to bless us, and to serve Him is to be our prime function in life.

The Lord appreciates the working faith of believers. Sometimes sin can cause one to become sick and even die; and this is called the "Sin Unto Death", **1 John 5:16-17**.

The Lord will give adequate opportunities for all people to come to a saving knowledge of Himself. The Holy Spirit is the agent of conviction. **John 16:8-11.**

We can be impressed and even give thanks to God for His greatness and yet have the wrong concept of who He is. How open are we to correction in our ideas about the Lord and his plan for our lives?

Many people who give praise to God are actually unbelievers, and our job is to give them more adequate knowledge of who it is they praise, and challenge them to make the choices they need to make, under the Holy Spirit's ministries to be saved.

DOCTRINES

BLASPHEMY

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

2. Blasphemy has many objects.

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

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

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

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

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

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

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

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

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

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

3. Blasphemy in God's sight is:

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

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

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

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

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

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

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

CHRISTIAN LIFE: CONFESSION AND FORGIVENESS

1. Forgiveness is by the death of Christ (**Matthew 26:28, Revelation 1:5**)

2. Divine forgiveness is to all who believe in Christ (**Acts 10:43, Acts 16:31**)

3. The penalty of sin was paid by Christ on the cross. (**Hebrews 9:22, 2 Corinthians 5:21**)

4. When a believer sins his fellowship with God is disrupted. God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins. (**1 John 1: 9**).

5. Jesus Christ is our propitiation. (**1 John 2:1, 2**)

6. In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32). This can only be accomplished by the filling of the Holy Spirit. (**Ephesians 5:18, Galatians 5:22, 23**)

7. Steps towards restoration of fellowship

- [a] Examine yourself for genuineness of motivation. [**2 Corinthians 14:5**]
- [b] Act on what you see [**Romans 4:7-8**]
- [c] Deal with any sin by confession. [**1 John 1:9, Psalm 66:18**]
- [d] Forget the sin which you have confessed. Do not proceed into a pattern of guilt. [**Philippians 3:13-14, Psalm 103:10-12**]
- [e] Resume your active spiritual walk. Avoid areas where you might be tempted by the sin which so easily besets us. [**Hebrews 12:12-13**]
- [f] Be reconciled to others once you have been reconciled to God. [**James 5:16**]
- [g] Get moving and grow up. [**2 Peter 2:17-18**]

CHRIST: HYPOSTATIC UNION

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

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

2. See **Isaiah 7:14, Isaiah 9:6, John 1:1-14, Romans 1:2-5, Romans 9:5, Philippians 2:5-11, 1 Timothy 3:16, Hebrews 1:4**
3. The incarnate person of the Lord Jesus Christ included undiminished deity; He remained co equal and co eternal with the father while on earth. As a baby in the cradle he was holding the universe together.
4. The Lord Jesus Christ was also true humanity; body, soul and spirit although due to the virgin birth he had no old sin nature **1 Peter 2:22**
5. The two natures were united without transfer of attributes; the Essence of Deity and humanity were unchanged.
6. No aspect of the divine nature was lacking, although certain attributes were not exercised in line with the Father's plan **Matthew 4:1-10**
7. The union was personal and hypostatic; one essence with two natures.
8. Deity did not indwell humanity or possess it. The union was more than sympathy and harmony, it was unique combining the two natures eternally.
9. Christ had two natures in one person, therefore he could be supremely powerful yet weak at the same time.
 - a) Deity cannot be tempted, humanity can. **Matthew 4:1-10**
 - b) Deity cannot thirst, humanity can **John 19:28**
 - c) Deity is omniscient , humanity learns **Luke 2:40,52**
10. The necessity of the humanity of the Lord Jesus Christ is seen in the following:-
 - a) To be our Saviour he had to be man as God cannot die. **Hebrews 2:14,15, Philippians 2:7,8**
 - b) To be our mediator He had to be equal with both God and man **Job 9:2, 32-33, 1 Timothy 2:5-6**
 - c) To be our High Priest He must be a man. **Hebrews 7:4,5 14-28; 10:5, 10-14**
 - d) To be a king he must be a man, a Jew in the line of David. **Psalm 89:20-37, 2 Samuel 7:8-16**
11. There are three categories of sayings or actions of the Lord:
 - a) From his deity alone **John 8:58**

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

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

SIN: JEALOUSY

1. Jealousy is the strongest of the mental sins. (**Proverbs 27:3,4**)
2. Jealousy is the most cruel of all sins; it turns a person into a monster.
3. Jealousy removes all happiness from a believer; it is a mental sin by which you make your own misery.
4. Some people cannot stand the success of others; consequently jealousy destroys the basis of friendship.
5. So great was the sin of jealousy that a whole offering of the Levitical Code was prescribed for it. (**Numbers 5:11-31**) It is the only offering that was designed for one sin only.
6. Jealousy is the basis for the destruction of married love. (**Song of Solomon 8:6**)
7. The same jealousy which destroys love can also destroy the normal function of the soul. (**Job 5:2; Proverbs 14:30**) This is the explanation of some cases of psychoses and neuroses.
8. Jealousy motivates to revenge. (**Proverbs 6:34**)
9. Jealousy of Joseph motivated his brothers to sell him into slavery. (**Acts 7:9**)
10. Therefore jealousy takes real or apparent wrongs out of the Lord's hand and intrudes on divine judgement. (**Deuteronomy 32:35; Romans 12:19**)
11. Jealousy split the nation of Israel. (**Isaiah 11:13** - Ephraim's jealousy of Judah)
12. Jealousy was the motivator of the religious leaders who crucified Jesus Christ. (**Matthew 27:18; Mark 15:10**)
13. Jealousy rejects the teaching of the Bible truths. (**Acts 13:45; 17:5**)
14. False doctrine of apostasy produces jealousy (**1 Timothy 6:3,4**).

GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.
2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.
3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.
4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.

5. Positional Sanctification: At Salvation every believer enters into union with Christ. (**Hebrews 1:2**) Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.

6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. (**1 Corinthians 3:12-15**)

7. Ultimate Sanctification: When the believer receives a resurrection body he loses the sin nature and all human good. At this point the believer is physically superior to all angels. He remains in this perfect state eternally.

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

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

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

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

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

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

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

14. Implications of grace:

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

HARMONISATION

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

HARMONY

THE LORD TEACHES AT CAPERNAUM

He entered into a ship and passed over and again he entered into his own city, Capernaum, after some days. It was noised that he was in the house and straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. As he was teaching and there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem.

THE MAN WITH THE PALSYP

The power of the Lord was present and four men brought in a bed a man which was sick with a palsy. They sought means to bring him in, and to lay him before him. When they could not find by what way they might bring him in because of the multitude, they went upon the housetop, uncovered the roof where he was: and when they had broken it up let him down through the tiling with his couch into the midst before Jesus. Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

CRITICISM BY THE SCRIBES AND PHARISEES

But there was certain of the scribes and Pharisees sitting there began to reason in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? Immediately when Jesus perceived in his spirit, knowing their thoughts and that they so reasoned within themselves, he said unto them, Why think ye evil in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power upon earth to forgive sins,

THE HEALING OF THE MAN CAUSES GREAT AMAZEMENT

Then saith he to the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go thy way into thine house. And immediately he arose before them all, took up the bed, and went forth and departed to his house glorifying God. But when the multitudes saw it, they were all amazed, they marvelled, and they glorified God and were filled with fear, saying we have seen strange things to day, we never saw it on this fashion which had given such power unto men.

46 CALL OF MATTHEW (LEVI):HIS FEAST

MATTHEW 9:9-13

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

KEY WORDS

Passed Forth	Parago	Departed [Present Active Participle]
From Thence	Ekeithen	From that place
Saw	Eido	See [Aorist Active Indicative]
Man	Anthropos	Man
Named	Lego	Named [Present Passive Participle]
Sitting	Kathemai	Sit [Present Middle Participle]
Receipt of custom	Telonion	A taxpayer's place of business
Said	Lego	Say [Present Active Indicative]
To Him	Autos	Him
Follow	Akoloutheo	Follow [Present Active Imperative]
Arose	Anistemi	Stand up [Aorist Active Participle]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Came to pass	Ginomai	Came into being [Aorist Middle Indicative]
Sat at meat	Anakeimai	Sit down at the table [Present Middle Participle]
House	Oikia	Home
Publicans	Telones	Collector of public revenue
Sinners	Harmartolos	Sinner, Prostitute
Came	Erchomai	Appear [Aorist Active Participle]
Sat down	Sunanakeimal	Recline in company at a meal [Imperfect Middle Indicative]
Disciples	Mathetes	Disciple, Student
Saw	Eido	See [Aorist Active Participle]

Said	Epo	Say [Imperfect Active Indicative]
Eateth	Esthio	Eat, Devour [Present Active Indicative]
Master	Didaskalos	Instructor, Teacher
Publicans	Telones	Collector of public revenue
Sinners	Harmartolos	Sinner, Prostitute
Heard	Akouo	Hear [Aorist Active Participle]
Say	Epo	Say [Aorist Active Indicative]
Be whole	Ischuo	Be of strength, Be whole [Present Active Participle]
Need	Echo	To have and to hold [Present Active Indicative]
Physician	Iatros	Physician
Are	Echo	To have and to hold [Present Active Participle]
Sick	Kakos	Sick, Disease
Go	Poreuomai	Depart [Aorist Active Imperative Participle]
Learn	Manthano	Learn, Understand [Aorist Active Imperative]
Meaneth	Esti	Mean, Be [Present Active Indicative]
Will have	Thelo	Will have [Present Active Indicative]
Mercy	Eleos	Mercy, Compassion
Sacrifice	Thusia	Sacrifice
Come	Erchomai	Come [Aorist Active Indicative]
Call	Kaleo	Call [Aorist Active Infinitive]
Righteous	Dikaios	Just, Righteous
Sinners	Hamartalos	Sinners
Repentance	Metanoia	Change of mind

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

The tax-office or custom-house of Capernaum was placed here to collect taxes from the boats going across the lake outside of Herod's territory or from people going from Damascus to the coast which was a regular caravan route.

Here he is said to be called Matthew, but he is also called Levi, which was quite common with Peter for instance being called Simon, as these men operated in a multicultural environment and would have two or three names, one known in each language. Matthew was now named among the twelve apostles.

Here again we see the accuracy of the Greek verbs with the action of the main verb, to see occurring after Jesus passed forth in the participle form. The word named is in the present passive, which means he had received a name in the past with the result that it kept on being received as his name.

The present middle participle of "sitting" means it was his livelihood, and he was benefited [middle voice] from sitting at the tax collector's table financially. The benefit of the middle voice is a challenge spiritually to sit with for all believers hearing these words ever since. We can be benefited by a behaviour, and that may be financial, fame, reputation or social contacts, but yet the eternal results are zero! Matthew is finally benefited eternally by leaving all and following Jesus.

The Lord said to him, present, active, indicative, an order, "follow me" in the imperative mood, at which point he stood up [aorist tense in a point of time] and followed Him. Obedience opens the door for real and eternal blessing for Matthew and all his family, contacts, and friends.

Verse 10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

The publicans get their name in English from the Latin “publicanus” meaning a man who did public duty. This however was not a very good or accurate designation, as these men were “tax farmers”. They were detested because they practised graft. Even Gabinius the proconsul of Syria was accused by Cicero of relieving Syrians and Jews of legitimate taxes for reasons of fraud and graft. He ordered some of the tax-officers removed because they took too much extra for their own profit. The Romans practised “tax farming”, so all collectors were taking more than the Government required, but as long as they were not too greedy they got away with it, except from their fellow citizens, who often killed them when they could.

Here the despised tax collectors/farmers and prostitutes [their only entertainment – as they were socially ostracised from polite society] joined with the Lord, Matthew and four of the disciples, while the Pharisees looked on with contempt. The Lord sat down and it says in the Greek that the invited guests kept on appearing and sitting down to join the Lord – to the disgust of the self righteous. The “dribbling in” of the guests may indicate the need for them to be careful, but also may indicate they had just heard of the invitation and were curious and a little baffled to be asked to sit down with a Rabbi of such note.

Needless to say the Pharisees criticised Him asking His disciples why He reclined at dinner with the lowest of the low, causing social disgrace. This is an indication that the dinner meal is open to view of the public, which is often the case, as people demonstrated their wealth and status by such feasts, but here Matthew is focused on the offering of the grace gospel to his associates.

The concept the Pharisees were promoting was, how could their master remain pure when He was associating Himself with such a sordid group of people, and yet Jesus will point out, it is the heart’s evil desires that fouls a life, and these sinners are seeking a Saviour – and they will find Him here.

Verse 12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

In verse 12 Jesus, in reply says, “If you Pharisees are such as you think yourselves - already pure and holy - you do not need my aid. It would be of no use to you, and you would not thank me for it. With those persons who feel that they are sinners, and so I may be useful here, and therefore this is my proper place.”

He also indicates by this, “I came on purpose to save sinners: my business is with them. There are none righteous; and as a physician is in his proper place with the “sick,” so am I with guilty and miserable sinners who seek the healing touch of the only Saviour.”

Verse 13 Jesus commands them to go and learn. With biting sarcasm Jesus bids these preachers to learn the meaning of **Hosea 6:6**. “*I will have mercy, and not sacrifice*”. This is repeated in **Matthew 12:7**. This is not a declaration on the part of God that He was opposed to “sacrifices” or “offerings for sin;” for He had appointed and commanded many, and had therefore expressed his satisfaction of them.

This is a Hebrew idiom meaning, “I am more pleased with acts of mercy and kindness than with the mere external compliance with the duties laid out in ritual”. It is the heart change that Jesus seeks, but these evil legalists are hardened in their hearts against the truth – for they prefer their religion to genuine relationship with God.

“Sacrifices” were offerings made to God on account of sin, or as an expression of thanksgiving. They were commonly bloody offerings, or animals slain; signifying that the sinner offering them deserved to die himself, and pointing to the great sacrifice or offering which Christ was to make for the sins of the world.

Jesus in fact says, “You Pharisees are exceedingly strong with undertaking ritual but God has declared that he prefers mercy to those external duties”.

MARK 2:13-17

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with

publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

KEY WORDS

Went forth	Exerchomai	Depart, Get out [Aorist Active Indicative]
Seaside	Thalassa	Sea
Multitude	Ochlos	Multitude, Crowd
Resorted	Erchomai	Come [Imperfect Middle Indicative]
Taught	Didasko	Teach [Imperfect Active Indicative]
Pass by	Parago	Depart, Pass by [Present Active Participle]
Saw	Eido	Saw [Aorist Active Indicative]
Sitting	Kathemai	Sitting [Present Middle Participle]
Receipt of custom	Telonion	Tax gatherers place of business
Said	Lego	Say [Present Active Indicative]
Follow me	Akoloutheo	Follow [Present Active Imperative]
Arose	Anistemi	Stand up, Arise [Aorist Active Participle]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Came to pass	Ginomai	Came into being [Present Middle Indicative]
Sat at meat	Katakeimai	Recline at a meal [Present Middle Infinitive]
House	Oikia	Home
Publicans	Telones	Collector of public revenue
Sinners	Harmartolos	Sinner, Prostitute
Sat	Sunanakeimal	Recline in company at a meal [Imperfect Middle Indicative]
Disciples	Mathetes	Disciple, Student
Were	Eimi	Keep on being [Imperfect Active Indicative]
Many	Polus	Many
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Scribes	Grammateus	Scribe, Town Clerk
Saw	Eido	See [Aorist Active Participle]
Eateth	Esthio	Eat, Devour [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Eateth	Esthio	Eat, Devour [Present Active Indicative]
Drinketh	Pino	Drink [Present Active Indicative]
Publicans	Telones	Collector of public revenue
Sinners	Harmartolos	Sinner, Prostitute
Heard	Akouo	Hear [Aorist Active Participle]
Say	Lego	Say [Present Active Indicative]
Be whole	Ischuo	Be of strength, Be whole [Present Active Participle]
Need	Chreia	To have business with, Need
Physician	Iatros	Physician
Are	Echo	To have and to hold [Present Active Participle]
Sick	Kakos	Sick, Disease
Come	Erchomai	Come [Aorist Active Indicative]
Call	Kaleo	Call [Aorist Active Infinitive]
Righteous	Dikaios	Just, Righteous
Sinners	Hamartalos	Sinners
Repentance	Metanoia	Change of mind

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

The word translated “went forth” means to depart or get out of a location. Probably Jesus went out from the crowd in Peter’s house as soon as He could. It was a joy for Him to again walk by the Sea of Tiberias or Galilee on the shore of which Capernaum was situated.

It was where He had met with, and called Peter and Andrew, James and John; and not far from which were the solitary place, and the desert places, where He was before He entered into Capernaum:

But it was not long until all of the crowds began to come to Jesus again in the open air. The imperfect tense of the Greek verbs “Erchomai” indicates they kept on coming, and “Didasko” that Jesus kept on teaching them. It was the old story over again, but Jesus did not run away. Keep reflecting on the final outcome of Jesus ministry, and reflect upon the various reasons for people gathering to Him; some to hear to be excited/entertained, some to find a Saviour, and some to criticize.

Verse 14. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Jesus was constantly on the alert for opportunities. An unlikely specimen for a disciple was Levi (Matthew), son of Alpheus, sitting at the toll-gate on the Great West Road from Damascus to the Mediterranean. He was a tax collector who collected tolls and other taxes for Herod Antipas, and for himself.

The Jewish patriots and religious leaders hated or despised these tax collectors, and classed them with the prostitutes. In their eyes they were the same as both were selling themselves and their reputation for money to the highest bidder. Most would use others to sit there and receive abuse, but Matthew doesn't care about opinion of others, he is right there face to face with the hatred.

What the crowd of disgruntled merchants did not see, was that Levi (Matthew) however was ready to respond at once as soon as he had heard Jesus’ Spirit’s, call and quickly decided to follow Him.

Verse 15. And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

The scene now switches to the house of Levi; not in the custom house, or toll booth, for that he left; but in his house in the city of Capernaum. Here Matthew had a feast in honour of our Lord for the favour given to him by the Lord calling him into service.

There were many tax collectors and prostitutes invited by Matthew Levi to the meal. They sat at the tables with Jesus and his disciples. It is noted that Jesus did not object to their presence.

We notice here that there were many disciples who left their homes and followed Him. There is no doubt that in the early part of our Lord’s ministry He was extremely popular. Crowds of the common people attended Him, and gave conclusive evidence that they were His real disciples. There will be over 500 in the Galilee who will later be eye-witnesses to the Lord’s Resurrection appearances. **1 Corinthians 15:6.**

Verse 16. And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

The actual translation of the opening phrase of this verse in the Greek is (hoi grammateis ton Pharisaiou) which means the scribes of the Pharisees. From the standpoint of these young theologians, the scribes of the Pharisees, what they saw was most offensive, a well known Jewish teacher sharing a meal with tax collectors and prostitutes. The meal was probably in the long hall of the house. Here these scribes stood and ridiculed Jesus and the disciples.

It is probable that they were outside looking in, feeling too pious to go into the house of a publican, and also miffed that they were not invited. It was an offence for a Jew to eat with Gentiles as even many of the early Jewish Christians felt as seen in **Acts 11:2-3.** “*And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them.*” Jesus went for evangelism purposes, not to join them in sin!

It is also noted that publicans and sinners were among those who Paul commanded to be separated from as socialization with evil people, for social interaction sake can lead a person back into sinfulness and evil.

Paul's instruction to young believers is seen in **1 Corinthians 5:11**. *"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."*

Verse 17. When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Jesus called men to new spiritual life, and so to live away from sin, and so His call was to repentance. This verse parallels **Matthew 9:13** above. It appears that the phrase, "but sinners to repentance", does not occur in many early manuscript versions in Mark, although it does in the parallel passage in **Luke 5:32** below. It is however clearly appropriate.

LUKE 5:27-32

Luke 5:27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. **28** And he left all, rose up, and followed him. **29** And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. **30** But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? **31** And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. **32** I **came not** to call the righteous, but sinners to repentance.

KEY WORDS

Went forth	Exerchomai	Depart, Proceed [Aorist Active Indicative]
Saw	Theaomai	Look upon, See [Aorist Middle Indicative]
Publican	Telones	Tax collector, Customs official
Sitting	Kathemai	Sitting [Present Middle Participle]
Receipt of custom	Telonion	Tax gatherers place of business
Said	Epo	Say [Aorist Active Indicative]
Follow	Akoloutheo	Follow [Present Active Imperative]
Left all	Kataleipo	To abandon, leave [Aorist Active Participle]
Rose up	Anistemi	Rise up [Aorist Active Participle]
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Made	Poieo	Make [Aorist Active Indicative]
Great	Megas	Great
Feast	Doche	Feast
House	Oikia	House, Home
Was	Eimi	Kept on being [Imperfect Active Indicative]
Great	Polus	Many
Company	Ochlos	Multitude
Publicans	Telones	Tax collector, Customs official
Sat down	Kathemai	Sitting [Present Middle Participle]
Scribes	Grammateus	Scribe, Town Clerk
Murmured	Gogguzo	Murmur [Imperfect Active Indicative]
Against	Pros	Against
Disciples	Mathetes	Disciple
Said	Lego	Say [Present Active Participle]
Eat	Esthio	Eat, Devour, Live [Present Active Indicative]
Drink	Pino	Drink [Present Active Indicative]
Publicans	Telones	Tax collector, Customs official
Sinners	Hamartolos	Sinners
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
That are whole	Hugiaino	Be in health
Need	Echo Chreia	Have and hold a need [Present Active Indicative]
Physician	Iatros	Physician
Are	Echo	Have and to hold [Present Active Participle]
Sick	Kakos	Sick, Sore
Came	Erchomai	Come [Perfect Active Indicative]
Call	Kaleo	Call [Aorist Active Infinitive]

Righteous	Dikaios	Righteous
Sinners	Hamartolos	Sinners
Repentance	Metanoia	Change of mind

PERFECT TENSE VERB

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is 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 **Luke 5:32** Jesus said that He had not come “to call” the righteous, but sinners to repentance. It is genuine change with eternal results that Jesus calls all to.

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

REFLECTION

Verse 27. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up, and followed him.

There were two types of publicans – tax collectors and customs officials, the latter under Jewish law being considered worse than tax collectors. Being a Publican/Tax Collector was a trade forbidden by Pharisaic Judaism. Jews bought their way into these offices. The Romans had a system of “tax farming” – whereby an amount was fixed to be gathered from each province and the Governor would “sell” the right to collect the taxes to the highest bidder, who then had to return a fixed amount to the Governor, but could keep all additional monies extorted from the people.

The local office of tax collector was then sold to the highest bidder in each local area, who knew that he could extort money from the people without fear of being prosecuted under Roman law. The key bidder may not get his hands dirty with the work, but would hire men to collect in each district and report back to him, and deliver the gold. Matthew was a member of the lower tax collector class of customs official, and agent for the owner of the tax concession, and was classified by the Pharisees on the level of a paid prostitute, working for the chief “pimp” in Herod’s Court.

The Pharisees considered the chances of any tax collector repenting as almost impossible, and in a way they didn’t want such disreputable people in their synagogues, and so did not even encourage repentance from them. We still must guard ourselves from this mental attitude that considers some classes of people as “beneath” us, and the belief that their entry into the church will “lower the tone”. **James 1:26 – 2:13.**

This was a most unusual act of a customs official, as no one left their post without the agreement of the Roman or local Client-King Government forces. Matthew Levi however saw that the authority of Jesus Christ superseded the authority of any Roman, and was willing on that basis to take his chance to leave his post. He would get into trouble from his boss, and possibly threat of death. He left the stall to the underlings who now could make the money he would have. He is walking away from (temporary) wealth here.

Verse 29. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. 32 I came not to call the righteous, but sinners to repentance.

Because this is the day of his conversion and call to ministry, Matthew throws a large party at this house for his friends, and they are only the publicans and prostitutes. Because of the great disrepute that these two groups were held in within Jewish society no other self respecting people would join the party, but they are there to look on and be judgmental in their superior attitude.

This man is overjoyed to be getting out of the dirty business, and calls his friends to announce his “retirement” openly. The only way to leave the mafia is openly – if you are going to be shot at least then you will know! Jesus and his disciples surprise all the “good people” of the town by attending the feast.

The Sanhedrin investigation into this person Jesus of Nazareth is underway, with the Scribes of the Pharisees noting down who was at the party, for later use against them, and asking the disciples why the Lord Jesus Christ was there. They are asking themselves that if He is the Messiah, how is it that He is eating with the dregs of society. This man does not behave as they expect at all, and they are baffled and disgusted at the company the Lord keeps.

The dregs of society however realize their position while the critics do not. Until the inquisitors realize that in God's sight they are no better than the dregs of society the Lord says He is clearly not wanted by them, although they like the rest of society desperately need Him. There is no hope for the rescue of any man who doesn't think that he needs rescuing.

APPLICATION

There is often great intensity and pressure when one is ministering in a very active way and there is need to spend time reflecting as our Lord appeared to do with the walk beside the sea after the healing episode in Peter's house.

The Lord always responds to those who actively seek after his teaching and desire to grow in the knowledge and love of our Lord Jesus Christ.

We may need to leave a prosperous business to follow the Lord, and we need to trust the Lord's provision for his journey for us to take from then onwards.

We need to be active in our Christian life and seek the Lord through saturation in His Holy Word.

Matthew decided immediately to follow the Lord. Great decisions are often made on a moment's notice.

Matthew Levi is a fine object lesson for business people who put off service to Christ to carry on their business.

There is a need to recognise that you are unable to please God other than by trusting in the Lord Jesus Christ.

Until you recognise that you are a sinner in need of a Saviour the Lord cannot help you.

DOCTRINES

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**)

CHRISTIAN LIFE - PRIORITIES

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

HARMONISATION

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

HARMONY

MATTHEW THE TAX COLLECTOR

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. As Jesus passed forth from thence, he saw a publican, named Matthew, Levi the son of Alphaeus, sitting at the receipt of custom: and he saith unto him, Follow me. And he left all, arose, and followed him. And Levi made him a great feast in his own house. It came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

JESUS CRITICISED FOR ASSOCIATING WITH SOCIAL OUTCASTS

When the scribes and Pharisees saw him eat with publicans and sinners, they murmured against the disciples. They said unto his disciples, How is it that you and your Master eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: but go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

46A CHRIST'S AUTHORITY OVER TRADITION

MATTHEW 9:14-17

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

KEY WORDS

Came	Proserchomai	Draw near, Come face to face [Present Middle Indicative]
Disciples	Mathetes	Disciple
We	Hemeis	We
Fast	Nesteuo	Fast [Present Active Indicative]
Fast	Nesteuo	Fast [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Have power [Present Middle Indicative]
Son	Uihos	Son
Bridechamber	Numphon	Bridal room
Mourn	Pentheo	Mourn, Wail [Present Active Infinitive]
As long as	Epi Hosos	As long as
Bridegroom	Numphios	Bridegroom
Is	Eimi	Keep on being [Present Active Indicative]
With	Meta	With, In proximity
Days	Hemera	Day
Come	Erchomai	Come [Future Middle Indicative]
Taken	Apairo	Take away [Aorist Passive Subjunctive]
From	Apo	Away from
Them	Autos	Them
Then	Tote	At that time
Fast	Nesteuo	Fast [Future Active Indicative]
----	De	Moreover
No man	Oudeis	No one
Putteth	Epiballo	Throw upon, Lay on [Present Active Indicative]
Piece	Epiblema	Patch
New	Aguaphos	New
Cloth	Rhakos	Piece of cloth
Old	Palaios	Old
Garment	Himation	Garment, Cloak
For	Gar	As, Because, For
That to fill it up	Pleroma Autos	That which fills

Taketh	Airo	To take away [Present Active Indicative]
From	Apo	From
Rent	Schisma	Rent, Separation, Schism
Is	Ginomai	To become something [Present Middle Indicative]
Made worse	Cherion	Aggravated, Made worse
Neither	Oude	Neither
Put	Ballo	Throw, Put in
New	Neos	New
Wine	Oinos	Wine
Old	Palaios	Old, Not recent, Antique
Bottle	Askos	Bottle, Wine skins
Break	Rhegnumi	Burst, Tear, Break
Runneth out	Ekcheo	Run out, Pour out
Perish	Apollumi	Destroy, Perish
Put	Ballo	Put, Throw
Both	Amphoterios	Both
Preserved	Suntereo	Preserve, Keep

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? **15** And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

The reference here refers to disciples of John the Baptist. It is probable that they had understood that John was the forerunner of the Messiah; and if such was the case, they could not account for the fact that there was such a difference between them and the disciples of Jesus.

The Pharisees fasted often - regularly twice a week besides the great national days of fasting, as seen in **Luke 18:12**. This was the established custom of the land, and John did not feel himself authorised to make any change such as to do away with it. These disciples were keen to know why Jesus had stopped the practise of regular fasting.

It is probable that this question was put to Jesus when John was in prison, and his disciples, involved in deep grief on account of it, observed days of fasting.

Fasting was the natural expression of sorrow, and they wondered that the followers of Jesus did not join with them in lamenting the captivity of him who was the forerunner and baptizer of their Lord.

We are perhaps surprised to find disciples of the Baptist in the role of critics of Christ along with the Pharisees. However their leader John was languishing in prison and they perhaps were blaming Jesus for doing nothing about it. At any rate John would not have gone to Levi's feast on one of the Jewish fast-days. "The strict asceticism of John the Baptist was imitated by his disciples".

Christ, in reply to them, used three illustrations, all of them going to establish the same thing - that "we should observe appropriate action in all things". The first is taken from a marriage.

The sons of the bride-chamber is a Hebrew idiom for the wedding guests, "the friends of the bridegroom and all the sons of the bride-chamber". With them it is a time of festivity and rejoicing in the presence of the bridegroom mourning would obviously not be appropriate. When he is removed or taken away, then their festivity will be ended, and "then" will be the proper time for sorrow.

He says that John, your friend and teacher, is in captivity. With you it is a time of deep grief, and it is appropriate that you should fast. I am with my disciples. It is with them a time of joy. It is not fit that they should use the tokens of grief, and fast now. When I am taken away, it will then be proper that they should fast.

Verse 16. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

“No man putteth a piece of new cloth” - A second illustration was drawn from a well-known fact that no one would take a piece of entirely new cloth to patch an old garment. An old piece, or a piece like the garment, would be better.

The word here translated “new,” in the original means “unshrunk” material. If wet, the unshrunk cloth would contract and tear off a part of the garment to which it was attached, and thus make the situation worse than it was before the inappropriate and pointless/useless repair was made.

The words “a worse rent” are the Greek words (cheiron schisma) from which we get the English word “schism”. The “patch” (plērōma, meaning filling up) thus does more harm than good.

Verse 17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

“Neither do men put new wine into old bottles” - The third illustration was taken from wine put into bottles. Bottles, in the Middle East were made of skins of animals. [The author remembers purchasing cheese floating in a liquid stored in a goats skin from a roadside stall in Iran in 1963 when he travelled overland from Europe to India.]

Old bottles (askous palaious) are not glass “bottles” but wineskins used as bottles, as is true in some areas of the Middle East, goatskins with the rough part outside. “Our word bottle originally carried the true meaning, being a bottle of leather. In Spanish bota means a leather bottle, a boot, and a butt. In Spain wine was brought to market in pig-skins. The new wine will ferment and over time will crack the dried-up old skins.

In the Middle East the skin was taken entire from a sheep or a goat, and, properly prepared, was filled with wine for one fermentation process, then the skin was used for water. Such bottles are still used, because, in crossing deserts of sand, they have no other conveyances but camels, or other beasts of burden. It would be difficult for them to carry glass bottles or kegs on them.

They therefore fill two skins, and fasten them together and lay them across the back of a camel, and thus carry wine or water to a great distance. These bottles were, of course, of different sizes, as the skins of kids, goats, or oxen might be used.

Bruce describes particularly a “bottle” which he saw in Arabia, made in this manner of an ox-skin, which would hold 60 gallons, and two of which were a load for a camel. By long usage, however, bottles of skins became tender and would be easily ruptured. New wine put into them would ferment, and swell and burst them open. New skins or bottles would yield to the fermenting wine, and be strong enough to hold it from bursting, but would only be used once or twice for wine, then water which does not expand and contract.

We also remember the cunning Gibeonites who took, “wine bottles, old, and rent, and bound up”. **Joshua 9:4**, to fool Joshua into thinking that they had travelled a long way.

So, says Christ, there is “fitness” of things for purposes, and it is not “fit” that His doctrine should be attached to or connected with the old and corrupt doctrines of the Pharisees. New things should be put together, and made to match.

MARK 2:18-22

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the

bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

KEY WORDS

Disciples	Mathetes	Disciple
Fast	Nesteuo	Fast [Present Active Participle]
Come	Erchomai	Come [Present Middle Indicative]
Say	Lego	Say [Present Active Indicative]
Why	Diari	Wherefore, Why
Fast	Nesteuo	Fast [Present Active Indicative]
Fast	Nesteuo	Fast [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Power [Present Middle Indicative]
Children	Uihos	Son
Bridechamber	Numphon	Bridal room
Fast	Nesteuo	Fast [Present Active Infinitive]
Bridegroom	Numphios	Bridegroom
Is	Eimi	Keep on being [Present Active Indicative]
Have	Echo	To have and to hold [Present Active Indicative]
Cannot	Dunamai Ou	No power [Present Middle Indicative]
Fast	Nesteuo	Fast [Present Active Infinitive]
Days	Hemera	Day
Will Come	Erchomai	Come [Future Middle Indicative]
Shall be taken away	Apairo	Take away [Aorist Passive Subjunctive]
Shall Fast	Nesteuo	Fast [Future Active Indicative]
Those	Ekinos	Selfsame, Those
No man	Oudeis	No one
Seweth	Epirhupto	Fasten with a needle, Sew upon [Present Active Indicative]
Piece	Epiblema	Patch
New	Aguaphos	New
Cloth	Rhakos	Piece of cloth
Old	Palaios	Old
Garment	Himation	Garment, Cloak
New Piece	Kainos	New
That fills it up	Pleroma Autos	That which fills
Taketh away	Airo	Take away [Present Active Indicative]
The rent	Schisma	Split, Schism
Is made	Ginomai	Becomes [Present Middle Indicative]
Worse	Cheiron	Worse
Putteth	Ballo	Throw, Put [Present Active Indicative]
New	Neos	New
Wine	Oinos	Wine
Old	Palaios	Old, Not recent, Antique
Bottle	Askos	Bottle, Wine skins
Burst	Rhegnumi	Burst, Tear, Break [Future Active Indicative]
Spilled	Ekcheo	Run out, Pour out
Marred	Apollumi	Destroy, Perish [Present Passive Indicative]
Must be put	Bleteos	Put, To be cast

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 18. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? **19** And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. **20** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

John's disciples and the Pharisees were fasting. Probably Levi's feast happened on one of the weekly fast-days; the second (Monday) and fifth (Thursday) days of the week for the stricter Jews. So there was a clash of standpoints. The disciples of John sided with the Pharisees in the Jewish ceremonial ritualistic observances. John was still a prisoner in Machaerus at this point.

John was more of an ascetic than Jesus, but neither one pleased all the religious critics – for their religious arrogance made them despise any who was not “approved” by their own group. These learners or disciples of John had missed the spirit of their leader when they here lined up with the Pharisees against Jesus. But there was no real congeniality between the formalism of the Pharisees and the asceticism of John the Baptist. John and his disciples were “real” in their practises, the Pharisees were religious pride filled fakes.

The Pharisees hated John, who had denounced them as “broods of vipers”. Here the disciples of John and the disciples of the Pharisees join in criticizing Jesus and his disciples. Later we shall see Pharisees, Sadducees, and Herodians, who bitterly detested each other, making common cause against Jesus Christ. So today we find various hostile groups combining against our Lord and Saviour.

The sons of the bride chamber are not merely the groomsmen, but the guests also. Jesus identifies himself with the bridegroom of the Old Testament as outlined in **Hosea 2:21**.

Mourning does not suit the wedding feast. Mark, Matthew, and Luke all give the three illustrations (bridegroom, new cloth and new wineskins) defending the conduct of Jesus in feasting with Levi on a Jewish fast-day.

Verse 21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

Unlike both Matthew and Luke the word Mark uses for “Seweth on” (epirhaptai) is used for the one and only time in the New Testament. Matthew and Luke use epiballei, which means to put upon or affix.

Verse 22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

The new wine stands for the new doctrines/teaching that the Lord Jesus Christ brought to the world in interpreting the scriptures, in opposition to the Jewish leader's interpretation of the Old Testament. These new and correct interpretations were so much in conflict with those of the Scribes and Pharisees as to cause totally rejection of the old rabbinic concepts, but the Legalists would not let go of their beliefs that gave them their religious power. They valued the lying interpretations of the older rabbis, even though these were false and dangerous to their eternal life. They would prefer their falsehoods to change, and so they would “burst” in death and enter eternal judgment rather than receive the new wine in the new faith context of the Lord.

LUKE 5:33-39

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? **34** And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? **35** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. **36** And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. **37** And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. **38** But new wine must be put into new bottles; and both are preserved. **39** No man also having drunk old wine straightway desireth new: for he saith, The old is better.

KEY WORDS

Said	Epo	Say [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Fast	Nesteuo	Fast [Present Active Indicative]
Often	Puknos	Often, Frequently
Make	Poieo	Make [Present Middle Indicative]
Prayers	Deesis	Prayer, Supplication
Likewise	Homoios	Likewise
Eat	Estio	Eat, Devour [Present Active Indicative]
Drink	Pino	Drink [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Have power [Present Middle Indicative]
Ye	Me	None
Make	Poieo	Make [Aorist Active Infinitive]
Son	Uihos	Son
Bridechamber	Numphon	Bridal room
Fast	Nesteuo	Fast [Aorist Active Infinitive]
Bridegroom	Numphios	Bridegroom
Is	Eimi	Keeps on being [Present Active Indicative]
With	Meta	In proximity
Them	Autos	Them
Days	Hemera	Day
Will Come	Erchomai	Come [Future Middle Indicative]
Shall be taken away	Apairo	Take away [Aorist Passive Subjunctive]
Fast	Nesteuo	Fast [Future Active Indicative]
Those	Ekeinos	Those, Selfsame
Spake	Lego	Speak [Imperfect Active Indicative]
Parable	Parabole	Parable from bole to throw and para side by side
No man	Oudeis	No one
Putteth	Epiballo	Lay on, Put on [Present Active Indicative]
Piece	Epiblema	Patch, Piece
New	Kairos	New
Garment	Himation	Garment, Cloak
Old	Palaios	Old
Maketh a rent	Schizo	Splits from which we get schizophrenic [Future Active Indicative]
Agreeth	Sumphoneo	From harmonious or symphony, Agree [Future Active Indicative]
No man	Oudeis	No one
Putteth	Ballo	Put, Thro [Present Active Indicative]
New	Neos	New, Young
Wine	Oinos	Wine
Old	Palaios	Old
Bottles	Askos	Wineskin, Leather Bottle
Burst	Rhegnumi	Burst, Tear, Break [Future Active Indicative]
Spilled	Ekcheo	Run out, Pour out [Future Passive Indicative]
Perish	Apollumi	Destroy, Perish [Future Middle Indicative]
Must be put	Bletos	Must be put
Both	Amphoteros	Both
Preserved	Suntereo	Keep, Preserve
Having drunk	Pino	Drink [Aorist Active Participle]
Straightway	Eutheos	Straightway, Immediately
Desires	Thelo	Desire, Want [Present Active Indicative]
Sayeth	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Better	Chrestos	Better

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 33. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? **34** And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? **35** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

You do not come to a wedding feast to fast but to feast. With the bridegroom present there is feasting and it is only after he leaves that there is any appropriate time for fasting.

Verse 35 ends with “then in those days” while Mark has, “then in that day,” and Matthew, “only then”.

Verse 36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

“Also a parable”. There are three parables here in the answer of Jesus (the bridegroom, the patch on the garment, and the wineskin). They are not called parables except in Luke, but they are nevertheless parables.

This illustration indicates that there is a great difference between the Age of the Law and the Age of Grace and that there will be dislocation due to it. All is changed by the Incarnation, and nothing will ever be the same again in world history.

What is also in contrast is that between Orthodox Judaism and Messianic Christianity, as the old was not the straight teaching of the Old Testament, but rabbinical interpretation. Jesus never rejects the Scriptures, but always rejects the rabbinic interpretations of it.

Verse 37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. **38** But new wine must be put into new bottles; and both are preserved.

The old wine bottles were often brittle and subject to cracking. So it was with the legalism of the Pharisees compared to the new wine of enthusiasm as shown by the four men that brought their paralytic friend to Christ. They were incompatible, and the old limited systems were to be put aside.

Verse 39. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

This parable demonstrates the natural reluctance of men in this case to abandon Judaism and to embrace Christianity. It does not say that eventually he may not proceed, but there is a general holding back from the truth that will change everything by religious people who love their old ways. Some Pharisees did later believe, although they still found it hard to give up their old habits. **Acts 15:5ff.**

APPLICATION

We must always remember that our relationship with God is always based on the grace and mercy of God not our own works.

Fasting means to do without legitimate functions in life and to devote time to Bible study and prayer.

Religious people especially if they have a strong ascetic tendency are hard to evangelise as they often believe it is the ritual rather than grace that brings the approbation of God and wins eternal rewards.

Jesus Christ did not come to patch up Pharisaic Judaism, or make a new religious system.

God is pleased by obedience rather than offerings.

There is always a conflict between the truth as revealed in the Bible and traditions that have grown up over a periods of time.

Many people are reluctant to examine their traditions in the light of the Bible.

DOCTRINES

GRACE – see page 33

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).

LEGALISM

1. There are some areas of God's law which the believer would never violate because it is his area of strength.
2. No two people have the same area of strength, no two people have the same area of weakness in their human nature.
3. Violation of one part of the law makes a person a sinner just as another part of the law - all have sinned and come short of the glory of God. (**Romans 3:23**)
4. Legalism and self righteousness is prone to forget that all sin comes from the sinful nature.
5. Everyone has a sinful nature. Violation of law demonstrates its existence.
6. The legalist emphasises the commandments he keeps. The honest person recognises the commandments he breaks.
7. Doctrine removes legalism and self righteousness on the basis of grace.
8. Legalism minimises the weakness or besetting sin of the sinful nature while emphasising the weakness or besetting sin of someone else.
9. Legalism condemns those who fail in their own area of strength but legalism does not recognise that all have sinned.

10. Sometimes legalism is so strong that it fulfils both categories of **1 John 1:8, 1 John 1:10**.

11. To be guilty one only has to sin once not the thousands of times one does (**James 2:10**)

HARMONISATION

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

HARMONY

FASTING OF THE DISCIPLES

And the disciples of John and of the Pharisees used to fast: and disciples of John come and say unto him, Why do the disciples of John and of the Pharisees fast often and make prayers but thy disciples fast not?

And Jesus said unto them, Can ye make the children of the bride chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

MIXTURE OF OLD AND NEW

And he spake also a parable unto them - No man seweth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the old garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

47. PASSEOVER; HEALING OF IMPOTENT MAN AT BETHESDA

SCRIPTURE FOR SECTION 47 - JOHN 5:1-47

INTRODUCTION

This chapter is full of changed events with new concepts being introduced. The world, the way that man sees God and worships Him is to be changed. The overturning of the Mosaic Law, the introduction of the deity of Christ and the resurrection are all confronting us in this chapter.

There are four sections to the chapter;

- | | | |
|----|---|-------------------------------------|
| 1. | v 1 - 17 - Healing the paralysed man on the Sabbath. | The Sabbath is changed. |
| 2. | v 18 - 27 - The Lord defends his right to overturn the Law. | His deity is affirmed. |
| 3. | v 28 – 29- His lordship over death is affirmed. | The resurrection is introduced. |
| 4. | v 30 - 47 - The Lord appeals to the witness of the Word.
underlined for the new age to come. | The importance of the scriptures is |

There are seven signs of the Lord's Messiahship in John's Gospel, of which this is the third.

The first was the turning of the water into wine, which spoke of the Messiah coming to Israel as joy or gladness, the bridegroom coming to the wedding.

The second sign was the nobleman's son come back to life by faith, representing the spiritually dead coming alive in Christ.

The third sign here is the healing of the paralysed man. This pictures the paralysis of sin in the lives of mankind, and the power of God breaking through so that the man might be saved. These signs are therefore much more than just a miracle of healing.

In this case then, we have the paralysed man, which gives us a picture of all people paralysed by sin, unable to help themselves, but who God confronts and convicts with a message which enables the sinner to be made whole. This is the grace provision of salvation that is in view. **Ephesians 2:8-12**. God gives the helpless one the power and opportunity to respond.

47A - HEALING OF THE MAN AT BETHESDA

JOHN 5:1-9

1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

KEY WORDS

After this	Mete Tauta	After these things
Was	Eimi	Keep on being [Imperfect Active Indicative]
Feast	Heorte	Feast, Festival
Went up	Anabaino	Go up [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
By	Epi	By, Beside
Sheep market	Probatikos	Sheep gate or market
Pool	Kolumbethra	A pool for diving, Swimming pool
Called	Epilegomai	Surnamed, Called [Present Passive Participle]
Hebrew tongue	Hebraisti	Hebrew
Bethesda	Bethesda	House of kindness
Having	Echo	To have and to hold [Present Active Participle]
Five	Pente	Five
Porches	Stoa	Porch, Colonnade
Lay	Katakeimai	Lie down, Recline [Imperfect Middle Indicative]
Great	Polus	Great
Multitude	Plethos	Multitude
Impotent Folk	Astheneo	Feeble [Present Active Participle]
Blind	Tuphlos	Blind
Halt	Cholos	Lame, Limping, Cripple
Withered	Xeros	Withered
Waiting for	Ekdechomai	Waiting for
Moving	Kinesis	Stirring, Moving
Water	Hudor	Water
Angel	Aggelos	Angel
Went Down	Katabaino	Go down
At a certain season	Kata Kairos	At a certain time
Troubled	Tarasso	Troubled, Agitate
First	Protos	First
Troubling	Tarache	Troubling, Disturbance
Stepped in	Embaino	Step in , Enter in
Was made	Ginomai	Became
Whole	Hugies	Well, Healthy

Disease	Nosema	Disease, Ailment
Had	Katecho	Possessed
Man	Anthropos	Man
Was	Eimi	Keep on having [Imperfect Active Indicative]
Which had	Echo	Have and to hold [Present Active Participle]
Infirmary	Asthenia	Disease
Thirty	Triakonta	Thirty
Eight	Octo	Eight
Years	Etos	Year
Saw	Eido	See [Aorist Active Participle]
Lie	Katakeimai	Lie down, Recline [Present Middle Participle]
Knew	Ginosko	Know [Aorist Active Participle]
Had been	Echo	To have and to hold [Present Active Indicative]
Long	Polus	Great
Time	Chronos	Time
Saith	Lego	Say [Present Active Indicative]
Wilt	Thelo	Desire [Present Active Indicative]
Be made	Ginomai	To become [Aorist Middle Infinitive]
Whole	Hugies	Well, Healthy
Impotent man	Astheneo	Feeble [Present Active Participle]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Sir	Kurios	Sir, Lord
I have	Echo	To have and to hold [Present Active Indicative]
Man	Anthropos	Man
Water	Hudor	Water
Troubled	Tarasso	Agitate, Trouble [Aorist Passive Subjunctive]
Put	Ballo	Throw [Aorist Active Subjunctive]
Coming	Erchomai	Come [Present Middle Indicative]
Steppeth Down	Katabaino	Descend [Present Active Indicative]
Before	Pro	In front of
Saith	Lego	Say [Present Active Indicative]
Rise	Egeiro	Rise, Get up [Present Active Imperative]
Take up	Airo	Carry away [Aorist Active Imperative]
Bed	Krabbatos	Mattress
Walk	Peripateo	Walk [Present Active Imperative]
Immediately	Eutheos	Straightway, Immediately
Man	Anthropos	Man
Was made	Ginomai	Become something [Aorist Middle Indicative]
Whole	Hugies	Well, Healthy
Took up	Airo	Carry away [Aorist Active Indicative]
Bed	Krabbatos	Mattress
Walked	Peripateo	Walk [Imperfect Active Indicative]
Same	Ekeinos	Selfsame, Same
Day	Hemera	Day
Sabbath	Sabbaton	Sabbath

PERFECT TENSE VERBS – None found

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

COMMENT

In verse 9 we again see the accuracy of the Greek verbs, the middle voice and aorist tense of ginomai show that instantly and to his benefit the man was made healthy, the act of picking up his mattress was accomplished “aorist tense” of “airo”, in a point of time, but the imperfect tense of “peripateo” shows the healed man kept on walking around.

REFLECTION

Verse 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

After the events of chapter 4 the Lord went up, "anabaino", which is a verb of purpose. The Lord had an appointment with the man by the pool although the man was oblivious to it. (Do you see the parallel to the Samaritan woman?) Everything that God does is with a purpose, and in accordance with the eternal Plan. There is no rush with the Lord, all is deliberate, and for us the same, as we heed the Holy Spirit, and obey the Word.

Many liberals say that Jesus wandered around the land healing the sick in an aimless fashion. That is not the case. He is following a plan, and so do we if we are to be eternally rewarded. God is the weaver of events and the Plan for our lives is His not ours, and the sooner we see the truth of this the better. **Isaiah 55:6-11**. It is noted that with the exception of Hebron, all routes to Jerusalem were "up" as stated in this verse. The feast that the Lord is attending in Jerusalem is not specified.

Verse 2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

When John is describing this, Jerusalem has been destroyed for 20 years and this pool was buried under 6 - 10 metres of rubble when he was writing. This is one of the things that proves the historicity of John's Gospel as recent excavations in the last few years only, have revealed that such a pool did exist in the form stated, and it was far larger than previously thought. Check Biblical Archaeology Review/Bethesda Pool.

There was no record of this sized pool existing until it was excavated progressively in the last twenty years. You can go and sit on the edge of the pool with the buildings towering above you because of the rubble from Roman times. This proves that he was an eye witness as the rubble totally buried this pool in 70 AD.

This pool was by the sheep gate. It is interesting that the Lord is looking here for a lost sheep, and He finds him near the sheep gate. It is a pool, water is associated with healing and cleansing, and this pool was especially associated with healing.

The Lord is going to talk about the water of life coming from Himself. By the end of the chapter the Lord is talking about the Word as being the agent of cleansing. The pool had five porches where the sick were waiting. This is a picture of Israel waiting under the five books of Moses for Messiah. The Messiah comes to this place where people are waiting for healing. Five is also the number of grace in scripture.

The healing of the sick was one of the Old Testament signs of the Messiah and this is one of the reasons for the miracle, and the reason why all the people in the area were not healed The Lord did not come to heal all the sick, He came to die for the sins of the world. When He healed the sick He did it to demonstrate the fact of who He was. All the miracles were signs to confront people with their need to make a decision about Him.

The great miracle of the Cross and Empty Tomb was to follow. The healing took place right next to the Temple. The healed man is therefore going to be able to witness to the Messiah directly to the priests of Israel, and with the many people coming to give thanks offerings, or cleansing offerings, for the lepers, many priests believed in Jesus. **Acts 6:7**.

The miracles close to the temple, or requiring a sacrifice, all become a test. What will they do to explain this miracle? There is enough evidence here to show that the person who did this was the Messiah but there is not enough evidence so as to overwhelm them. They must make a choice – to reject or embrace change.

If the Lord had healed everybody at the pool several hundred people would have forced the priests to acknowledge Jesus as Messiah but they would not have wanted to. The Lord wants to put pressure on them so that what is truly within their hearts is expressed. The issue is always volition. God is able to overwhelm volition but will not ever do so. No-one is forced into heaven – each decides where they will spend eternity.

Satan's fall was due to pride, **Isaiah 14**. The sin of the priests is the same; they want to be in charge of the religion and run it their way for their benefit. They will persist in this even if they have to deny the Messiah who they are supposed to be on the look out for!

This is the sin that will see every unbeliever in the Lake of Fire as they reject their need for a Saviour, and trust their own pride to get through. Can you see again and again John is thinking of the last judgment, **Revelation 20:11-15**, and wondering why so many are so foolish, even to their deaths and eternal judgment.

Verse 3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years.

This man has been sitting at the pool thirty-eight years, the same time as Israel was in the Wilderness after Kadesh - Barnea. This man has been lying paralysed for the same time as Israel had been wandering in the desert, and it will be exactly the same time frame from the Cross to the destruction of the Temple and city of Jerusalem.

We have the contrast between the life giving Word of the Lord Jesus Christ, and the barrenness of wandering in the wilderness without Christ's life, power and love. The time in the wilderness was a time of judgement and death for Israel.

It is sadly also a fact that Israel is going to reject the Messiah and a new entity, the church, will go on walking with the Lord. The Temple and city is going to be destroyed exactly 38 years after they reject and murder the Messiah. They have the same time of grace/judgment as their ancestors had, before God judges them.

It is noted that the last portion of verse 3 and the whole of verse four are not included in most Bibles, but we see no legitimate textual argument to exclude them.

Verse 6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

The Lord saw this man, and as the Lord God knew how long he had been there, and He asks him if he wants to be cured. This is not a harsh question, for psychologically people can adjust to debility. When someone has been waiting this long they may not know if they want to change. What counsellors call "secondary gain" can make debility a money making or attention seeking option. Some will choose to stay sick!

The location was close to the Temple, and probably a good location for charity to be received, and this man may have become a celebrity of sorts. It was also a pool where ceremonial washings take place.

The man's answer is not a straight forward one, showing that there are some sin problems in this man's life, including some bitterness. He knows however that he needs help. This is an example of the unbeliever being open to the gospel, and sitting with their bitterness, accepting the conviction of the Holy Spirit.

The unbeliever does not need to have every positive thought in place, as we have seen with each of the characters studied to date, for they all have problems, but just a little honest openness is enough for the Holy Spirit to work upon.

Verse 8. Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

The Lord looks him in the eye, and like the nobleman, He gives him a command, but one which he cannot do in his own strength, and he faces the choice - obey and find God's strength, or ignore the Lord altogether as insulting him asking him to do this. The Lord treats him as you should treat the unbeliever under conviction. You fire God's Word at them. It is a command this man receives – and it requires faith. The Lord takes the initiative, which is the way the gospel is given to man.

No woman or man can save themselves; God takes the initiative. Here we have a picture of evangelism. The unbeliever needs to be challenged, and also led and empowered in the process. God does the work perfectly to ensure no-one may stand before the Great White Throne and say, "I didn't have a chance". The man faces the choice here – does he accept that the Lord is truly Messiah, and so if he demands something, then it can be done in the Holy Spirit's strength. Do we see that ourselves when we face challenges?

The man immediately responds by taking up his bed and walking. It was the Sabbath. As he believes he starts to move, and he is made whole at that instant, and he picks up his bed and walks and probably went a couple of steps before he realised what had happened. We have the obedient faith response of the man, the same as the ruler in the previous chapter.

They believe and express their faith in shoe leather. The Lord got the glory, He did the healing, for the Lord provided the power. The man receives the benefits through faith. He could have sat there and accused the Lord of mocking him. What is our response when asked to do things by the Lord?

APPLICATION

Our lives should be following a plan, but His plan, not our ideas! We do not have the intelligence to plan!

There is no such thing in the life of a believer as luck or chance meetings; all is God's weaving together.

We should not be casual but walking with a purpose in a Holy Spirit filled/led way. We are to be guided by God. The Lord is always offering opportunities, He takes the initiative, but the person has to respond.

DOCTRINE

SABBATH AND THE LORD'S DAY

1. Sabbath means Rest.
2. Salvation is the eternal Sabbath (**Matthew 11:28**) - we must trust in God to save us, apart from our own works.
3. Trusting in the promises is the daily Sabbath (**Hebrews 3:11**) - we must trust in God to provide all our needs.
4. The original Sabbath (**Genesis 2:2, 3**) God finished His work of creation on the sixth day and rested on the seventh.
5. The Sabbath of Israel (**Exodus 20:8-11, Deuteronomy 5:12-15**).
 - a) In the Old Testament, the Jews were commanded not to work on the seventh day. They were to trust in the finished work of God to supply their needs.
 - b) The Sabbath (Saturday) was the remembrance day of the old creation, of the old covenant. (**Exodus 20:10-11, 31:12-17, Hebrews 4:4**)
 - c) Legalists burdened the Sabbath with many hundreds of extra-biblical commandments and regulations.
 - d) Under the Mosaic Law the Jews had a sabbatical year; they were supposed to rest every seventh year. (**Exodus 23:10, 11**)
 - e) Because they did not take their sabbaticals they endured the 70 years of Babylonian captivity. (**Leviticus 26:33-35, 2 Chronicles 36:20, 21, Daniel 9:2, Jeremiah 25:11, 12, Jeremiah 29:10**)
6. The Sabbath spoke of the Old Creation **Exodus 20, 31** and **Hebrews 4** - the Lord's day speaks of the New Creation Saturday belongs to Israel, the family of God, Sunday belongs to the Church the royal family of God. **Matthew 28:9, Galatians 6:15, Hebrews 9:15, 10:20**
7. The Lord's Day
 - a) The Lord's Day (Sunday) is the remembrance of the new creation, the resurrection life of the Church in Christ. (**2 Corinthians 5:17, Galatians 6:15, Hebrews 9:15, 10:20**)
 - b) In the New Testament, all days are as unto the Lord. (**Romans 12:1-2, Ephesians 4:1-3**)
 - c) There is a moment by moment Sabbath for the believer in the Church Age. (**Hebrews 4:1-3**)

8. Why is Sunday so important?

[a] Sunday is resurrection day **Matthew 28:1**,

[b] It was also the day of the first meeting of the disciples **John 20:19**,

[c] It was the first day they received instructions from the Lord **Luke 24:36-39**

[d] It was the day the church began as the day of Pentecost was always on a Sunday **Acts 2**,

[e] It was the day the early church met **Acts 20:6-7**

[f] It was the day to give offerings **1 Corinthians 16:2**.

9. This day has been blessed by God. If the church was wrong on meeting on a Sunday the Lord would have pointed it out before the Seventh Day Adventists came on the scene.

10. There is no such thing as a Christian Sabbath **Ephesians 4:1-3, Romans 12:1, 2** - every day should be lived as unto the Lord, lived in the filling of the Holy Spirit. We meet on the Lord's Day when we celebrate our new birth, the Lord's victory, the birth of the Church. There are no particular rules, a day of joy, rejoicing and celebration.

11. The concept of the moment by moment Sabbath is illustrated in four passages in the Old Testament

a) Moses at the Red Sea (**Exodus 14:10-14**)

b) Abraham (**Romans 4:17-21, Genesis 22, Hebrews 11:17-19**)

c) The bones of Joseph (**Hebrews 11:22**)

d) Caleb and the Giants (**Numbers 13, 14, Joshua 14:6-14, 15:14, Judges 1:20**)

47B – RESPONSE OF THE RELIGIOUS JEWS

JOHN 5:10-13

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

KEY WORDS

Said	Lego	Say [Imperfect Active Indicative] they kept on saying
Cured	Therapeuo	One healed [Perfect Passive Participle]
Is	Eimi	Is [Present Active Indicative]
Sabbath	Sabbaton	Sabbath
Day	Hemera	Day
Lawful	Exesti	Lawful, Right [Present Active Indicative]
Carry	Airo	Carry away [Aorist Active Infinitive]
Bed	Krabbatos	Mattress
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Made	Poieo	Make [Aorist Active Participle]
Whole	Hugies	Well, Healthy
Same	Ekeinos	Selfsame, Same
Said	Epo	Say [Aorist Active Indicative]
Take up	Airo	Carry away [Aorist Active Imperative]
Bed	Krabbatos	Mattress
Walk	Peripateo	Walk [Present Active Imperative]
Asked	Erotao	Ask [Aorist Active Indicative]
Man	Anthropos	Man
Said	Epo	Say [Present Active Indicative]

Take up	Airo	Carry away [Aorist Active Imperative]
Bed	Krabbatos	Mattress
Walk	Peripateo	Walk [Present Active Imperative]
Healed	laomai	Heal, Make whole[Aorist Passive Participle]
Wist	Eido	Be aware, Know [Pluperfect Active Indicative]
It was	Eimi	Keep on being [Present Active Indicative]
Conveyed	Ekneuo	Withdraw quietly [Aorist Active Indicative]
away		
Multitude	Ochlos	Multitude, Crowd
Place	Topos	Locality

PERFECT TENSE VERB

THERAPEUO – HEAL, CURE - Occurs 44 times in the New Testament of which 3 are in the Perfect Tense. In Luke 8:2, **John 5:10** and Acts 4:14, all the people that were healed were healed permanently of their condition. Healings particularly on the Sabbath was frowned upon by the Jewish religious leaders

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
47B	Leviticus 14:11	The leper cleansed which is a sign to priesthood	Luke 5:12-14

REFLECTION

Verse 10. The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.

He walked into the Temple to give thanks and he is immediately challenged by the priests for carrying his bed on the Sabbath. This is a petty type of attitude that is very common with legalistic thinking. This is how petty religious people can get. This man has been healed and saved. He has moved from death to life, and these legalists want to talk about his bedroll!

“Unto him that was cured”, is the perfect passive participle of “therapeuo”, and is the only example in John’s Gospel. The perfect tense reminds us that the healing is permanent; this is no trick or temporary psychological lifting of symptoms, but real and lasting 100% healing.

“To take up thy bed” - carrying burdens was considered unlawful on the Sabbath. **Exodus 23:12, Nehemiah 13:19, Jeremiah 17:21.** Stoning was the rabbinical punishment. The healing of the man was a minor detail.

Verse 11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

He says that he is obeying the person who healed him. The priests enquire as to whom that person was and he did not know. Once this man was healed the Lord quietly made his way away, as His task had been accomplished. He stays in the vicinity, as He is going to meet up with the man again, and He is waiting and watching to see the priest’s response. The Lord has a purpose here and it is not just healing the sick, it is preparing for the Cross and providing all the evidence the religious people needed, so that their final rejection of him will be 100% culpable.

APPLICATION

We have to watch religious people in our churches so that the work of the Lord is not hindered by them. Make an issue of what people are saying and doing, not what they are dressed in, nor what social norms they break.

You know a person's spiritual status by what they talk about.

The real need of mankind is not to be physically well but to be spiritually purified and saved for eternal life.

The real need for man is not to feel better but to be changed within.

Note how the self righteous people love power and to put their finger on others sins, but fail to see their own.

47C - JESUS MEETS THE MAN IN THE TEMPLE

JOHN 5:14-18

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, **thou art made whole: sin no more, lest a worse thing come unto thee.** **15** The man departed, and told the Jews that it was Jesus, which had made him whole. **16** And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. **17** But Jesus answered them, My Father worketh hitherto, and I work. **18** Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

KEY WORDS

Afterwards	Meta Tauta	Afterwards
Findeth	Heurisko	Find, See [Present Active Indicative]
Temple	Hieron	Temple
Said	Epo	Say [Aorist Active Indicative]
Art Made	Ginomai	Become [Perfect Active Indicative]
Whole	Hugies	Well, Healthy
Sin	Harmartano	Sin, Faults, Err [Present Active Imperative]
No more	Meketi	Not any more
Lest	Hina Me	That not
Worse	Cherion	Worse
Thing	Tis	Thing
Come	Ginomai	Become [Aorist Middle Subjunctive]
Man	Anthropos	Man
Departed	Aperchomai	Depart
Told	Anaggello	Report, Tell, Announce
Was	Eimi	Keep on being
Had made	Poieo	Make [Aorist Active Participle]
Whole	Hugies	Well, Healthy
Persecute	Dioko	Persecute [Imperfect Active Indicative]
Sought	Zeteo	Seek
Slay	Apokteino	Seek to kill
Because	Hoti	Because
Done	Poieo	Do, Make [Imperfect Active Indicative]
Things	Tauta	Things
Sabbath	Sabbaton	Sabbath
Day	Hemera	Day
Answered	Apokrinomai	Answer [Aorist Middle Indicative]
Father	Pater	Father
Worketh	Ergazomai	Labour, Work [Present Middle Indicative] The unit of energy "erg" comes from here
Hitherto	Heos Arti	Until now
Work	Ergazomai	Labour, Work [Present Middle Indicative]
Sought	Zeteo	Desire, Seek [Imperfect Active Indicative]
The more	Mallon	Much more
Kill	Apokteino	Kill, Slay, Put to death [Aorist Active Infinitive]
Broken	Luo	Unloose, Break up, Destroy [Imperfect Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
God	Theos	God
His	Idios	His
Father	Pater	Father

Making	Poieo	Make [Present Active Participle]
Equal	Isos	Equal

PERFECT TENSE VERB

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 translated to indicate permanently changed situations, to demonstrate God's power or apparent modification of His plan.

In John's Gospel there are seven verses where the verb occurs. 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 - None found

REFLECTION

Verse 14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

The verb structure shows that Jesus finds the man in the temple and speaks briefly to him [aorist tense] saying that he was healed in the past [perfect tense] with the result he will stay healed. Jesus then commands the man [imperative mood] to sin no more otherwise there is a potential [subjunctive mood] that something worse will occur.

The Lord therefore finds the man again, and bluntly warns him of the consequences of continuing with a specific sin he has been saved from. We don't need to know the details. The Lord always finds us, and He knows our deepest needs.

We should be eternally grateful that the Lord took the initiative, and that He is blunt in his warnings. What the Lord says here is, deal with your sin. We do not know what the man's sin was; remember - it is none of our business. **John 21:21-25**.

It is quite appropriate that we do not know the nature of his sin, and we shouldn't speculate on it! His sin was his business, just as my sin is my business. Actually it's the Lord's business isn't it! He bought us with a price, His precious blood. **1 Peter 1:18-19**. We are to deal with our sins as they pop up, and keep in the place where we can be a blessing.

This man who has been delivered from a physical ailment now has to walk in newness of life that the Lord has provided for him. After you are saved you have to learn to live the new spiritual life, and that means facing the temptation to go back to old sinful patterns every day.

Verse 15. The man departed, and told the Jews that it was Jesus, which had made him whole.

The man now goes and tells the Jewish religious leadership, who it was who healed him. This man doesn't know which side he is on. He could have been naive, but the leaders reacted with malice, and he must have suspected this was possible.

Even though we look and think, "why?" the Lord's will in the miracle is completed by the healed man's actions, for the Lord intended that the priests know that he has worked a Messianic sign, and his purpose is that they react for or against it/Him.

Eternal Security is also in view here. Believers may fail and fall but they never lose their salvation, and even though this man has played a foolish game he still leaves the temple area healed, the healing is not reversed by the Lord. He is healed by grace and grace demands that the healing is permanent, once received, just as salvation is.

Verse 16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

Here the Jewish religious leadership tried to kill him because he had done things on the Sabbath. This is the religious reaction to grace, and we must not be surprised, for religion is satanic, and Satan hates Christ and anyone who loves the Lord. **John 8:44.**

Some of the people in every church will be religious unbelievers. They have the outward signs of the believer but no fruit of the Spirit. **Matthew 7:13-23** applies. No fruit, no Holy Spirit = no genuine faith! **Romans 8:9, 14:22-23.**

Verse 17. But Jesus answered them, My Father worketh hitherto, and I work.

Jesus says that He will not stop working, neither will God because of your regulations. God is in the business of saving people, so am I, says the Lord. This introduces us to the deity of Christ. With this statement He is putting Himself on a par with God the Father. The listeners understand what he is saying only too well.

Verse 18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

This gives impetus to their action to try and eliminate Him. Here we again confront the heresy of those who claim that Jesus was just a man because here He is claiming to be God and this is clearly understood by those listening to Him.

It is of interest that in the Jewish culture the eldest adult son is considered to be equal with his father rather than the Gentile concept of the father being superior to the son thus the Jews understood that Jesus was claiming to be God.

APPLICATION

We have to deal with our own sin before the Lord.

If people sin publicly you should assist them on the basis of **Galatians 6**, but their private sins are a matter for the person and the Lord. **1 John 1:9.**

Believers may fail and fall but they never lose their salvation. **2 Timothy 1:12, 2:11-13.**

Legalists will react to grace as it destroys their system of regulations and provides no system by which they can keep their pride.

DOCTRINE

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.

CHRIST: DEITY OF CHRIST AND THE BELIEVER

- 1. He was creator of all. **John 1:3, 10, Colossians 1:16, Hebrews 1:10**.
- 2. He is the preserver of all things. **Hebrews 1:3, Colossians 1:17**.
- 3. He pardons sin. **Luke 5:24, Colossians 3:13**.

4. He will raise the dead as he was raised, **2 Corinthians 1:9, John 5:21, 28, 29, John 11:25,**
5. He will reward the saints. **2 Corinthians 5:10.**
6. He will judge the world in the last day. **John 5:22, Revelation 20:12.**
7. Worship which is rightly given only to God is rightly given to Him as God. **Psalm 95:6, John 5:23, Luke 24:52.**

47D - HIS RELATIONSHIP WITH THE FATHER

JOHN 5:19-23

John 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. **20** For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. **21** For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. **22** For the Father judgeth no man, but **hath committed all judgment** unto the Son: **23** That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

KEY WORDS

Answered	Apokrinomai	Answer [Aorist Middle Indicative]
Said	Epo	Say [Imperfect Active Indicative]
Verily Verily	Amen Amen	Truly, Truly, Point of doctrine
Say	Lego	Say [Present Active Indicative]
Son	Uihos	Adult son
Can	Dunamai	Have power [Present Middle Indicative]
Do	Poieo	Do [Present Active Infinitive]
Nothing	Oudeis	Nothing
Of himself	Heautou	Himself
Seeth	Blepo	See, Glance [Present Active Subjunctive]
Do	Poieo	Do [Present Active Participle]
Doeth	Poieo	Do [Present Active Subjunctive]
Doeth	Poieo	Do [Present Active Indicative]
Likewise	Homoios	Likewise
Father	Pater	Father
Loveth	Phileo	Love [Present Active Indicative]
Son	Uihos	Son
Showeth	Deiknuo	Show [Present Active Indicative]
Doeth	Poieo	Do [Present Active Indicative]
Show	Deiknuo	Show [Future Active Indicative]
Greater	Meizon	Larger, Greater
Works	Ergon	Work
Marvel	Thaumazo	Wonder, Marvel
As	Hosper	Exactly as
Raises up	Egeiro	Raise up [Present Active Indicative]
Dead	Nekros	Dead
Quickeneth	Zoopoieo	Make alive, Quicken [Present Active Indicative]
Even so	Houto	Likewise
Quickeneth	Zoopoieo	Make alive, Quicken [Present Active Indicative]
Will	Thelo	Pleases, Will [Present Active Indicative]
Judgeth	Krino	Judge [Present Active Indicative]
No man	Oudeis	No one
Hath committed	Didomi	Give, Grant, Bestow [Perfect Active Indicative]
Judgment	Krisis	Judgment, Condemnation
That	Hina	In order that, With the result that

All	Pas	All
Honour	Timao	Honour, Value [Present Active Subjunctive]
Even as	Kathos	Just as
Honour	Timao	Honour, Value [Present Active Indicative]
Honoureth	Timao	Honour, Value [Present Active Participle]
Honoureth	Timao	Honour, Value [Present Active Indicative]
Sent	Pempo	Send [Aorist Active Participle]

PERFECT TENSE VERB

DIDOMI - GIVE 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 1 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, 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.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
47D	Isaiah 2:4	He shall judge between the nations for peace	John 5:22
	Isaiah 45:23	Every knee shal bow and every tongue con fess	John 5:22

REFLECTION

Verse 19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

This verse explains the relationship between the Father and the Son. He is doing the Father's will and working to a plan devised in eternity past. Jesus says that He is working in conformity and unity with the Father. In effect he is saying, "in my humanity I am obedient to the Father, in My Deity I am equal with the Father, and in absolute unity in His Eternal Plan".

One commentator says, "He has a unity with the Father in which there can be no talk of either the Father's actions or the Son's actions but only actions which, whether here in history or beyond it, both the Father and the Son share.

You can say that the Lord went to the Cross for us all, but you can also say that God went to the Cross. The Lord is claiming to be God, which cannot be side stepped. In Christ we have God made flesh.

Verse 20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

The purpose of the miracles of Christ is given here. The miracles were performed that men might marvel and think about the origin of the power to work such things, and recognise that this was God's work. Sadly many people need to be shocked into a reality that this is something that only God was able to do.

The first thing that unsaved men/women need to see here is that there is love at the heart of God's Plan; love within the Godhead which overflows to all who seek it in/through the provision of the plan of salvation. The Lord is saying that nothing is hidden between the Father and the Son.

The word for love used here is "phileo", the highest form of love, which expresses real affection. He says that, "If you think this is great, you will see a greater work than this".

What is greater than the healing of a man? The resurrection from the dead is greater. "I am going to raise the dead and am going to be raised. Keep watching me and you will see evidence for what I have said."

We again have a challenge to all who hear these words, and all who later read them. "Believe in the Lord Jesus Christ and you will be saved". It is not a leap in the dark. The Lord is saying, "You believe Me; here is the evidence, look at it". Faith is not any "leap into the dark". That was dumb theology! Do not leap into the dark; that is for fools, turn the light of the Word on and look at the Lord Jesus Christ, and see whether He is who He said He is.

Verse 21. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

The resurrection is now in focus. The power to raise the dead was known in the Old Testament. This was acknowledged by the Jews as only the power of God.

The Lord is saying here that He has that power. He gives life to whosoever He wills, because whosoever I will is whosoever He wills. Jesus Christ is clearly claiming to be Sovereign over death and thereby God. He is claiming that He is the Creator become a creature. **John 3:16** shows the purpose of His coming, to demonstrate His power and to glorify God through the giving of amazing grace to mankind.

Here we also have the doctrine of election. God's perspective is that we are chosen in eternity past, and that He knew who would believe on the Lord Jesus Christ. This doesn't mean it is unfair and that unbelievers are doomed, for only if they die unrepentant are they forever lost. Man's perspective talks about unlimited atonement and the truth that, "whosoever believes will come", and who-so-ever comes will be accepted.

Within space and time we see a sequence of events, but in eternity past there is no "sequence", for that is a time concept. This is one of the areas where our limitations make the total comprehension of this reality very difficult. This is called in philosophy the "Category Mistake".

The mistake theologians make is to take space and time concepts and apply them into eternity – where they don't belong. The truth we have seen already in John's Gospel is that none will complain about their choices at the Last Judgment – all make their choices and none are saved against their will, and none will be judged for rejecting the truth, who would change their life choices. Each will be where they want to be – even if they hate it – for they hate God and holiness more. This is the sadness of the lost!

Verse 22. For the Father judgeth no man, but hath committed all judgment unto the Son:

The Lord is coming again as the Judge. All judgement has been delegated within the godhead to the one who died for the ones He will judge. This is why the unbeliever is without hope when they are without Christ, for to reject the cross is to turn away from life and love, and one who would do that has no hope at all. **John 3:16, 12:47, 48, 1 John 2:2**, all refer to this. **Revelation 20:11 - 15**. He came at the First Advent as Saviour, He comes again as King and Judge.

Verse 23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

The purpose of the plan is that the Son may be honoured as the Father is honoured. Here again we see the equality in the Godhead. If you fail to worship the Son you fail to worship the Father. A low opinion of Christ is a low opinion of the Father.

In the following verses is another salvation passage. Here again the people are confronted with the demand to make a choice about the Lord's true identity. We also must believe that He is who He says He is, and that what He has done affects us directly, and that we have a need.

Many people say they believe in God but have a low view of who the Lord Jesus Christ truly is. They therefore have a low view of God, and that is why they will be in the Lake of Fire, for they value their viewpoint above that of God. We must accept God's revelation of who He is, not select the "vain philosophy" of men. Let the Bible as God's Word be true and all mankind lairs! **Romans 3:4, Colossians 2:8**.

It is of interest that the word "honour" occurs four times in this verse. The first two cases it is in the third person plural while in the second two it is in the third person singular. The first use is in the subjunctive showing the potential is related to free will while the second is in the indicative indicating that man honours God.

APPLICATION

It is of interest that love is talked about in verse 20, and election in verse 21.

This shows that the biblical doctrine of election is related to the love of God.

From this we see the error of Calvinism, where the sovereignty of God submerges all the other absolute attributes of the Character of God. Calvinist theology is a "Category Mistake" – speaking of God as if He is as limited as they are! Arminianism is exactly the same – they both try to say things that cannot be intelligently said by limited men...

Election has as much to do with love as it has with omniscience, sovereignty, and righteousness and justice.

Remember the Bible's teaching is that the only reason for a man or woman being in the Lake of Fire with Satan is that they share his sin, namely pride, and finally they will not live by God's standards, they value only their own standards.

It is only the arrogance of Satan that gets the unbeliever into the Lake of Fire.

Their arrogance is expressed in their rejection of Christ's sacrifice on the Cross, and their trust in their own good works to save them rather than the work of Christ on their behalf.

DOCTRINES**CHURCH: WORSHIP AND PRAISE – SEE PAGE 15****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.

GOD: WORK OF THE FATHER AND THE SPIRIT

1. The virgin birth is the work of the Father and the Spirit **John 1:18, Matthew 1:18, Luke 1:28**
2. At the Lord's baptism the Holy Spirit is given to the Lord without measure **John 3:34, Matthew 3:16**. The Lord's ministry begins with the special anointing of the Holy Spirit so that He can minister in the power of the Spirit
3. This is illustrated by the miracles of Christ which are done in the power of the Holy Spirit - **Matthew 12:18, Luke 4:14-21**
4. All the way through His ministry He expresses his obedience to His Father's will. The Lord Jesus Christ as God was present in eternity past at the divine decrees but he says that He must be about His Father's business.

His Father is the planner. He shows that he is in obedience as a man. We should also be that way. I have come in my Father's name he said **Luke 2:49, John 5:30. John 8:28, 38, 54**

5. All the works that were done were in the Father's name - **John 10:25, 32, 37**

6. The Lord speaks of the unity of the Father and himself **John 10:30, 14:20**. You in the father, I in the Father. We are in Him.

7. The Lord's obedience to the Father was total, in His humanity **John 14:28**. We must follow him in acknowledge that the Father is superior. The Lord's obedience in His graciousness is seen here. He sets us the example to follow. He takes the Father's will whether it was good or bad. At times you have a hard thing to take, you have a time of suffering **John 18:11**

8. The perfect relationship between the Father, Son and the Holy Spirit was suspended for those three terrible hours on the Cross when the Lord became sin for us in perfect obedience to the will of the Father. **2 Corinthians 5:21, Psalm 22:1, Matthew 27:46, Luke 15:34**

GOOD WORKS

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

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

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

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

5. Human good is:

a) Identified as dead works (**Hebrews 6:1**).

b) Cannot save mankind (**Titus 3:5**).

c) Is condemned by God (**1 Corinthians 3:11-16; Ecclesiastes 12:14**).

d) Is the basis of indictment at the Last Judgement (**Revelation 20:11-15**).

e) Has no place in the plan of God (**2 Timothy 1:9**).

f) Is destroyed at the Judgement Seat of Christ (**1 Corinthians 3:11-15**).

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

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

a) IN SALVATION

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

b) IN THE CHRISTIAN LIFE

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

The way to the filling of the Holy Spirit is confession of sins (**1 John 1:9**). Confession has no human merit.

The Holy Spirit also provides at least one spiritual gift to each believer at salvation (**1 Corinthians 12:8-11**).

c) IN THE WORD OF GOD

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

d) IN ETERNITY

In eternity human works are removed (**1 Corinthians 3:12-15**). God provides us with a new body (**1Corinthians 15:51-3**).

God provides us with an incorruptible inheritance (**1 Peter 1:3-5**). God provides everything for our eternal future (**1 Thessalonians 4:17-18**). God approves of His provision.

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

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

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

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

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

JUDGEMENT: GREAT WHITE THRONE

1. The judgement of the Great White Throne is the last judgement. (**Revelation 20:11, 15**)

2. Only the unsaved are judged at the last judgement as there is no judgement for Christians. (**Romans 8:1**)

3. The last judgement occurs at the end of the Millennium. (**Revelation 20:7-15**)

4. The unsaved are judged according to their works from the Books of Works (**Revelation 20:12**)

5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that he is only satisfied by "The Good Work". The death of Christ on the Cross.

6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. (**Revelation 20:15**)

JUDGEMENT: - JUDGEMENT SEAT OF CHRIST

1. There are three types of judgement for believers in the Church Age.

a) Judgement of Sins:- The Lord Jesus Christ on the cross substituted the payment of all man's sins. The penalty of sin is death. (**Romans 6:23**) There is therefore no judgement for those in Christ Jesus. (Romans 8:1). The substitutionary death is given in **2 Corinthians 5:19-21, Galatians 3:13.**

b) Judgement of Self:- We are told that if we judge ourselves we shall not be judged. Failure to do so brings discipline. (**1 Corinthians 5:1-5, 11:31, 32, 2 Corinthians 2:5-7, Hebrews 12:7, 1 John 1:9**)

c) Judgement Seat of Christ:- This is the evaluation of the production of believers for the purpose of reward (**2 Corinthians 5:10**)

2. The Judgement Seat of Christ is a time of reward. Our human works (wood, hay, stubble) will be burned, our works in the power of the Spirit (gold, silver, precious stones) will be rewarded. (1 Corinthians 3:11-16).
3. At the Judgement Seat of Christ the believer can be denied reward but can never lose his salvation. (2 Timothy 2:12-13)
4. Backslidden believers have no reward at the Judgement Seat of Christ. (Hebrews 6:7-12)
5. The Judgement Seat of Christ is illustrated by the famous athletic games in the ancient world. (1 Corinthians 9:24-27)
6. Rewards at the Judgement Seat of Christ are based on grace. (James 2:12, 13)
7. Since we will be judged by Christ, we are not to judge each other (Matthew 7:1-2)

47E - RESURRECTION

JOHN 5:24-30

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but **is passed** from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and **I know** that the witness which he witnesseth of me is true.

KEY WORDS

Verily, Verily	Amen Amen	Truly Truly, Point of doctrine
Say	Lego	Say [Present Active Indicative]
Hearth	Akouo	Hear [Present Active Participle]
Word	Logos	Word
Believeth	Pisteuo	Believe [Present Active Participle]
Sent	Pempo	Send, Despatch [Aorist Active Participle]
Hath	Echo	To have and to hold [Present Active Indicative]
Everlasting	Aionios	Everlasting, Eternal
Life	Zoe	Life
Come	Erchomai	Come [Present Middle Indicative]
Condemnation	Krisis	Condemnation, Judgment
Passed	Metabaino	Depart, Pass, Remove [Perfect Active Indicative]
Death	Thanatos	Death
Life	Zoe	Life
Say	Lego	Say [Present Active Indicative]
Hour	Hora	Hour
Coming	Erchomai	Come [Present Middle Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Dead	Nekros	Dead
Hear	Akouo	Hear [Future Active Indicative]
Voice	Phone	Voice
Son	Uihos	Adult son
God	Theos	God
Hear	Akouo	Hear [Aorist Active Participle]
Live	Zao	To live
As	Hosper	Just as

Father	Pater	Father
Has	Echo	Have and to hold [Present Active Indicative]
Life	Zoe	Life
Has he given	Didomi	To give [Aorist Active Indicative]
Have	Echo	Have and to hold [Present Active Infinitive]
Hath given	Didomi	Give [Aorist Active Indicative]
Authority	Exousia	Authority
Execute	Poieo	Undertake, Do [Present Active Infinitive]
Judgment	Krisis	Judgment, Condemnation
Because	Hoti	Because
Is	Eimi	Keeps on being [Present Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Marvel	Thaumazo	Marvel, Wonder [Present Active Imperative]
For	Hoti	Because
Hour	Hora	Hour
Is coming	Erchomai	Come [Present Middle Indicative]
All	Pas	All, As many as
Graves	Mnemeion	Grave, Sepulchre, Tomb
Hear	Akouo	Hear [Future Active Indicative]
Voice	Phone	Voice
Shall come forth	Ekporeuomai	Come out of [Future Middle Indicative]
They that have done	Poieo	Do [Aorist Active Participle]
Good	Agathos	Good of intrinsic value
Resurrection	Anastasis	Resurrection
Life	Zoe	Life
They that have done	Prasso	Habitually practice [Aorist Active Participle]
Evil	Phaulos	Evil
Damnation	Krisis	Damnation, Condemnation
Can	Dunamai	Power [Present Middle Indicative]
Of my own self	Emautau	Myself
Do	Poieo	Do [Present Active Infinitive]
Nothing	Oudeis	Nothing
As	Kathos	According to
Hear	Akouo	Hear [Present Active Indicative]
Judge	Krino	Judge [Present Active Indicative]
Judgment	Krisis	Judgment
Just	Dikaios	Righteous
Because	Hoti	Because
Seek	Zeteo	Seek [Present Active Indicative]
Own	Emos	My own
Will	Thelema	Will, Desire
Father	Pater	Father
Sent	Pempo	Send, Thrust out [Aorist Active Participle]
Me	Me	Me
Bear Witness	Martureo	To Witness [Present Active Subjunctive]
Myself	Emautou	Myself
Witness	Marturia	Witness
Is	Eimi	Keeps on being [Present Active Indicative]
True	Alethes	True
Another	Allos	Another
Beareth Witness	Martureo	To Witness [Present Active Participle]
Of	Peri	Concerning
Me	Emou	Myself, Me
Know	Eido	Be sure, Know [Perfect Active Indicative]
Witness	Marturia	Witness
Witnesseth	Martureo	To Witness [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
True	Alethes	True

PERFECT TENSE VERBS

METABAINO – PASSED, DEPART. Occurs 12 times in the New Testament. It is only translated twice as “passed” both of which are in the Perfect Tense. The primary translation into the English is “depart” In both **John 5:24** and **1 John 3:14** we see that as the passing from death to life is eternal for the believer. In **1 John 3:14** we know before we die that our future is secure because we love the brethren.

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

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
47E	Job 19:23-27	The Resurrection predicted	John 5:24-29
	Isaiah 9:7	Kingdom to be based on justice and judgment	John 5:30
	Zechariah 9:9 c	His righteous judgment follows God’s will	John 5:30

REFLECTION

In **verse 24** we have the great encouragement that as believers we have passed permanently, the perfect tense of “Metabaino” from death to life. We need to remember that all the human race inherits the imputed sin as a descendent from Adam and while born physically alive, we are all born spiritually dead.

The contrast between the believer and the unbeliever is then shown in the balance of the above passage. The believer is eternally secure! Underneath are the everlasting arms of God always! **Deuteronomy 33:27.**

This is another salvation passage. Here again you are confronted with the demand to make a choice about the Lord’s identity. We must believe that He is who He says He is, and that what He has done affects us directly, and that we have a need for a Saviour. This is not modern “easy believism”, but biblical faith, expressed in actions that are demanded of each person, and that the Holy Spirit will always perform in the genuinely saved individual. Spiritual Fruit gives evidence of the genuine work of the Holy Spirit within them. **James 2:19, Galatians 5:16-26.**

The way to new birth is through personal faith in Christ. If you look at the pathway of the gospel as it is spelt out through John’s Gospel you see that the modern American “easy believe” approach has no warrant from Scripture. Salvation is not ticking boxes on a questionnaire; it is life transforming, Holy Spirit filled faith that is expressed in lips and life. Unless there is Holy Spirit fruit in the life of a person, the Bible is very clear; that person is “none of His”. **Romans 8:9, 14:22-23.**

In the Gospel of John there are numerous messages on how to be saved. It is these verses that bring out the purpose of the Lord’s First Advent. He has come and done what is required for mankind, and what will each person’s decision regarding Him be? No one escapes the consequences of this decision. If you ignore or reject Him and His work you are lost, and will be condemned.

In verses 25-29 what He is saying is not of His own authority. He is not operating as a great teacher working alone. He is doing all these things as the Holy Spirit filled sent Messiah. He is doing it all as the God-man, doing all things with the Father and with the Holy Spirit.

All people must decide what they do with the truth about the incarnation. It is a very clear decision making process – Is He Saviour, Lord, and King for you or is He not? Each person decides their eternal destiny here and now by their choice about Him. It is a choice that opens the door to eternal life, that begins the moment of faith.

As He provided everything that we creatures need to have to be saved, so He is fit to judge those who have rejected that unique provision. It is against Him that they have sinned and it is up to the Lord to judge them, and He will.

The hour is coming when all those in the grave will hear His voice. The hearers had never heard anything like this before, nor has sane man ever said this since, for only God can say these things. The Lord said, do not be shocked or amazed, for you are going to see even more remarkable things than you have seen...

The dead will be raised when they hear my voice. The Lord is also making it very clear that all of us who have accepted His grace salvation gift by faith have, at the point of salvation passed from death into eternal life. We have eternal life now! Spiritual life started with/at the moment of salvation.

He is now moving the discussion into the area of the coming resurrection. The resurrection of Christ was accompanied by the resuscitation of a number of saints who were seen ministering in Jerusalem from the time of the resurrection. The Jewish authorities had more than the Cross and the Resurrection of Jesus to worry about through this time; they had numbers of the recently dead turning up at the doors of their relatives proclaiming the truth of resurrection. This was an event that they could not stop being reported and believed for the evidence was there for all to see.

Verse 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

The hour is come and is with you, the Lord says. There are two alternatives here; He is talking literal death or spiritual death, or both. Literally he is going to raise Lazarus from the dead within months, and figuratively he is going to be calling those who are spiritually dead to new life, so both uses of the words are true.

The use of the Word of God in their life will bring some to Christ. The unbeliever is dead and incapable of response. The Lord takes the initiative; the Holy Spirit uses the Word and puts enough pressure on the unbeliever, so that they are without excuse, **John 16:8-11**, and new life comes to the person who responds to the message with saving faith. This shows the grace of God, for it meets each person, so all are without excuse when they stand before Him.

In this verse it says the dead will hear His voice and they will live. The word for hear is "akouo", which means to hear and respond. This is the meaning of the word hear in, "Hear O Israel", "Listen..", "Hearken" in Isaiah, which all mean to hear and obey. Faith is the active believing in the object, and is no good at all if it is in the wrong object. How much faith saves you? – The answer, just a little bit more than no faith at all, but it must be in the right object, the Lord.

Verse 26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

This verse does not teach that the Father created the Son. It shows that at the point of incarnation the Son had all the attributes of deity intact. The Father made sure that He had everything as He did before the creation of the world. This is the doctrine of Kenosis.

The Lord had power to step down off the Cross and deal with the unbelievers, but resisted the temptation and stayed there to pay for the sins of the world, including those who were killing Him at that time. There is indeed none who will raise any objection to their judgment, for all will bow their knee that day, recognizing that He did indeed pay for their sins. Sadly - they will still hate the truth!

Verse 27. And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Because of what the Lord did in His humanity, despite what He could have done in His deity, He has been appointed as the God - man, judge of all men because He alone is worthy. The "Son of Man" is a title of the Lord which He earned due to His obedience at the Cross. In the Greek the definite article, "the", is missing which gives emphasis to the title. As the "Son of Man" He is also the judge of man, and He has earned the right to be our judge, because He paid the price to be our Saviour.

The Jewish authorities had more to worry about after the resurrection, than just the resurrection of the Lord Jesus Christ, they had a lot of recently deceased people walking around. Due to this, and the abundance of witnesses to the resurrection, the people in the first century had no problems with the resurrection. **Acts 26:26, 1 Corinthians 15:1-11.**

Peter gave a great Holy Spirit inspired message on the day of Pentecost, but God had done a lot of work in the period coming up to Pentecost.

The Lord is not only referring to those saints, but also to the future resurrection of all mankind. The Lord also visited the dead in Hades and preached to them and they heard His voice prior to the resurrection.

The final resurrection is in two categories, to life everlasting for those who have believed in Him, and to condemnation to those who have the evil works associated with their rejection of Him as Saviour, Lord and King.

Jesus claims not only the power of life and of judgment, but of power to quicken the actual dead at the Last Day. They will hear his voice and come out (ekporeusontai, future middle indicative of ekporeuomai).

There is a general judgment and a general bodily resurrection, and we have both here, for both good and bad, as in **Matthew 25:46; Acts 24:15; 2 Corinthians 5:10**, and as often implied in the words of Jesus, (**Matthew 5:29, 10:28, Luke 11:32**). In **John 6:39** Jesus asserts that He will raise up the righteous.

At death the physical body is laid in the ground and will rot. For the believer, at death we are absent from the physical/earthly body and immediately present with the Lord. **Acts 7:55-56, 2 Corinthians 5:6-8, Philipians 1:23**. We are there until the time of the last resurrection.

In **2 Corinthians 5:1-5**, Paul talks about an intermediate body, something we live/exist in for communication and worship in heaven, until the resurrection, when we receive our eternal body - all the Church at one time.

There have been a number of occasions which have been reported where mature believers, at the point of death, act as if they can see the Lord in a similar way to Stephen when he was being stoned. **Acts 7:55-56**. Death is not the loss of consciousness, but the entering into total consciousness in heaven, beyond space-time limitations.

There is nothing that can be construed as "soul sleep" in the scriptures. The only thing that is in the grave is the physical and rotting body. The body alone "sleeps", and even looks like sleeping in death, but the reality of the person's nature and identity has gone – it is only where it has gone that differs.

The unbeliever's soul goes to a waiting place in what is called hades/hell, where they await the Last Judgement, which is at least 1007 years hence at this time, (it follows the Millennial Kingdom and Great Tribulation). **Matthew 5:22-30, 10:28, 18:9, Luke 16:23, Revelation 1:18**.

They are locked in this place; they do not get out. The Lord Jesus Christ has the key. He will unlock the door, raise them from the dead, and sentence them to the Lake of Fire. **John 5, Revelation 20:11-15**.

Each resurrection is in its own order, **1 Corinthians 15:20-23** - the first is the Lord Jesus Christ, the next the Church, **1 Thessalonians 4:13-18**, the third the Old Testament saints and the Tribulational martyrs, and the fourth the Millennial saints. These are the four groups which comprise the first resurrection of the saved. **Job 19:26, Daniel 12:2, Isaiah 25:19, Jeremiah 30:3, 8, 9, John 11:24** shows that resurrection was expected.

Verse 30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Remember the low key approach the Lord takes to the miracles. There are quietly done without fanfare. No one was going to be overwhelmed by what the Lord did, He did enough to demand attention, but not to overwhelm the free will, He allowed individuals to make their own choice regarding Him.

God could force everyone to their knees but He did not. He has a plan that requires that all need to use their free will to believe. The Lord says here that He is not advertising Himself.

This is a good contrast to the example of the so called "miracle workers" today. With them what you see is their pictures, which are splashed up on the advertisements; it is not the Lord being emphasised.

Periodically you get miracle workers coming through town. Judge them against this verse. The Lord says that He is not blowing His own trumpet. If He did He says that they would know that He was not telling the truth.

In verses 30 – 32 The Lord did not act alone. He wasn't a guru, or free thinker, or philosopher looking for "godhead". He was God, a member of the God-head, following a plan worked out in eternity past. The godless theologians try to make out that there is a contrast between the "God of the Old Testament" and the "Christ of the New Testament".

There is none, there is perfect unity in the Godhead, a perfect plan, that each have their part in, and the incarnation is the working out of the pivot point of the plan. In His deity the Lord is committed to the plan He worked out with the Father in eternity past and in His hypostatic union He is working out the plan in time.

"If I bear witness of myself", is a third class condition with emphasis on "ego", meaning I alone with no other witness. In the Jewish, Greek and Roman law the testimony of a witness was not received in his own case **Deuteronomy 19:15** and the allusion to it by Jesus in **Matthew 18:16**. See also **2 Corinthians 13:1** and **1 Timothy 5:19**.

Yet in **John 8:12-19** Jesus claims that His witness concerning Himself is true because the Father gives confirmation of his message. The Father and the Son are the two witnesses (**John 8:17**). It is a paradox and yet true.

But here Jesus yields to the rabbinical demand for proof outside of Himself. He has the witness of another (the Father, **John 5:32, John 5:37**), the witness of John the Baptist (**John 5:33**), the witness of the works of Jesus (**John 5:36**), the witness of the Scriptures (**John 5:39**), the witness of Moses in particular (**John 5:45**).

APPLICATION

God goes on the offensive in love, man responds either for or against.

Evangelism is your part in the plan of God whilst He is doing His work through the Word and the work of the Holy Spirit.

When you are talking to an unbeliever you are talking to a corpse spiritually.

Unless the Spirit is working in that person's life the person will not respond.

The grace of God is only realised when you understand the power that was available at the Cross.

At the grave of an unbeliever you should read about the resurrection to condemnation but this is very hard.

Due to the fate of the unbeliever you owe the surviving members of the family and their friends the gospel. **John 5:29**.

DOCTRINES

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.

RESURRECTION OF OLD TESTAMENT SAINTS

1. This resurrection takes place at the Second Advent.
2. The body of David was still in his tomb according to Peter on the day of Pentecost. (**Acts 2:25-29**) David's body could not have then been resurrected in the scene of **Matthew 27:51, 52**.
3. Under the concept of **Daniel 12:13, Isaiah 26:19, 20** the resurrection of the Old Testament saints is related to the second advent of Jesus Christ.
4. The dispensation of Israel is not yet completed, the resurrection occurs at the end of a dispensation, the end of the dispensation of Israel - Second Advent. The Age of Gentiles ended with Abraham's call but the saints from that era did not get their resurrection bodies because Jesus Christ had not received his, the first fruits. (**1 Corinthians 15:20**)
5. The two witnesses of **Revelation 11:3-13** are Moses and Elijah and they could not be killed if they had received resurrection bodies. (**Revelation 11:7, 8**)

Moses and Elijah therefore have not received their resurrection bodies by the middle of the Tribulation. **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven of **Ephesians 4-8**. Some were given resuscitated bodies to witness to the Jews.
6. The Abrahamic, Davidic, Palestinian and New Covenants are not fulfilled till the second advent of Christ. The resurrection of Israel corresponds to the fulfilment of these four unconditional covenants.

CHRIST - RESURRECTION APPEARANCES OF CHRIST

Recorded appearances after His resurrection:-

1. Mary Magdalene (**John 20:14-18**)
2. Women returning from the tomb (**Matthew 28:8-10**)
3. Emmaus couple (**Luke 24:13-31**)
4. Peter (**Luke 24:34**)
5. Ten disciples (**Luke 24:36-43**)
6. Disciples including Thomas (**John 20:24-29**)
7. Lake Tiberias appearance (**John 21:1-23**)
8. To the 500 (**1 Corinthians 15:6**)
9. James (**1 Corinthians 15:7**)
10. Disciples at the ascension (**Acts 1:3-12**)

11. Stephen (**Acts 7:55**)
12. Paul on Damascus Road (**Acts 9:3-6**)
13. Paul in the Temple (**Acts 22:17-21**)
14. Paul at night (**Acts 23:11**)
15. John on Patmos (**Revelation 1:10-19**).

CHRIST: RESURRECTION BODY

The resurrection body of Jesus Christ -

1. Retained the nail prints in the hands and feet. (**Psalm 22:16, Zechariah 12:10, John 20:25-29**)
2. Retained the wound scar in the side. (**John 20:25-29**)
3. Christ was recognised on 15 appearances by his disciples as the one who died and rose again.
4. Resurrection body of Christ could eat. (**Luke 24:42-43**)
5. It had substance; it could be touched and felt. (**Matthew 28:9, Luke 24:39, John 20:17**)
6. His body could breathe. (**John 20:22**)
7. His body possessed flesh and bones. (**Luke 24:39-40**)
8. Could walk through closed doors. (**Luke 24:36, John 20:19**)
9. Appears and disappears suddenly. (**Luke 24:31, 36**)
10. Could move vertically or horizontally. (**Acts 1:9, 10**)
11. Our body will be just like His without the nail prints or wound in the side.

47F - FOURFOLD WITNESS TO JESUS

In this passage the Lord answers criticism of himself from the religious people. There are three witnesses to the person and power of the Lord,

- [i] John the Baptist [verses 33-35],
- [ii] The Lord's works [verse 36] and
- [iii] Good the Father [verses 37-38]
- [iv] Through the Word [verses 39-47].

JOHN THE BAPTIST – JOHN 5:33-35

33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

KEY WORDS

Sent	Apostello	Send [Perfect Active Indicative]
Bear witness	Martureo	To Witness [Perfect Active Indicative]
Truth	Aletheia	Truth
Receive	Lambano	Receive [Present Active Indicative]
Testimony	Marturia	Witness, Testimony

Man	Anthropos	Man
Say	Lego	Say [Present Active Indicative]
Might be saved	Sozo	Save [Aorist Passive Subjunctive]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Burning	Kaio	Burn [Present Passive Participle]
Shining	Phaino	Shine [Present Active Participle]
Light	Luchnos	Candle, Light
Were willing	Thelo	Be disposed, Pleased [Aorist Active Indicative]
Season	Hora	Hour, Season, Period of time
Rejoice	Agalliao	Greatly rejoice [Aorist Passive Infinitive]

PERFECT TENSE VERB

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 a group in a meeting before the battle would be selected and sent out to lead the fight against 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 he was sent out, 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.

MATUREO - BEAR WITNESS, TESTIFY - Occurs 79 times in the New Testament with 8 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** with John the Baptist witnessing in **John 5:33**. 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

Verse 33. Ye sent unto John, and he bare witness unto the truth.

There is evidence of everything that He says being backed by John, and that the people should pay attention to Him if they respected John. He is also contrasting what He has done with what John has said. He said that, “John gave you evidence and what did you do to him? He gave witness to me, what are you going to do about that witness?” The Lord has performed miracles in a low key way, but they demand a response. The Lord did not do miracles to impress people; He did them to make a point that God had stepped into history.

John told you the truth, He says, why did you not believe him? In this He paid a tremendous complement to John. There are two Greek words which are translated "another", allos, which means another of the same kind and heteros, which means another of a different kind. The Lord says that John is another of the same kind. John was like Me, Jesus was saying.

As witnesses we should be another of the same kind, as the Lord. You are my friends, if you do whatsoever I command you, says the Lord. The Lord is referring to **John 1:19** and following, where John was questioned as to who he was. Refer back to these verses, **John 1:19-27**, where John advises them that he is a voice crying in the wilderness saying, “Prepare ye the way of the Lord”.

He was asked by the religious group why he baptised, seeing that he was neither Elijah nor “that prophet” (Messiah – **Deuteronomy 18:15-19**). He replies that there is one coming after him who will baptise them with the Spirit and with fire.

The Lord confronts these people with their earlier hypocrisy in relation to John the Baptist. They expressed a spurious interest in John, then were quite happy/relieved when Herod had him imprisoned and later killed.

The Lord nails them here. They didn't go into the desert to see John because they wanted to follow him, they went out to try to neutralise him. Just so they seek to eliminate or neutralise Jesus.

One thing is clear; the Levites and the priests were not interested in the truth. They came to see who John and Jesus were, and they tried to find a way to condemn them. They did not want the truth, whether from the Messiah or a prophet, but they were keen to maintain their religious system and the comfortable life they had within it. This is the same group who are checking who the Lord is, who had previously in fake piety checked out John the Baptist.

“What did you go out to see in the desert?” He asks this to challenge them – did they seek truth at all? You went out to condemn so that you could dispose of him. You are now doing the same to me. He confronts them with the sobering conclusion to this process of condemnation. In eternity, He says, I am going to be on the throne, and I am going to condemn you. Change your mind while you have time and opportunity. The Lord is trying to get them to see their own need. John told the truth but they did not believe him, sadly they will not believe the Lord either.

Verse 34. But I receive not testimony from man: but these things I say, that ye might be saved.

I do not need John's testimony! The Lord is very sarcastic here, pointing to them that they have seen enough without John's testimony to know who he is, but it is true, and all evidence exists so that they could be saved. Here He indicates that His purpose is clear, that they might be saved.

This is another passage which deals with the false theology of Augustine of Hippo, that becomes Calvinism. Biblical theology = They can be saved if they believe, but the issue is, will they? They are responsible for their choices, they cannot argue double predestination doomed them and God is unjust! God is absolutely Just! Just some theologians forget they are limited men, and so say things that are not sensible, but reflect “category mistakes”. Category mistake = speaking of eternity as if it is space-time....

Verse 35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

John was a burning and shining light. They were happy to have him around for a while, for real believers always liven up the liberal “hymn singing rotary clubs”. The lamp shows you where to walk, but these men saw John's light and didn't follow it to Christ. If you had followed the light of John the Baptist, the Lord tells them, that light would have led to Me. **John 14:6.** *“I am the way, the truth, and the life; no-one comes to the Father except through me”.* **1 John 1:5.** *“God is light and in Him is their no darkness at all”.*

They were quite happy to have John around for a while as it stimulated business at the Temple with sacrifices being required. This is the cynical attitude of religious people from the beginning of time. Today it is reflected in liberal churches, who are quite happy to have a group of Charismatics heading up the Sunday School, and home Bible Studies, and pay into the church funds, providing the liberals retain control of the church policy and pulpit.

They were quite happy to have these people in there to accumulate the wealth associated with their out reach. Jesus says that these religious men were quite happy to have the light and warmth that John provided for a while without believing anything that he said, but when the message started to bite and convict them of sin they cut him off. In chapter 6 John is under arrest and waiting to be executed. The Lord is putting His finger on the problem which is still very current today. Satan's religious group does not mind believers making waves as long as they don't get too big and disturb their religious monopoly control.

THE WORKS OF CHRIST – JOHN 5:36

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

KEY WORDS

But	De	But, Moreover
Have	Echo	To have and to hold [Present Active Indicative]
Greater	Meizon	Greater
Witness	Marturia	Witness, Testimony
Works	Ergon	Work

Father	Pater	Father
Given	Didomi	Give [Perfect Active Indicative]
Finish	Teleioo	Finish, Complete [Aorist Active Subjunctive]
Same	Autos	Same
Do	Poieo	Do [Present Active Indicative]
Bear witness	Martureo	To Witness [Present Active Indicative]
Hath Sent	Apostello	Send [Perfect Active Indicative]

PERFECT TENSE VERBS

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 1 John, which 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, 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 us that a person 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.

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 naval history in times when bribery was rampant so that an admiral from a group in a 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.

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

REFLECTION

Verse 36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

This comment deals with the works of the Lord; works which He says, "the Father has given me to finish". "The works that I do bear witness to the fact that the Father has sent me". Look, He says, at what I have done, and see them, and be convinced. There was evidence, but only for those with eyes open to see.

Here again we see by analysis of the verbs that Christ has a greater witness than John's, as He is referred to by John. The Lord is fulfilling the Father's plan/work, which was given by means of prophets (including John) in the past [perfect tense], with the result that it is still there before all Israel, that Christ might finish it [subjunctive mood shows potential and the free will of Christ]. The eternal testimony of the earlier prophets reminds all the people of that day and our own, that what God says, God means, and God will fulfil!

The Lord does the work and it bears witness forever to God's grace provision, both perfect tenses remind us that the Father had given Him authority and a plan to fulfil and sent him [perfect tense, given/sent in the past, so that the results of the Incarnation go on forever]. The testimony of the past is completely proved to be true, and is 100% fulfilled in the Lord's person and work. The Father's seal is upon all the Son is and does.

THE FATHER – JOHN 5:37-38

37 And the Father himself, which hath sent me, **hath borne witness** of me. Ye have **neither heard his voice at any time, nor seen his shape.** **38** And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

KEY WORDS

Father	Pater	Father
Himself	Autos	Himself
Sent	Pempo	Send on a temporary errand [Aorist Active Participle]
Borne witness	Martureo	Bear witness [Perfect Active Indicative]
Neither	Oute	Not
Heard	Akouo	Hear [Perfect Active Indicative]
Voice	Phone	Voice
At any time	Popote	At no time
Seen	Horao	See [Perfect Active Indicative]
Shape	Eidos	Form
Have	Echo	To have and to hold [Present Active Indicative]
Word	Logos	Word
Abiding	Meno	Remain, Stay, Abide [Present Active Participle]
Hath Sent	Apostello	Send [Aorist Active Indicative]
Believe	Pisteuo	Believe [Present Active Indicative]

PERFECT TENSE VERBS

MATUREO - BEAR WITNESS, TESTIFY - Occurs 79 times in the New Testament with 8 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**, with John the Baptist witnessing in **John 5:33**. That He died on the Cross is witnessed by the apostle 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, showing clearly that he pleased God in Hebrews 11:5.

AKOUO – TO HEAR - Occurs 433 times in the New Testament, but only 10 times in the Perfect Tense with three in the Gospel of John, twice in Acts, once in Romans, and four times in 1 John. The verb is always in the Active Voice and 9 times in the Indicative mood, the mood of reality.

In **John 5:37**, Jesus says that no one has Heard God. In John 4:42, the Samaritans Heard Jesus at the well resulting in their knowing Jesus is the Christ. In Acts 6:11 and 6:14, false witnesses were induced to lie about Hearing evil things of Stephen, resulting in the martyrdom of Stephen. In Romans 15:21 a prophecy from Isaiah 52:12 is quoted, where those who have Not Heard, will see the Messiah and believe. Under “Grapho” below we note the permanency of prophecy. In 1 John 1:1, 1:3 and 1:5 the apostle John is testifying to the fact that the disciples Heard the Lord Jesus Christ with permanent results of conversion and eternal life. In Acts 4:3, John confirms that his hearers have Heard about the spirit of Antichrist so that their lives are changed permanently. The remaining occasion of Akouo is in John 18:21, which is in the Participle forms. Here we see the Lord Jesus Christ in answering the High Priest questioning why the He is being asked something which has been widely Heard and tells the High Priest to ask the hearers.

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. The Galileans in John 4:45 having Seen all the things the Lord did in Jerusalem received Him. Jesus confirms in **John 5:37** that no one has Seen God and reaffirms that in John 6:46, but He has Seen Him. John 6:46. In John 6:36 the world has Seen Jesus Christ, but rejected Him.

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

REFLECTION

Verse 37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

"You are rejecting the Father who sent both me and John the Baptist". You cannot have a stronger rebuke than this. These people have already in their hearts rejected His message, they did not want to believe, they did not want to change their comfortable fake religious lives. **Hebrews 4:2.**

The problem with the Exodus Generation was that they did not believe God, and sadly the Lord's generation is going to repeat the pattern. When did they hear the Lord speak? - at the Lord's baptism, and through the words the Lord spoke, much like Moses who was talked to at Mt Sinai and then spoke to the people.

A lot of people did not hear this because they did not want to hear it. You will notice this when you are talking to unbelievers. For a while things are going well and then "the shutters come down" and they become impervious to the gospel. They have rejected the truth, they do not want it and they are going to be held responsible for their rejection. The religious people's rejection of the Saviour shows they do not really know the Scriptures. You can quote the Bible but if it has not changed you, you do not understand it, and you certainly don't believe it. **Romans 8:9** again!

THE SCRIPTURES – JOHN 5:39-47

39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life. 41 I receive not honour from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

KEY WORDS

Search	Ereunao	Investigate, Search [Present Active Indicative]
Scriptures	Graphe	Writings, Scripture
Think	Dokeo	Think [Present Active Indicative]
Have	Echo	To have and to hold [Present Active Infinitive]
Eternal	Aionios	Everlasting, Eternal
Life	Zoe	Life
Are	Eimi	Keep on being [Present Active Indicative]
Testify	Martureo	Testify, Witness [Present Active Participle]
Will	Theleo	Desire [Present Active Indicative]
Come	Erchomai	Come [Aorist Active Infinitive]
Might have	Echo	To have and to hold [Present Active Subjunctive]
Life	Zoe	Life
Receive	Lambano	Receive [Present Active Indicative]
Honour	Doxa	Glory
Men	Anthropos	Man
Know	Ginosko	Know [Perfect Active Indicative]
Have	Echo	To have and hold [Present Active Indicative]
Love	Agape	Love
God	Theos	God
Come	Erchomai	Come [Perfect Active Indicative]
Father's	Pater	Father
Name	Onoma	Name
Receive	Lambano	Receive [Present Active Indicative]
Another	Allos	Another of a different kind
Shall come	Erchomai	Come [Aorist Active Subjunctive]
His own	Idios	Own from which we get the word idiot

Receive	Lambano	Receive [Future Middle Indicative]
Can	Dunamai	Have the power, Can [Present Middle Indicative]
Believe	Pisteuo	Believe [Aorist Active Infinitive]
Receive	Lambano	Receive [Present Active Participle]
Honour	Doxa	Glory
One of another	Para Allelon	One beside another
Seek	Zeteo	Seek [Present Active Indicative]
From	Para	Side by side
Think	Dokeo	Think [Present Active Imperative]
Accuse	Kategoreo	Accuse, Charge with some offence [Future Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Accuse	Kategoreo	Accuse, Charge with some offence [Present Active Participle]
Trust	Elpizo	Trust [Perfect Active Indicative]
Believed	Pisteuo	Believe [Imperfect Active Indicative] Keep on believing
Believed	Pisteuo	Believe [Imperfect Active Indicative] Keep on believing
Wrote	Grapho	Write [Aorist Active Indicative]
Believe	Pisteuo	Believe [Present Active Indicative]
Writings	Gramma	Writings
Believe	Pisteuo	Believe [Future Active Indicative]
Words	Rhema	Sayings, Words

PERFECT TENSE VERBS

GINOSKO – TO KNOW – Occurs 222 times in the New Testament of which 18 times are in the Perfect Tense. Again John predominate the Perfect Tense using this form 7 times each in the Gospel and Letters. The remaining uses are by Paul in his letters to the Corinthians. With one exception it is in the Active Voice and with the exception of two in the Indicative Mood. In the Gospel of John Jesus said He knew that the religious leaders did not have the love of God **John 5:42** and they say that Jesus has a demon John 8:52, however the Lord Jesus Christ confirms to them that He knows God John 8:55

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is 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 there will not taste death before they see the Kingdom of God comes. This refers to the Mount of Transfiguration, Mark 9:13, and is the first of a series of perfect tenses which relate to the rejection of God’s Plan. Here Jesus says that Elijah has come, but was badly done by and rejected, He further says in Luke 7:33, that John the Baptist was rejected as if demon possessed, and He Himself rejected as a glutton and winebibber, noted in Luke 7:34. 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 the believer and unbeliever, and they are eternally divided.

ELPIZO – HOPE, TRUST – This verb occurs 29 times in the New Testament and five times in the Perfect Tense. The verb which means to “Hope” is translated “Trust” many times in the Authorized Version. The perfect tense verbs of Elpizo above illustrate the essential involvement of God in our lives. In **John 5:45** it is translated Hope. In 2 Corinthians 1:10 Paul alludes to the hope that God will permanently deliver us, as he does in 1 Timothy 4:10. In 1 Timothy 5:5 the widow who continually hopes in the provision of God is worthy of support, while later in 1 Timothy 6:17, the materially rich are challenged not to hope in uncertain riches for their future, which reflects our Lord’s instructions in Matthew 6:31-34.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
47F	Deuteronomy 18:15-16	Believe the Torah, you would have believed Me	John 5:45-47

REFLECTION

Verse 39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

These people had to memorise whole sections of the Bible. They had it in their minds, but it was not working in their life. The word "have" ("abiding") means "living with". The Word was not living with them – it was dead knowledge that didn't work out in living faith. **Hebrews 3:7 – 4:12**. In effect he is saying, "You think you have eternal life yet you do not unless you let the Holy Spirit work upon the Scriptures, so you are guided to real relationship with me".

Lots of so called "Bible Scholars" today are unsaved, and you will spot it as you read their texts. When you study any theological book, for your own spiritual survival, you have to ascertain whether the author is a believer or not, because even though she/he may say a number of wise things, they may still lead you into error if they lack spiritual life. **1 Corinthians 2:14, Romans 8:9**. Is there evidence of spiritual discernment and fruit of the presence of the Lord in their words, or just dry and dead works of men?

Verse 40. And ye will not come to me, that ye might have life.

What a person thinks about Christ will determine where they spend eternity. "If you were abiding in God's Word", Jesus tells them, "you would come to me and receive light". **John 3:3-6, 1 John 5:12**. Once again it is our choices and our follow through into actions that indicate we are righteous, not any platitudes we mutter occasionally.

Verse 41. I receive not honour from men.

How foolish we are as human beings! How can we as creatures not give the Creator the glory for all He has done? Yet we must recognise He doesn't need our praise to have glory, for He is glory! We are so foolish, we think God owes us something, and we think that we can "do things for God". What God wants is our intelligent and free worship and service – but in Holy Spirit power, not our own pathetic human efforts.

Get your perspective right! In God's grace He allows us to be part of His plan, He doesn't need us at all, but chooses to use us, and we must work with Him in accordance with His plan in Holy Spirit power. These religious people wanted God to fit in with them, and did not want anything to disturb the system that they had in place. They spoke of God, and felt they were worshipping God, and yet they ignored God's requirements for worship, and they reject God's provision of the Saviour – the very One spoken of by all the Mosaic Law Rituals.

Verse 42. But I know you, that ye have not the love of God in you.

Jesus looks them in the eye and bluntly says, "I know you lot, that you have not got the love of God in you". In effect He is saying, you are without hope, eternal life or God's love. The perfect tense here is their doom, for the consequences of their unbelief is eternal judgment. The only way we can show the love of God is to have it coming from within us; it is his love for us, deeply known in the soul that enables us to love others. If a person rejects God's love, they have none to express. They are without God and without hope forever!

Verse 43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

Even if I came in my Father's name you would not accept me says the Lord, but if I came in my own you would. What does He mean? If the Lord had come to raise an army and use his power to get political power they would have followed Him, for they wanted power. This is the issue the Lord is putting his finger on. They have their eyes only on physical realities, they do not understand spiritual things.

Unbelievers reject the truth and believe all sorts of lies. The cults capture people who know just a little about the Bible, but have rejected it, or ignored the critical facts that they needed to know, and then they are open to a lie. The majority of leaders in the cults are people who have rejected Christ and believed a lie.

In the Tribulation Satan will come with the greatest lie of all and the unbelievers will accept the Antichrist. The human soul hates a vacuum and therefore if they reject God's provision they will accept Satan or something else. The Lord tells them that they have rejected Him and they will receive another. If you reject the truth you will end up believing anything! The perfect tenses in this section remind us that the consequences of all our choices are eternal.

Verse 44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

These people are in a mutual admiration society, seeking approval and renown from each other. They have not got time for God, for they are so busy telling each other how great they are. Pride is always the sign of evil and it was the sin of Satan. Pride clouds judgment over time, and makes fools of those who value their own opinions ahead of God's assessment of them.

Christ says that while in time they have rejected him, in eternity they are going to bow before him. I will be your judge, he says. Because of pride you will be in the Lake of Fire. They cannot believe they need a Saviour. They believe that they are good enough to impress God in their own strength. The Lord Jesus Christ says that they are not, and that they had better stop patting each other on the back, before they fall into Hell itself with their foolish mutual back-slapping stopping them seeing the truth.

Verse 45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

These men delighted to say they were Moses disciples, so the Lord really hits them hard. "Do not think that I accuse you, Moses does through the Mosaic Law, for if you had believed Moses you would have believed Me because he wrote of Me. You think you know, you think you understand but even what you know you do not understand". It is the Holy Spirit today which convicts of sin and the Bible is what the Holy Spirit uses.

APPLICATION

Believers get depressed when they forget that they are walking the road of life with a purpose. While we live the Lord has a role for us to fulfil, and we are to be busy doing it, but Holy Spirit filled, not in our own human strength.

If you feel you have no purpose it is probably due to, either unconfessed sin in your life, or an inadequate knowledge of the Word of God. Once you are clean through Confession of Sin you need to find God's will through His Word. The Lord will open it up to you and you need to do what is revealed.

Each person decides their eternal destiny here and now. Our concern is that people might hear the truth. We are like the watchman on a wall, where we warn of the enemy's approach. **Ezekiel 3:1-27**. Our job is to stay alert and do our job of warning the people of the truth.

We have to give them the truth. What they do with it is up to them. It is their responsibility. The Lord holds us responsible to go into the world to preach the gospel in conformity with the Great Commission of **Matthew 28:18-20**. He holds every person responsible for what they do with the truth.

If the unbeliever rejects the Spirit's conviction they will also reject the gospel. Our job is to give the gospel so that they can respond with the work of the Holy Spirit in their life. We stand before them as "another witness" (like Moses, or John the Baptist or one of the apostles), and we do so "as unto the Lord", whether they hear it or not. Do not get disappointed when you get no response because the Lord was also rejected. Face reality and keep on giving the gospel.

DOCTRINES

SABBATH AND THE LORD'S DAY [see page 57]

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**)

BIBLE: BIBLE AND THE BELIEVER

1. The Scriptures are designed to have the following effect on the believer.
 - a) Illuminating. (**Psalms 119:130**)
 - b) Making wise the simple. (**Psalms 19:7**)
 - c) Producing faith (**John 20:31**), hope (**Psalms 119:49, Romans 15:4**), and obedience (**Deuteronomy 17:19-20**)
 - d) Cleansing the heart (**John 15:3, Ephesians 5:26**) and the ways (**Psalms 119:9**)
 - e) Keeping us from destructive paths. (**Psalms 17:4**)
 - f) Supporting life. (**Matthew 4:4 cf. Deuteronomy 8:3**)
 - g) Building up in the faith. (**Acts 20:32**)
 - h) Comforting. (**Psalms 119:82, Romans 15:4**)
 - i) Promoting growth in grace. (**1 Peter 2:2**)
 - j) Admonishing. (**1 Corinthians 10:11**)
 - k) Rejoicing the heart. (**Psalms 119:18,111**)
 - l) Sanctifying. (**John 17:17, Ephesians 5:26**)
2. The Scriptures should be:-
 - a) Believed (**John 2:22**) and obeyed (**James 1:22**)
 - b) The standard for teaching. (**1 Peter 4:11**)
 - c) Appealed to. (**1 Corinthians 1:31, 1 Peter 1:16**)
 - d) Read publicly to all. (**Acts 13:15**)
 - e) Known. (**2 Timothy 3:15**)
 - f) Received as the Word of God (**1 Thessalonians 2:13**) with meekness (**James 1:21**)
 - g) Searched. (**John 5:39, Acts 17:11**)
 - h) Used against our spiritual enemies. (**Ephesians 6:11, 17**)
 - i) Taught to everyone including children. (**Deuteronomy 6:7, 11:19, Nehemiah 8:7-8**)
 - j) Talked about continually. (**Deuteronomy 6:7**)

- k) Not handled deceitfully. **(2 Corinthians 4:2)**
 3. For the unbeliever the Scripture should be for:-
 a) Regeneration. **(James 1:18, 1 Peter 1:23)**
 b) Quickening. **(Psalm 119:50, 93)**
 c) Converting the soul. **(Psalm 19:7)**

BIBLE – INERRANCY

1. The Scriptures are quoted as the absolute standard of truth. **(Daniel 10:21, John 10:35)**
2. The source of the Scriptures is God, there is no imperfection or error permissible with God. **(2 Timothy 3:16, 2 Peter 1:20-21, 1 John 1:5, James 1:17)**
3. The Scriptures therefore becomes the final authority in the resolution of disputes. **(Romans 4:3, 11:2, Galatians 4:30)**
4. The Scriptures are seen as authoritative. **(Matthew 26:31, Mark 14:27, Luke 4:8, Acts 23:5 Romans 11:8)**
5. The person who does not know the Scriptures is in error. **(Mark 12:24)**
6. The Lord believed the Scriptures:-
 a) He implied there was only one Isaiah. **(Isaiah 61:1,2 cf. Luke 4:16-21, Isaiah 53:1, and Isaiah 6:1-4, 9-10 cf John 12:38-41)**
 b) Jonah was a prophet not a myth. **(Matthew 12:39, Luke 11:29)**
 c) Daniel was a prophet not an historian. **(Matthew 24:15, Mark 13:14)**
 d) Adam and Eve were created. **(Matthew 19:8)**
7. The Bible is called God's Word **(Mark 7:13, Luke 5:1, 11:28, John 10:35, Acts 6:7, 12:24, Romans 10:17)**

BIBLE – INSPIRATION

1. The principle of inspiration is found in **(2 Timothy 3:16)** "All Scripture is God breathed" Gk. THEO PNEUSTOS.
 The Holy Spirit communicated to the human authors God's complete plan **(2 Samuel 23:2, 3, Isaiah 59:21, Jeremiah 1:9, Matthew 22:42, 43, Mark 12:36, Acts 4:24, 25, 28:25)**
 The human authors of Scripture so wrote that in spite of their personalities, they were able to communicate God's plan with perfect accuracy in the language they wrote.
2. The origin of Scripture is beyond human viewpoint. **(2 Peter 1:20, 21)**
3. The Bible is the mind of Christ. **(1 Corinthians 2:16)** Therefore it is the absolute standard for believers. **(Psalm 138:2)**
4. Precanon revelation from God occurred through the Holy Spirit. There was no written scripture until the time of Moses. **(2 Samuel 23:2, Ezekiel 2:2, 8:3, 11:1, 24, Micah 3:8, Hebrews 3:7)**
5. Four categories of Old Testament revelation:
 a) The spoken word - thus saith the Lord. **(Isaiah 6:9, 10, Acts 28:25)**
 b) Dreams. **(Numbers 12:6, Genesis 15:12, 31:10-13, 31:24, Daniel 10:9)** - whilst asleep.
 c) Visions. **(Isaiah 1:1, 6:1, 1 Kings 22:19)** - whilst awake.
 d) Angelic teaching. **(Deuteronomy 33:2, Acts 7:53, Galatians 3:19, Psalm 68:17)**
6. The extent of revelation:
 a) The unknown past - the Bible portrays past historical details unknown to man apart from revelation. **(Genesis 1-11)**. The accuracy of these historical facts is guaranteed by inspiration, e.g. Creation, Noah's Flood.
 b) Ancient history - whilst the Bible is not a text book of history, all historical citations are accurate.

- c) Objective law - the Old Testament contains many laws for both individuals and national life. These laws express perfectly the mind of God to those people to whom they are addressed.
- d) Some portions of the Bible contain direct quotations from God. The doctrine of inspiration guarantees that such quotations are properly recorded exactly as God desired.
- e) God uses the emotions, trials and triumphs of certain believers to declare His grace in devotional literature like the Psalms, Song of Solomon
- f) Inspiration extends to the recording of falsehoods just as they were uttered. Satan **Genesis 3:4**
- g) Inspiration guarantees the accuracy of all recorded prophecies.

BIBLE – INSPIRATION – FULFILLED PROPHECY PROOF OF INSPIRATION

All scripture is inspired by God (**2 Peter 1:19-21**) Therefore all Biblical prophecies must come true. This is demonstrated in prophecies already fulfilled.

1. Reuben would be unstable and lose his rights as firstborn. Prophecy (**Genesis 49:3-4**) - Fulfilment (**Numbers 26:5-11**)
2. Simeon would not have land allotted in the Promised Land. Prophecy (**Genesis 49:5-7**) - Fulfilment (**Joshua 19:1-9**)
3. Levi would not have land allotted in the Promised Land. Prophecy (**Genesis 49:5-7**) - Fulfilment (**Joshua 21:4-7**)
4. Judah would become the ruler over the nation of Israel. Prophecy (**Genesis 49:8-12**) - Fulfilment (**Numbers 10:14, Joshua 15:1 Revelation 5:5**)
5. Zebulun would receive an allotment of land on the coast and it would reach down to Sidon. Prophecy (**Genesis 49:13**) - Fulfilment (**Joshua 19:10-16**) as well as history when they took the land to the south of their area previously allocated to Asher and their influence reached right down to Sidon.
6. Issachar would be given a fertile area between two mountains and would be a servant. Prophecy (**Genesis 49:14-15**) - Fulfilment (**Joshua 19:17-22**)
7. Dan would be a full member of Israel but would lead the nation away in idolatry. Prophecy (**Genesis 49:16-18**) - Fulfilment (**Joshua 19:40-48**) and the fact that idolatry in the nation was led by this tribe. It is also of interest that his tribe is not mentioned as having any part in the 144,000 witnesses in (**Revelation 7**).
8. Gad would be a warrior tribe. Prophecy (**Genesis 49:19**) - Fulfilment (**1 Chronicles 5:18-20, 12:8**)
9. Asher would have a rich and fertile land. Prophecy (**Genesis 49:20, Deuteronomy 33:24-25**) - Fulfilment - History - Asher enjoyed a rich and fertile area together in more recent times successful oil exploration.
10. Naphtali would be quick to spread good news Prophecy (**Genesis 49:21**) - Fulfilment (**Matthew 4:13-15**) as Jesus began his ministry in Naphtali and most of the disciples who gave the good news came from that region.
11. Joseph would receive great blessing. Prophecy (**Genesis 49:22-26**) - Fulfilment (**Deuteronomy 33:13-17**)
12. Benjamin would be a ferocious group Prophecy. (**Genesis 49:27**) - Fulfilment (**Judges 19, 20:21-47**)
13. Joshua and Caleb to enter into the Promised Land after 40 years wandering. Prophecy (**Numbers 14:24, 30**) - Fulfilment (**Joshua 3:7,17 14:6-12**)
14. Sisera would be defeated by a woman. Prophecy (**Judges 4:9**) - Fulfilment (**Judges 4:21**)
15. Hophni and Phineas would die on the same day. Prophecy (**1 Samuel 2:34**) - Fulfilment (**1 Samuel 4:11**)
16. The priesthood would be removed from the family of Eli. Prophecy (**1 Samuel 2:27-36, 3:11-14**) - Fulfilment (**1 Kings 2:26-27**)
17. Saul was to be the first king of Israel and would save the nation from the Philistines. Prophecy (**1 Samuel 9:15-16**) - Fulfilment (**1 Samuel 11:14**)
18. Saul's kingdom would not continue. Prophecy (**1 Samuel 13:14, 15:28, 24:20**) - Fulfilment (**2 Samuel 3:1, 5:1-3**)
19. Saul to die in battle on a certain day. Prophecy (**1 Samuel 28:19**) - Fulfilment (**1 Samuel 31:1-6**)
20. Solomon to build the Temple not David. Prophecy (**1 Chronicles 17:1-12**) - Fulfilment (**1 Kings 7:51**)
21. The sword not to depart from David's house because of sin. Prophecy (**2 Samuel 12:10-12**) - Fulfilment (**2 Samuel 13:28-29, 16:21-22**)
22. The bones of Jeroboam's pagan priests to be burnt upon the false altar that Jeroboam had constructed. Prophecy (**1 Kings 13:1-3**) - Fulfilment (**2 Kings 23:4-6**)
23. Jeroboam's dynasty to be destroyed. Prophecy (**1 Kings 14:10-11**) - Fulfilment (**1 Kings 15:27-28**)
24. Ahab to be victorious over the Syrians. Prophecy (**1 Kings 20:28**) - Fulfilment (**1 Kings 20:29-30**)
25. Ahab to die in battle for killing Naboth. Prophecy (**1 Kings 21:19, 22:17**) - Fulfilment (**1 Kings 22:37**)
26. The dogs would then lick his blood from his chariot. Prophecy (**1 Kings 21:19**) - Fulfilment (**1 Kings 22:38**)

27. Jezebel to be eaten by wild dogs. Prophecy (**1 Kings 21:23, 2 Kings 9:10**) - Fulfilment (**2 Kings 9:30-37**)
28. Elisha to receive a double portion of Elijah's spirit. Prophecy (**2 Kings 2:9**) - Fulfilment demonstrated by the fact that the Bible records that Elisha performed twice as many miracles as Elijah.
29. Naaman to recover from his leprosy. Prophecy (**2 Kings 5:3,8,10**) - Fulfilment (**2 Kings 5:14**)
30. The starving inhabitants of Samaria to receive an abundance of food in twenty four hours. Prophecy (**2 Kings 7:1**) - Fulfilment (**2 Kings 7:16-17**)
31. An arrogant aide to the king to see the miracle but not to eat of the food. Prophecy (**2 Kings 7:2,19**) - Fulfilment (**2 Kings 7:17,20**)
32. Ben-Hadad, a Syrian king to recover from his sickness, but die anyway.. Prophecy (**2 Kings 8:10**) - Fulfilment (**2 Kings 8:15**)
33. Jehu to have four generations on the throne of northern kingdom. Prophecy (**2 Kings 10:30**) - Fulfilment (**2 Kings 15:12**)
34. Jehu's dynasty to then be destroyed. Prophecy (**Hosea 1:4**) - Fulfilment (**2 Kings 15:8-12**)
35. Joash to defeat the Syrians on three occasions. Prophecy (**2 Kings 13:18-19**) - Fulfilment (**2 Kings 13:25**)
36. Jehoram to suffer with a disease because of sin. Prophecy (**2 Chronicles 21:15**) - Fulfilment (**2 Chron 21:18-19**)
37. Amaziah to die because of his idolatry. Prophecy (**2 Chronicles 25:16**) - Fulfilment (**2 Chronicles 25:20-27**)
38. Sennacherib to be assassinated in his own land. Prophecy (**Isaiah 37:7**) - Fulfilment (**Isaiah 37:37-38**)
39. Sennacherib's attempt to invade Jerusalem not to be successful. Prophecy (**Isaiah 37:33-35**) - Fulfilment (**Isaiah 37:36-37**)
40. Hezekiah to be healed of a terminal disease. Prophecy (**Isaiah 38:5**) - Fulfilment (**Isaiah 38:9**)
41. Cyrus to allow the Jews to go back to Jerusalem. Prophecy (**Isaiah 44:28**) - Fulfilment (**Ezra 1:1-2**)
42. Zedekiah to be captured by Nebuchadnezzar. Prophecy (**Jeremiah 21:7**) - Fulfilment (**Jeremiah 52:8-11**)
43. Jehoahaz to die in Egyptian captivity and not return to Judah. Prophecy (**Jeremiah 22:10-12**) - Fulfilment (**2 Kings 23:33-34**)
44. Jehoiachin to be captured by Nebuchadnezzar. Prophecy (**Jeremiah 22:25**) - Fulfilment (**2 Kings 24:15**)
45. Coniah was told that no seed of his would sit on the throne of David. Prophecy (**Jeremiah 22:28-30**) - Fulfilment - historical. This prophecy is in apparent contradiction to the Davidic Covenant of (**2 Samuel 7:8-16**) where David was promised a "son" who would reign forever on his throne. This apparent contradiction is solved by the virgin birth of the Lord Jesus Christ as Mary was descended from David via Nathan. (**Luke 3:23-31**)
46. Hananiah, a false prophet to die within a year. Prophecy (**Jeremiah 28:15-16**) - Fulfilment (**Jeremiah 28:17**)
47. Nebuchadnezzar to invade Egypt. Prophecy (**Jeremiah 43:9-13**) - Fulfilment - history
48. Nebuchadnezzar to defeat the Egyptians at Carchemish. Prophecy (**Jeremiah 46**) - Fulfilment - history.
49. Nebuchadnezzar to be given the mind of an animal because of pride. Prophecy (**Daniel 4:19-27**) - Fulfilment (**Daniel 4:28-37**)
50. Belshazzar to have his kingdom removed from him. Prophecy (**Daniel 5:5, 25-28**) - Fulfilment (**Daniel 5:30**)
51. Alexander the Great to establish a world empire in a very short time. Prophecy (**Daniel 2:32-39, 7:6, 8:5-8, 21, 11:3**) - Fulfilment - history.
52. Alexander to defeat the Persians - Prophecy (**Daniel 8:5-8**) - Fulfilment - history
53. Alexander to die at the height of his power and his kingdom to be divided into four parts. Prophecy (**Daniel 8:8, 22, 11:4**) - Fulfilment - history tells us that at the height of his power Alexander died in Babylon at the age of 33. After a period of some twenty years of internal struggle and fighting the eleven generals of the Greek army who had survived Alexander were reduced to four called in Scripture the four winds of heaven, Ptolemy, Seluchus, Cassander and Lysimachus.
54. Antiochus Epiphanes to persecute the Jews and desecrate their Temple. Prophecy (**Daniel 8:11-25**) - Fulfilment - history. The whole of (**Daniel 11**) represents historical prophecies of the Greek dynasties based on Ptolemy and Seluchus which lasted until the time of Julius Caesar with Cleopatra being the last Greek ruler of Egypt. [SEE Prophecy: Prophecy and History Fulfilled]
55. Zacharias would be mute until the birth of John the Baptist. Prophecy (**Luke 1:20**) - Fulfilment (**Luke 1:57-64**)
56. John the Baptist to be the herald for the Lord Jesus Christ. Prophecy (**Luke 1:76-77**) - Fulfilment (**Matthew 3:1-11, Luke 3:2-6**)
57. Simeon to live until he had seen the Messiah. Prophecy (**Luke 2:25-26**) - Fulfilment (**Luke 2:28-30**)
58. Peter would deny Jesus Christ. Prophecy (**John 13:38**) - Fulfilment (**John 18:24-27**)

59. Peter to die as a martyr. Prophecy (**John 21:18-19, 2 Peter 1 :12-14**) - Fulfilment - history
60. Judas to give himself over to Satan. Prophecy (**John 6:70**) - Fulfilment (**John 13:27**)
61. Judas to betray Jesus. Prophecy (**John 13:21**) - Fulfilment (**John 18:2-5**)
62. Paul would suffer a lot for the Lord Jesus Christ. Prophecy (**Acts 9:16**) - Fulfilment (**2 Corinthians 11:23-28, 12:7-10, Philippians 1:29-30**)
63. Paul would be a minister to the Gentiles. Prophecy (**Acts 9:15**) - Fulfilment (**Romans 11:13, Ephesians 3:1**)
64. Paul would preach before kings. Prophecy (**Acts 9:15**) - Fulfilment (**Acts 24-26**)
65. Paul would go to Rome. Prophecy (**Acts 23:11**) - Fulfilment (**Acts 28:16**)

HARMONISATION

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

HARMONY

HEALING OF THE MAN AT POOL OF BETHESDA

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

RESPONSE OF THE RELIGIOUS JEWS

The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

JESUS MEETS THE MAN IN THE TEMPLE

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.

JEWS PERSECUTE JESUS

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

RELATIONSHIP OF JESUS WITH THE FATHER

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

RESURRECTION

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

FOURFOLD WITNESS TO JESUS

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

[1] JOHN THE BAPTIST

Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

[2] THE WORKS

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

[3] THE FATHER

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

THE SCRIPTURES

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

48 PLUCKING EARS OF CORN AND THE SABBATH

MATTHEW 12:1-8

1 At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the Sabbath day.

KEY WORDS

Time	Kairos	Season, Time
Went	Poreuomai	Depart [Aorist Passive Indicative]
Sabbath day	Sabbaton	Sabbath day
Through	Dia	Through
Corn	Sporimos	Cornfield
Disciples	Mathetes	Disciples
Were an hungred	Peinao	Hungry [Aorist Active Indicative]
Began	Archomai	To begin [Aorist Middle Indicative]
Pluck	Tillo	Pull off, Pluck [Present Active Infinitive]
Ears of corn	Stachus	Ears of corn
Eat	Esthio	Eat, Devour [Present Active Infinitive]
Saw	Eido	See, Perceive [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Behold	Idou	Behold
Do	Poieo	Do [Present Active Indicative]
Lawful	Exesti	Be lawful [Present Active Indicative]
Do	Poieo	Do [Present Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Read	Anaginosko	To know again, Read [Aorist Active Indicative]
Did	Poieo	Do [Aorist Active Indicative]
Was hungry	Peinao	Hungry [Aorist Active Indicative]
Entered into	Eiserchomai	Enter into [Aorist Active Indicative]
House	Oikos	House, Home, Temple
God	Theos	God
Eat	Phago	Eat [Aorist Active Indicative]
Shewbread	Artos Prothesis	Bread exposed before God, Shewbread
Was	Eimi	Keep on being [Imperfect Active Indicative]
Lawful	Exesti	Be lawful [Present Active Participle]
Eat	Phago	Eat [Aorist Active Infinitive]
Which were with	Meta	Close to, In proximity, With
Only	Monos	Only
Priests	Hiereus	Priest
Read	Anaginosko	To know again, Read [Aorist Active Indicative]
Law	Nomos	Law
How	Hoti	How
Temple	Hieron	Temple
Profane	Bebeloo	Profane, Desecrate [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Blameless	Anaitios	Blameless, Innocent, Guiltless
Say	Lego	Say [Present Active Indicative]
In this place	Hode	Here
Is	Eimi	Keep on being [Present Active Indicative]
Greater	Meizon	Greater
Ye had known	Ginosko	To know [Pluperfect Active Indicative]
This meaneth	Esti	To mean [Present Active Indicative]
Will	Thelo	Desire [Present Active Indicative]
Have mercy	Eleos	Mercy
Sacrifice	Thusia	Sacrifice
Condemned	Katadikazo	Condemn [Aorist Active Indicative]
Guiltless	Anaitos	Innocent, Blameless
Son	Uihos	Son
Man	Anthropos	Man
Is	Eimi	Keeps on being [Present Active Indicative]
Lord	Kurios	God, Lord

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day.

In the Torah the act with which the Pharisees accused them was permitted. They were allowed to help themselves to grain from a neighbour's field as they walked through a field, as long as they did not use a sickle [**Deuteronomy 23:25**].

However according to the Pharisees the disciples of Jesus were guilty of breaking four laws based on the Rabbis false rules – later placed into the Mishnah in the late 70s AD, after the Fall of Jerusalem.

[i] They took the grain off the stalks which was considered to be reaping.

[ii] Rubbing the wheat in their hands to separate the wheat from the husks was considered to be threshing.

[iii] Blowing on their hands to separate wheat and husks was considered winnowing.

[iv] Putting it in their mouth and swallowing it was considered storing it.

With the Lord's assessment, we would consider the entire Mishnah an example of theological Obsessive Compulsive Disorder, and the "Disorder" of their thinking will cause them to reject their Messiah, and follow after men who will lead them to total national destruction in 66-70 AD.

Verse 3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

The first defence made by Christ appeals to the conduct of David as given in **2 Samuel 21:6**. No example could be more appropriate than this. The man after God's own heart, of whom the Jews ever boasted, when suffering in God's cause and short of food asked and obtained from the high priest what, according to the law, it was illegal for anyone save the priests to even touch the shewbread.

Jesus reminds them that neither David or his companions were priests yet God never found any fault with them doing this because God's Law was never intended to inflict hardship on His faithful people. David was in exile because he had been rejected, and was being hunted, and was thus short of provisions.

In the case Jesus Christ He had also been rejected, and His disciples had been reduced to gleaning wheat from a field on this Sabbath Day, and they soon would be hunted and some killed.

The analogy to David's plight is prophetic for the apostles will be on the run from these legalists for all their lives.

The deep sorrow in Israel when they finally realise in the midst of the Tribulation Period that they did indeed kill their Messiah will be extreme – for very good reason. Read slowly through **Zechariah 12:10ff** and reflect on the cost of Israel's rejection of Jesus down the centuries.

Verse 5. Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

The Lord also shows by the actions of the priests, and other actions later in history, that works were allowed on the Sabbath. The Pharisees also recognised that certain works were generally allowed, such as midwifery, as well as circumcision if the eighth day occurred on the Sabbath [**John 7:22-23**]. A corpse also was allowed to be laid out on that day.

As far as priests were concerned double offerings were required on the Sabbath day [**Numbers 28:9**] and the new-baked shewbread could not be prepared and presented every Sabbath morning [**Leviticus 24:5-8**] without a good deal of "servile work" on the part of the priests. They also are blameless said the Lord.

Verse 6. But I say unto you, That in this place is one greater than the temple.

In this passage the word "one" is in italics meaning that it is not in the original. In addition "Meizon" is in the neuter thus this verse may be better rendered "something greater than the Temple. Being in the neuter it is

not likely to be the Lord. What is it then? The “something” is the kingdom of God, present in the person of the King.

The Tabernacle spoke of the Lord Jesus Christ. Here in the person of the Messiah is the real thing rather than the type as portrayed in the Tabernacle and later in the two Temples and their rituals. The argument therefore is, "The ordinary rules for the observance of the Sabbath give way before the requirements of the temple; but there are other things before which the temple itself must give way".

Thus indirectly does the Lord put in His own claims for consideration as the “Lord of the Sabbath”, for He is the One who the entire Mosaic system spoke of and was meant to prepare for. He is there before them, and they have not seen that the very system they believe they uphold points to Him alone!

Verse 7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Jesus now quotes **Hosea 6:6**. “I desire mercy and not sacrifice”. He is teaching again that God puts compassion before ritual, for the ritual when spiritually applied will always produce the fruit of the Holy Spirit, and gentleness and kindness and mercy are fruit of all genuine faith. He would much prefer His people picking grain to satisfy their hunger, than being so constrained by ritual as to afflict themselves unnecessarily. The Pharisees however thought nothing of compassion, but legalistic ritual as an end in itself.

Verse 8. For the Son of man is Lord even of the Sabbath day.

Jesus, who had instituted the Sabbath in speaking with Abraham and Moses, is Lord of the Sabbath. The Lordship of Christ includes the Lordship over the Sabbath. He spoke to Abraham, and He spoke to Moses, and He is the one who gave the Law, and so He alone is able to modify it, or announce that it is completed and no longer applicable. **Exodus 24:9-11, John 8:58**.

He was able to permit on the Sabbath what the Pharisees in their legalism and asceticism banned.

MARK 2:23-28

23 And it came to pass, that he went through the corn fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The Sabbath was made for man, and not man for the Sabbath: 28 Therefore the Son of man is Lord also of the Sabbath.

KEY WORDS

Came to pass	Ginomai	To become something [Aorist Middle Indicative]
Went	Paraporeuomai	Travel near Go side by side [Present Middle Infinitive]
Through	Dia	Through
Cornfields	Sporimos	Cornfield
Sabbath day	Sabbaton	Sabbath day
Disciples	Mathetes	Disciples
Began	Archomai	To begin [Aorist Middle Indicative]
As they went	Poieo Hodos	Made a journey [Present Active Infinitive]
Pluck	Tillo	Pull off, Pluck [Present Active Participle]
Ears of corn	Stachus	Ears of corn
Said	Lego	Say [Present Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Is not Lawful	Exesti Ou	Be not lawful [Present Active Indicative]
He went	Eiserchomai	Go [Aorist Active Indicative]
House	Oikos	House, Home Temple
In	Epi	In
High Priest	Archierius	High Priest
Eat	Phago	Eat [Aorist Active Indicative]

Shewbread	Artos Prothesis	Bread exposed before God, Shewbread
Is not lawful	Exesti Ou	Be not lawful [Present Active Indicative]
Eat	Phago	Eat [Aorist Active Infinitive]
Priest	Hierius	Priest
Gave	Didomi	Give [Aorist Active Indicative]
Them which were	Eimi	Keep on being [Present Active Participle]
Him	Autos	Him
Said	Lego	Say [Imperfect Active Indicative]
Sabbath	Sabbaton	Sabbath day
Made	Ginomai	To cause to be or Brought to pass [Aorist Middle Indicative]
Man	Anthropos	Man
Son	Uihos	Son
Is	Eimi	Keeps on being [Present Active Indicative]
Lord	Kurios	God, Lord

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 23. And it came to pass, that he went through the corn fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn. **24** And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?

Rather than through the cornfield, which is used in Matthew and Luke, Mark uses the Greek word “Paraporeuomai” for “went” which means to go along beside. The path the men were on was clearly between two farmer’s fields.

He also uses in this same verse for the second word translated “went” the Greek words, Poieo Hodos, which means to make a way indicating that they were moving through the grain which overhang from both sides.

The first Greek word is in the middle voice showing that it was to the advantage of the disciples to go along beside the wheat field, whereas the second combination is in the active voice, showing they were walking through the grain in order to pluck the ears of corn. They come across a source of food which was an advantage to them as they were hungry and then actively and legitimately fed from the grain to meet their hunger.

The word corn has certain connotations to us now, but it was wheat or barley rather than what we know as “sweet corn”. They therefore gathered the wheat or barley as they walked and rubbed it in their hands to shell it, and thus to satisfy their appetite.

Though our Lord was with them, and though He had all things at His control, yet He allowed them to resort to this method of supplying their needs. It was “lawful” before Moses Law for them thus to supply their needs. Though the property belonged to another, yet the Law of Moses allowed the poor to satisfy their desires when hungry. **Deuteronomy 23:25.**

Verse 25. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? **26** How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

Jesus cites as an example the case of David and his followers eating the shewbread from the Temple which was supposed to be only consumed by the priest.

We know from genealogy that David was not from the tribe of Levi and therefore not tribally qualified to eat the bread. This is dealt more fully in the evaluation of the Matthew passage above.

Verse 26 of this passage however, appears to cause a problem because of the reference to the High Priest. It quotes Jesus as asking His hearers whether they had never read what David did when he and his men were hungry and entered the sanctuary at Nob to beg for food.

Review of the passage dealing with this, which is found in **1 Samuel 21:1-6**, says that Abiathar's father Ahimelech was in fact the High Priest at the time of this incident. Did Jesus err when He referred to the wrong High Priest?

A careful examination of **Mark 2:26** reveals that Christ did not actually imply that Abiathar was already the High Priest at the time of David's visit. The use of the word "epi" means "in the time of" with the same construction being used in **Acts 11:28** and **Hebrews 1:2**.

The episode did happen in the time of Abiathar. He was not only alive, but present when the event took place. In addition very shortly afterwards he became high priest as a result of Saul murdering his father Ahimelech. [**1 Samuel 22:18-20**]

Abiathar as a result of the massacre was the only one fortunate enough to escape. He fled with David [**1 Samuel 22:20**] and served as his priest all through David's years of wandering and exile.

If our Lord's words are interpreted in the way He meant them there is no variance with historical fact.

Verse 27. And he said unto them, The Sabbath was made for man, and not man for the Sabbath: 28 Therefore the Son of man is Lord also of the Sabbath.

The Sabbath was instituted for Israel only. It was a method by which God was able to show that man by himself was not all sufficient and required a relationship with God through grace. As Christians in the Church Age, we are under a higher standard, a "moment by moment Sabbath-Rest", when we are controlled by the Holy Spirit – every day is to be a Sabbath rest in the grace provisions of God for us through Christ Jesus.

Again the position of Christ as "Lord of the Sabbath" is emphasised.

LUKE 6:1-5

1 And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days? 3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; 4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the Sabbath.

KEY WORDS

Came to pass	Ginomai	To come into being [Aorist Middle Indicative]
Second after first	Dueteroprotos	The second after the first
Sabbath	Sabbaton	Sabbath day
Went	Diaporeuomai	To travel through [Present Middle Infinitive]
Cornfields	Sporimos	Cornfield
Disciples	Mathetes	Disciples
Plucked	Tillo	Pull off, Pluck [Imperfect Active Indicative]
Ears of corn	Stachus	Ears of corn
Eat	Esthio	Eat, Devour [Imperfect Active Indicative]
Rubbing	Psocho	Rub [Present Active Participle]
Hands	Cheir	Hands
Certain	Tis	Some
Said	Epo	Say [Aorist Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Not lawful	Exesti Ou	Be not lawful [Present Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]

Have ye not read	Anaginosko oude	To know again, Read [Aorist Active Indicative]
Did	Poieo	Do [Aorist Active Indicative]
When	Hopote	When
Himself	Autos	Himself
Hungry	Peinao	Hungry [Aorist Active Indicative]
Were	Eimi	Keep on being [Present Active Participle]
Went	Eiserchomai	Enter into [Aorist Active Indicative]
House	Oikos	House, Home, Temple
God	Theos	God
Take	Lambano	Accept [Aorist Active Participle]
Eat	Phago	Eat [Aorist Active Indicative]
Shewbread	Artos Prothesis	Bread exposed before God, Shewbread
Gave	Didomi	Give [Aorist Active Indicative]
It is not lawful	Exesti Ou	Be not lawful [Present Active Indicative]
Eat	Phago	Eat [Aorist Active Infinitive]
Priests	Hierius	Priest
Said	Lego	Say [Imperfect Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Is	Eimi	Keeps on being [Present Active Indicative]
Lord	Kurios	God, Lord
Sabbath	Sabbaton	Sabbath day

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

The first Sabbath is the one following the Passover. The second Sabbath is the one after that. Here again we see the disciples in the cornfields. The phrase “rubbing them in their hands” is found only in Luke, and the verb “psocho” only here in the New Testament. This was one of the chief offences that the Pharisees objected to, as according to unbiblical Rabbinical guidelines it was reaping, threshing, winnowing, and preparing food all at once. The Pharisees were straining out gnats and swallowing camels! **Matthew 23:24.**

Verse 3. And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; 4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

The Lord’s answer, using an incident in David’s life, was that the law of the Sabbath was never intended to forbid a work of necessity for personal survival. The law concerning the shewbread was never intended to be so slavishly followed as to permit His people to starve.

Verse 5. And he said unto them, That the Son of man is Lord also of the Sabbath.

As it was the Lord Jesus himself who gave the Mosaic Law in the first case there was no better person to be able to interpret it in a spiritual way and to save it from misunderstanding.

APPLICATION

The purpose of the Sabbath was to help mankind and not to enslave mankind.

The Sabbath was given to the Jews only, and not the Church or the Gentiles.

We have a moment by moment "Sabbath-Rest of faith" (Hebrews) by resting in the Lord hour by hour when controlled by the Holy Spirit.

For us it is the question of best using each day in God's service.

The Lord wants obedience not legalism.

Even though Jesus was with his disciples, He allowed them to be poor.

From this we may learn that poverty is not disgraceful and that God often allows it for the good of His people.

We need to trust that He will take care, in some way, that their needs shall be supplied.

DOCTRINES

LEGALISM – see page 51

SABBATH AND THE LORDS DAY – see page 57

CIRCUMCISION

1. Circumcision was designed by God as a sign of the Abrahamic covenant. **(Genesis 17:10-14)**
2. It was both a physical operation and at the same time a circumcision had ritual connotations. **(Romans 2:25)**
3. No Jew could partake of the Passover without first being circumcised. **(Exodus 12:48)**
4. Circumcision indicates dedication of the male. It occurred on the eighth day. Medical science has shown, from an infection viewpoint as well as coagulation of the blood, that the eighth day is the optimum. **(Leviticus 12:2,3)**
5. The ritual of circumcision has no significance in the Church Age and only intrudes as a false standard. **(1 Corinthians 7:18,19; Galatians 5:2,3; Ephesians 2:11)**
6. Circumcision became a rallying point for legalism. **(Acts 15:1,24; Galatians 6:12,13)**
7. Circumcision is used to designate the Jews by race and by nation. **(Galatians 2:8; Colossians 4:11; Titus 1:10; Ephesians 2:11)**
8. During their period of slavery in Egypt, the Jews started to fail to circumcise their male children. **(Exodus 4:24-26)**
9. This neglect continued into their wilderness wanderings. **(Joshua 5:4,5)**
10. Moses neglected to circumcise his sons. **(Exodus 4:24,25)**
11. Circumcision to the Jewish baby is the equivalent of dedication in the modern church. The adult circumcision **(Genesis. 17:24-27)** can be analogised to believers' baptism in the Church Age.

DAVID - NOBILITY

1. SCRIPTURE - **1 Chronicles 11-29; 1 Samuel 16 - 1 Kings 2:12**
2. BIOGRAPHY

David was born in the 10th Century BC into the tribe of Judah. He was the youngest of eight brothers (**1 Samuel 17:12**). His father was Jesse. Unlike his brothers, David was a shepherd, in which capacity he learnt courage which he later used in battle (**1 Samuel 17:34, 35**). He also learnt tenderness and care for his flocks, a side of David which was reflected in his writings of God (eg **Psalms 23**). Like Joseph before him, his many talents were a cause of jealousy for his brothers (**1 Samuel 17:28**). When Saul was rejected, Samuel, guided by God, anointed David at Bethlehem (**1 Samuel 16:1-13**). God selected David to minister to Saul (**1 Samuel 16:17-21**), which he did, utilising his musical skills. David in his famous contest with Goliath showed himself as a courageous believer. Saul's attitude continued to decline. He became jealous of David, which resulted in David's flight from the King (**1 Samuel 22:6-19**). Eventually Saul was killed in the battle of Gilboa in 1056 BC. David mourned his passing (**2 Samuel 1:17-27**). At 30 years of age (**2 Samuel 5:4**) David began his reign of 40 years in Hebron as King of Judah. Seven years later he became King of the whole of Israel, reigning from Jerusalem (**2 Samuel 5:5**), which he captured from the Jebusites. David's life, however, was not without sin and anguish. His scheming in conjunction with his taking of Bathsheba and consequent loss of his children is well known. He is nevertheless held up as the prime example of a man after God's heart and the great King from whom the King of Kings was to descend. David died aged 70 and was buried at Jerusalem (**1 Kings 2:10, 11**).

3. EVALUATION

- a) David was not highly regarded by his father (**1 Samuel 16:11**).
- b) Samuel however was able to discern that the youngest son of Jesse was the chosen one of Israel (**1 Samuel 16:12, 13**).
- c) He was able to assist Saul in times of stress with his skilful playing of the harp (**1 Samuel 16:23**).
- d) While acting as a shepherd he had killed both a lion and a bear (**1 Samuel 17:34-37**).
- e) He uses this experience when he faces Goliath of Gath, the Philistine champion (**1 Samuel 17:39-51**).
- f) He selects five smooth stones as there were five giants in the Philistine army, comprising Goliath, Goliath's brother (**2 Samuel 21:19**), Ishbi-benob (**2 Samuel 21:16**), Saph (**2 Samuel 21:18**), and six fingers and six toes (**2 Samuel 21:20**).
- g) In his flight from Saul, David has opportunities to ascend the throne by killing Saul, but does not (**1 Samuel 24:4-7; 26:7-12**).
- h) David showed compassion to Mephibosheth, the crippled descendant of Saul (**2 Samuel 9**).
- i) David's desire for Bathsheba causes him to cause the murder of one of his greatest warriors Uriah (**2 Samuel 11**).
- j) David confessed his sin asking that the Holy Spirit be not taken from him (**Psalms 51:11**).

4. PRINCIPLES

- a) God uses people who may not be of great importance in the world's view (**1 Corinthians 1:26-28**).
- b) Spiritual values are spiritually discerned (**1 Corinthians 2:14**).
- c) Music has therapeutic values for some types of disorders.
- d) Previous experience and skills can be utilised by God in His service (**Acts 22:3**).
- e) With God nothing is impossible (**Luke 1:37**).
- f) The Christian soldier must be adequately prepared for all eventualities (the five stones).
- g) Violent revolution and coup d'etats never achieve anything as the new regime is almost always worse than that overthrown (Judges 9).
- h) The timing for change is in the hand of the Lord. Whether one is promoted or not is dependent on God's plan for your life (**Psalms 113:7, 8**).
- i) True nobility is showing generosity and compassion to your enemies (**Matthew 5:44**).

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.

HARMONISATION

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

HARMONY

PLUCKING CORN ON THE SABBATH

And it came to pass on the second Sabbath after the first, that Jesus went through the corn fields; and his disciples hungered and began to pluck the ears of corn, and did eat, rubbing them in their hands. When certain of the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day and said to his disciples Why do ye that which is not lawful to do on the Sabbath days?

DAVIDS ATTITUDE IN TIME OF NEED

But answering them Jesus said unto them, Have ye never read what David did? How he went into the house of God in the days of Abiathar the high priest, and did take and eat the shewbread, which is not lawful to eat, neither for them which were with him, but for the priests, and gave also to them which were with him? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?

JESUS IS LORD OF THE SABBATH

But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. The Sabbath was made for man, and not man for the Sabbath, for the Son of man is Lord even of the Sabbath day.

49 CURE ON SABBATH OF MAN WITH WITHERED HAND**MATTHEW 12:9-14**

9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. 14 Then the Pharisees went out, and held a council against him, how they might destroy him.

KEY WORDS

Departed	Metabaino	Depart, Go [Aorist Active Participle]
Went	Erchomai	Come, Enter [Aorist Active Indicative]
Synagogue	Sunagoge	Synagogue
Was	Eimi	Keep on being [Present Active Participle]
Man	Anthropos	Man
Had	Echo	Have and to hold [Present Active Participle]
Hand	Cheir	Hand
Withered	Xeros	Withered
Asked	Eperotao	Ask, Question [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Lawful	Exesti	Be lawful [Present Active Indicative]
Heal	Therapeuo	Heal [Aorist Active Infinitive]
Sabbath Days	Sabbaton	Sabbath day
Might Accuse	Kategoreo	Charge with some offence, Accuse [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Shall there be	Eimi	To keep on being [Future Middle Indicative]
Have	Echo	Have and to hold [Future Active Indicative]
One	Heis	One
Sheep	Probaton	Sheep
Fall	Empipto	Fall into [Aorist Active Subjunctive]
Pit	Bothunos	Pit, Ditch
Will he not	Ouchi	Not indeed
Lay hold	Krateo	Lay hold [Future Active Indicative]
Lift it out	Egeiro	Lift up [Future Active Indicative]
How much	Posos	How great, How much
Is a man better	Diaphero	Surpass, Much more [Present Active Indicative]
It is lawful	Exesti	Be lawful [Present Active Indicative]
To do	Poieo	To do [Present Active Infinitive]
Well	Kalos	Well, Good
Said	Lego	Say [Present Active Indicative]
Stretch forth	Ekteino	Extend [Aorist Active Imperative]
Hand	Cheir	Hand
Stretched forth	Ekteino	Extend [Aorist Active Indicative]
Restored	Apokathistemi	Restore again [Aorist Passive Indicative]
Whole	Hugies	Whole
Other	Allos	Other
Went out	Exerchomai	Depart [Aorist Active Participle]
Held	Lambano	Hold [Aorist Active Indicative]
Council	Sumboulion	Council, Lay court
Against	Kata	Against
How	Hopos	How
Destroy	Apollumi	Destroy fully [Aorist Active Subjunctive]

PERFECT TENSE VERBS - None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT – Not found**REFLECTION**

Verse 9. And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath days? that they might accuse him.

From the grain fields Jesus went to the synagogue and the religious group of the Scribes and Pharisees were there.

Inside the synagogue was a man with a withered hand. He, who probably had been previously ignored or shunned by the religious leaders, was now placed before our Lord as an opportunity for entrapment. It is clear from verse 10 that the religious leaders were trying to accuse Him in relation to activity on the Sabbath. They ask the question, "Is it lawful to heal on the Sabbath day?"

The very presence of this disabled man was a testimony of the total inability of the Pharisees to do anything positive for him. It is also evidence of their treatment of others – they were just "things to use" for their own purposes – this is ultimate narcissism, that treats all other people as wallpaper in their lives.

Verse 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

The Lord Jesus Christ answers the question with a question, "By how much does a human being differ from a sheep?" That is the question which modern society, it would appear, has not even yet adequately answered. If you would show an act of kindness to a brute beast on the Sabbath, how much more important is it to reveal the presence of similar kindness to one made in the image of God?

He continues, "It is lawful to do well on the Sabbath days". This was universally accepted by the Jews as a concept that was Mosaic and biblical. Jesus only showed them that the principle on which they acted in other things applied with more force to the case before Him, and that the act which He was about to perform was, by their own confession, lawful and righteous – as it valued the man above the sheep. He treated the man as a human being worthy of loving care, not as a "thing" to be used to entrap another man.

Verse 13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

In this verse we again see the accuracy of the Greek verbs, Jesus speaks to the man in the aorist tense, at a point of time and commands the man to extend his hand with an imperative mood, the man does this as shown in the active voice, and he receives healing, recorded in the passive voice.

The man might have said that he had no strength, and noted that it was a thing which he could not do. Yet, "being commanded", he saw that it was his duty to obey. He did so, and was healed. It is our duty to obey whatever God commands. He will give strength to those who endeavour to do His will. It is not right to plead, when God commands us to do a thing, that we have no strength. He will give us strength, if there is a will to obey. If our human spirit is willing the Holy Spirit will empower us to express our fledgling faith.

We are then told his hand was restored whole, just like the other. Christ had before claimed divine authority and power in **Matthew 12:6-9**. He now showed that He possessed it. He healed him showing by this miracle that His claim of being Lord of the Sabbath was well founded.

Verse 14. Then the Pharisees went out, and held a council against him, how they might destroy him.

The Pharisees would perhaps be expected to rejoice that the man with the withered hand was now healed and had a significantly improved quality of life. However they immediately left the synagogue and convened a meeting to conspire to kill the Lord of the Sabbath. By their fruits you know them indeed! Genuine faith produces Love, gentleness, kindness, mercy, grace and care for others – but these men were filled with hatred and envy – satanic signs.

MARK 3:1-6

Mark 3:1 And he entered again into the synagogue; and there was a man there which had **a withered hand**. **2** And they watched him, whether he would heal him on the sabbath day; that they might accuse him. **3** And he saith unto the man which had the withered hand, Stand forth. **4** And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. **5** And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. **6** And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

KEY WORDS

Entered	Eiserchomai	Enter [Aorist Active Indicative]
Again	Palin	Again
Synagogue	Sunagoge	Synagogue
Was	Eimi	Keep on being [Imperfect Active Indicative]
Man	Anthropos	Man
Had	Echo	Have and to hold [Present Active Participle]
Withered	Xeraino	Withered up [Perfect Passive Participle]
Hand	Cheir	Hand
Watched	Paratero	To inspect alongside, Observe, Watch [Imperfect Active Indicative]
Would heal	Therapeuo	Heal [Future Active Indicative]
Sabbath Day	Sabbaton	Sabbath day
Might Accuse	Kategoreo	Charge with some offence, Accuse [Aorist Active Subjunctive]
Saith	Lego	Say [Present Active Indicative]
Had	Echo	To have and to hold [Present Active Participle]
Stand forth	Egeiro	Stand up [Present Active Imperative]
Forth	Mesos	Middle
Saith	Lego	Say [Present Active Indicative]
Lawful	Exesti	Be lawful [Present Active Indicative]
Do good	Agathopoieo	To do good [Aorist Active Infinitive]
Do evil	Kakopoieo	To do evil [Aorist Active Infinitive]
Save	Sozo	Save [Aorist Active Infinitive]
Life	Psuche	Life, Soul
Kill	Apokteino	Kill [Aorist Active Infinitive]
Held their peace	Siopao	Hold their peace, Be quiet [Imperfect Active Indicative]
When he looked around	Periblepo	Look around [Aorist Middle Participle]
Anger	Orge	Anger
Being grieved	Sullupei	Be grieved [Present Middle Participle]
Hardness	Porosis	Hardness, Callousness
Hearts	Kardia	Heart
Said	Lego	Say [Present Active Indicative]
Stretch forth	Ekteino	Extend [Aorist Active Imperative]
Hand	Cheir	Hand
Stretched forth	Ekteino	Extend [Aorist Active Indicative]
Restored	Apokathistemi	Restore again [Aorist Passive Indicative]
Whole	Hugies	Whole
Went forth	Exerchomai	Depart [Aorist Active Participle]
Straightway	Eutheos	Immediately
Took counsel	Poieo Sumboulion	Make a consultation [Imperfect Active Indicative]
Destroy	Apollumi	Destroy fully [Aorist Active Subjunctive]

PERFECT TENSE VERB

XERAINO – DRIED UP, WITHER - Occurs 16 times in the New Testament with three occurrences in the Perfect Tense. In **Mark 3:1** we see a man with a permanently withered, “Xeraino”, hand, as the verb is in the perfect tense.

The Pharisees were watching the Lord Jesus Christ. The Greek word used for watching is “Paratereo” which means to inspect alongside. It is in the imperfect tense meaning that they were constantly watching. It was almost as if they were slyly shadowing the Lord like a pack of wolves waiting for the opportunity to pounce on Him and accuse Him. The satanic malice that we have seen building in previous incidents is now becoming murderous in its intent.

It was the Sabbath day and there were in the synagogue apparently to worship, and yet they were there ready to catch the Lord in the act of proving he was worthy for worship, if he should dare to violate their rules as he had done in the wheat fields. It is probable that the same Pharisees are present here as before. These people have passed from “investigation”, through “threat”, to “eliminate by murder”, in their thinking. Satanic people will be oppositional initially, but if they do not feel they have “silenced” the “inconvenient truths” they will launch open hostility, even to murder. These men illustrate this malice, and the apostles warn us directly of the satanic desire to destroy all who cannot be silenced. **2 Corinthians 11:11-13, James 4:7-10, 1 Peter 5:5-10.**

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

REFLECTION

Verse 1. And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

Here we see the Pharisees watching the Lord Jesus Christ. The Greek word used for watching is “Paratereo” which means to inspect alongside. It is in the imperfect tense meaning that they were constantly watching. It was almost as if they were slyly shadowing the Lord like a pack of wolves waiting for the opportunity to pounce on Him and accuse Him of breaking their laws. We speak of “focus groups”, and they were a really focused group – on finding anything to accuse Him and end His work.

Verse 3. And he saith unto the man which had the withered hand, Stand forth.

The man with the withered arm is invited to step into the middle of the room where all can see. It was in bold defiance of the Lord Jesus Christ’s spying enemies. Wycliffe rightly puts it: “they aspieden him”. They played the spy on Jesus. One can see the commotion among the long-bearded self important hypocrites at this daring act of Jesus. He is making it easy for them, and hard for them also – for their hypocrisy is exposed.

Verse 4. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace.

His question reveals the Pharisees wickedness. The thought it was wrong to perform a healing miracle on the Sabbath, but not wrong for them to plan His destruction on the Sabbath. They would release an animal, and plot and plan to make money or earn favour, but not do good for others.

The phrase “they held their peace” is in the Imperfect tense which means that they constantly were quiet. The Pharisees were in sullen silence before the questions of Jesus. Jesus had given them the alternatives between doing good and doing evil to this man. Using the example, “to save a life or to kill”, it proved to be a terrible exposure of their mental attitude towards Him.

Cotton Mather summarised it in the following way, “The ability to do good imposes an obligation to do it. He that has the means of feeding the hungry, and clothing the naked, and instructing the ignorant, and sending the gospel to the destitute, and that does it not, is guilty, for he is practically doing evil; he is suffering evils to exist which he might remove.”

Verse 5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Mark has a good deal to say about the looks Jesus gave others within his Gospel. **Mark 3:5, 34, 5:37, 9:8, 10:23, 11:11.**

The eyes of Jesus swept the room all round and each rabbinical hypocrite felt the cut of that condemning glance. This indignant anger was not inconsistent with the love and pity of Jesus. Murder was in their hearts and Jesus knew it, and they knew He has spotted their malice, as He will spot Judas later.

Mark alone gives the fact that He was, "Being grieved at the hardness of their hearts". The anger was tempered by grief. Jesus is the Man of Sorrows, for He knows how it will end for these men eternally. This is brought out by the present participle, which indicates the continuous state of grief whereas the momentary angry look is expressed by the aorist participle or point of time, a flash of righteous anger.

The Lord now cured the man with the withered arm.

Verse 6. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Mark adds that the Herodians also took a part in this plot, which the Pharisees were leading and planning. This is all the more surprising as the Pharisees and Herodians were natural enemies and antagonistic to one another. The Herodians were a "political" party attached firmly to Herod Antipas, son of Herod the Great, tetrarch of Galilee. He was the same man who had imprisoned and beheaded John the Baptist, and to whom the Saviour, when arraigned, was sent by Pilate.

He was under Roman authority, and was a strong advocate of Roman power. All the friends of the family of Herod the Great were opposed to Christ, and always ready to join any plot against His life. They remembered, doubtless, the attempts of Herod the Great against Him when he was the babe of Bethlehem, and they were stung with the memory of the escape of Jesus from his bloody hands. The attempt against Him now, on the part of the Pharisees, was the result of "envy". They hated his popularity, they were losing their influence, and they therefore resolved to get Him out of the way.

LUKE 6:6-11

6 And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Another	Heteros	Another
Sabbath Day	Sabbaton	Sabbath day
Entered	Eiserchomai	Enter [Aorist Active Infinitive]
Synagogue	Sunagoge	Synagogue
Taught	Didasko	Teach [Present Active Infinitive]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Man	Anthropos	Man
Right	Dexios	Right
Hand	Cheir	Hand
Was	Eimi	Kept on being [Imperfect Active Indicative]
Withered	Xeraino	Withered up
Scribes	Grammateus	Scribes from which we get the word grammar
Watched	Paratereo	To inspect alongside, Observe, Watch [Imperfect Middle Indicative]
Would heal	Therapeuo	Heal [Present Active Indicative]
Sabbath Day	Sabbaton	Sabbath day
Might find	Heurisko	Find [Aorist Active Subjunctive]

Accusation	Kategoria	Criminal charge, Accusation [Present Active Infinitive]
Knew	Eido	Know [Pluperfect Active Indicative]
Thoughts	Dialogismos	Thoughts, Reasonings
Said	Epo	Say [Aorist Active Indicative]
Had	Echo	Have and to hold [Present Active Participle]
Rise up	Egeiro	Rise [Present Active Imperative]
Stand forth	Histemi	Stand
Midst	Mesos	Middle
Arose	Anistemi	Rise [Aorist Active Participle]
Stood forth	Histemi	Stand [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Ask	Eperotao	Ask, Enquire, Question [Present Active Indicative]
Lawful	Exesti	Be lawful [Present Active Indicative]
Do good	Agathopoieo	To do good [Aorist Active Infinitive]
Do evil	Kakopoieo	To do evil [Aorist Active Infinitive]
Save	Sozo	Save [Aorist Active Infinitive]
Life	Psuche	Life, Soul
Destroy	Apollumi	Destroy, Mar [Aorist Active Infinitive]
Looking around	Periblepo	Look around [Aorist Middle Participle]
Said	Lego	Say [Present Active Indicative]
Stretch forth	Ekteino	Extend [Aorist Active Imperative]
Hand	Cheir	Hand
Did	Poieo	Do [Aorist Active Indicative]
Restored	Apokathistemi	Restore again [Aorist Passive Indicative]
Whole	Hugies	Whole
Other	Allos	Other
Filled	Pletho	Fill [Aorist Passive Indicative]
Madness	Anoias	Madness literally “no mind”
Communed	Dialaleo	Consult together [Imperfect Active Indicative]
Another	Allelon	Each other
Might do	Poieo	Do [Aorist Active Optative] Optative means a wish to do

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
49	Isaiah 11:3	The Lord would know their thoughts	Luke 6:8

REFLECTION

Verse 6. And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. **7** And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.

The phrase “On another Sabbath” means that this incident was on a second, but not necessarily the next, Sabbath.

Luke notes that the Lord entered into a synagogue to teach and in the synagogue was a man with a withered hand. Luke as a physician also noted that the hand that was withered was the right hand indicating he had probably spoken to the man himself.

Here rather than the active voice in Mark, we have the middle voice when talking about watching Him. This shows that the Pharisees were watching Him for their own advantage, or so they thought.

We also see that it is not only the Pharisees, but also the Scribes who were present; or it may mean these Pharisees were specialist “scribes”/lawyers of the Mosaic Law midrashes – commentaries by earlier Rabbis.

Verse 8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

The Lord knew their thoughts, their dark, malicious plans by the question, which they asked Him as stated in Matthew, whether it was lawful to heal on the Sabbath-days. In "reply" to their question, Jesus asked them whether they would not release a "sheep" on the Sabbath-day if it was fallen into a pit, and also asked "them" whether it was better to do good than to do evil on that day, implying that to "omit" to do "good" was, in fact, doing "evil."

Verse 10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus.

The middle voice of looking around gives a personal touch to it all. In Mark we see it is with anger. The Lord Jesus Christ now proceeds with the miracle, and the withered hand is made as good as his other hand.

The word madness shows that they were in a blind rage, which is like madness. The compound word means "no mind" and is only found once more in the New Testament in **2 Timothy 3:9**.

Why were they filled with madness? – Probably:

1. Because He had shown his "power" to work a miracle.
2. Because He had shown his power to do it "contrary" to what "they" thought was right.
3. Because by doing it He had shown that he was from "God," and that "they" were therefore "wrong" in their views of the Sabbath.
4. Because He had shown no respect "to their views" of what the Law of God demanded.

APPLICATION

We should obey the commands of God, without pausing to examine the question about His ability, and especially without saying, "that He can do nothing." We must remember the promise, "I can do all things through Christ who strengthens me".

The Pharisees were interested in legalistic ritual not in compassion. We should take opportunity to do good as opportunities arise to do so.

Pride, obstinacy, malice, and disappointed self-confidence can all combine in producing madness.

Men are often enraged because others do good in a way which "they" do not approve of.

God gives success to others and because He has not complied to "their" views of what is right, and done it in the way which "they" would have prescribed, they are enraged, and filled with envy at people more successful than themselves.

DOCTRINES

CHRISTIAN LIFE – OBEDIENCE see page 42

GOD: ABILITY OF GOD

1. The declaration of Divine Power - **Matthew 19:26**
2. God is able to save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**

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

GOD - CARES FOR YOU

1. God knows ...
 - a) Our sorrows. (**Exodus 3:7**)
 - b) Our devotions. (**2 Chronicles 16:9**)
 - c) Our thoughts. (**Psalms 44:21**)
 - d) Our foolishness. (**Psalms 69:5**)
 - e) Our frailties. (**Psalms 103:14**)
 - f) Our deeds. (**Psalms 139:2**)
 - g) Our words. (**Psalms 139:4**)
 - h) The composition of the universe. (**Psalms 147:4**)
 - i) All things. (**Proverbs 15:3**)
 - j) Our needs. (**Matthew 6:32**)
 - k) About animal creation. (**Matthew 10:29**)
 - l) Mankind. (**Matthew 10:30**)
 - m) What might or could have been. (**Matthew 11:23**)
 - n) His own. (**John 10:14**)
 - o) Past, present and future. (**Acts 15:18**)
2. God is able to...
 - a) Save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
 - b) Supply every need - **2 Corinthians 9:8**
 - c) Deliver all who are tempted - **Hebrews 2:18**
 - d) Sustain the weak believer and make him stand - **Romans 14:4**
 - e) Keep us from falling and make us blameless - **Jude 24, 25**
 - f) Surpass all that we could ask or think - **Ephesians 3:20**
 - g) Raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**
3. With God, all things are possible - **Matthew 19:26**
4. God is in control. Nothing will ever happen to you that you are not able to deal with. (**1 Corinthians 10:13**)
5. God's character is stable.
 - a) if God is for you who can be against you. (**Romans 8:31-34**)
 - b) no matter what happens God's love is stable. (**Romans 8:35-39**)
6. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
7. God's power is always the same:-
 - a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
 - b) God does not forget us or lose His power to keep. (**Jude 24**)
 - c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
8. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
9. God has the power to bless us. (**2 Corinthians 9:8**)
10. God is able to make all grace abound towards us. (**Ephesians 3:20**)

POWER

1. Five Greek words for power.
 - a) Dunamis - from which we get dynamite - inherent power.
 - b) Energes - from which we get energy - operational power.
 - c) Kratos - part of our word autocratic - ruling power.
 - d) Iscuous - endowed power.
 - e) Exhusios - authoritative power or authority.

2. God's power is available to all believers.
 - a) God the Father's power. **(1 Peter 1:5)**
 - b) God the Son's power **(2 Corinthians 12:9, 10)**
 - c) God the Holy Spirit's power. **(Acts 1:8)**
 - d) The power of the Word. **(Hebrews 4:12)**
 - e) Kingdom of God power. **(1 Corinthians 4:20)**

HARMONISATION

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

HARMONY**HEALING OF THE MAN WITH THE WITHERED HAND**

And when he was departed thence, it came to pass, also on another Sabbath, that he entered into the synagogue and taught and there was a man there which had a withered hand. The scribes and Pharisees watched him that they might find an accusation against him, whether he would heal him on the Sabbath day and they asked him, saying, Is it lawful to heal on the Sabbath days? But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Then said Jesus unto them, I will ask you one thing; is it lawful on the Sabbath days to do good, or to do evil, to save life, or to destroy it? But they held their peace.

And when he had looked round about on them all with anger, being grieved for the hardness of their hearts, he saith unto the man which had the withered hand, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other and the Pharisees went forth and were filled with madness; and communed one with another and with the Herodians what they might do to Jesus to destroy him.

50 PLOT AGAINST JESUS: GREAT FOLLOWING BY PEOPLE**MATTHEW 12:14-21**

Matthew 12:14 Then the Pharisees went out, and held a council against him, how they might destroy him. **15** But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; **16** And charged them that they should not make him known: **17** That it might be fulfilled which was spoken by Esaias the prophet, saying, **18** Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. **19** He shall not strive, nor cry; neither shall any man hear his voice in the streets. **20** A **bruised** reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. **21** And in his name shall the Gentiles trust.

KEY WORDS

Withdrew	Exerchomai	Depart [Aorist Active Participle]
Straightway	Eutheos	Immediately
Took counsel	Poieo Sumboulion	Make a consultation [Imperfect Active Indicative]
Destroy	Apollumi	Destroy fully [Aorist Active Subjunctive]
Multitude	Ochlos	Multitude
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Healed	Therapeuo	Heal [Aorist Active Indicative]
Charged	Epitimao	Forbid [Aorist Active Indicative]
Make	Poieo	Make, Do [Aorist Active Subjunctive]
Known	Phaneros	Apparent, Manifest, Openly known
Might be fulfilled	Pleroo	Be fulfilled [Aorist Passive Subjunctive]
Was spoken	Rheo	Speak, Say [Aorist Passive Participle]
Prophet	Prophetes	Prophet
Saying	Lego	Say [Present Active Participle]
Behold	Idou	Behold, Lo
Servant	Pais	Servant, Young man
Have chosen	Aihretizo	To make a choice [Aorist Active Indicative]
Beloved	Agapetos	Beloved
Soul	Psuche	Soul
Well pleased	Eudokeo	Well pleased, Satisfied [Aorist Active Indicative]
Will put	Tithemi	Put [Future Active Indicative]
Spirit	Pneuma	Spirit
Upon	Epi	Upon
Shew	Apagello	Announce, Show, Declare [Future Active Indicative]
Judgment	Krisis	Judgment
Gentiles	Ethnos	Nations
Strive	Erizo	Strive, Wrangle [Future Active Indicative]
Cry	Kraugazo	Cry out, Clamour [Future Active Indicative]
Nor, Neither	Oude	Nor, Neither
Any man	Tis	Any person
Hear	Akouo	Hear [Future Active Indicative]
Voice	Phone	Voice
Street	Plateia	Open square, Street
Bruised	Suntribo	Broken, Bruised [Perfect Passive Participle]
Reed	Kalamos	Reed
Break	Katagnumi	Crack apart, Break [Future Active Indicative]
Smoking	Tupho	To make smoke [Present Passive Participle]
Flax	Linon	Flax
Quench	Sbennumi	Quench [Future Active Indicative]
Till	Heos	Until
Send forth	Ekballo	Send out, Cast out [Aorist Active Subjunctive]
Judgment	Krisis	Judgment, Justice
Victory	Nikos	Victory, Triumph
His	Autos	His
Name	Onoma	Name
Trust	Elpizo	Trust, Have confidence [Future Active Indicative]

PERFECT TENSE VERB

SUNTRIBO – BRUISE, BREAK - Occurs 7 times in the New Testament. In **Matthew 12:20**, the reed is an emblem of feebleness, a bruised, broken reed is an emblem of the poor and oppressed. It means that he would not oppress the feeble and poor, as victorious warriors and conquerors did. It is also an expressive emblem of the soul broken and contrite on account of sin; weeping and mourning for transgression. He will not break it; that is, he will not be severe, unforgiving, and cruel. He will heal it, pardon it, and give it strength.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
50	Isaiah 42:1-4	The Gentiles will trust in Him	Matthew 12:18-21

REFLECTION

Verse 15. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 And charged them that they should not make him known: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

He knew of the plot which they had formed against His life; but His hour was not yet come, and He therefore sought security in the Father’s Plan that called for ministry until the right time for the crisis. By remaining in this place, His presence would only have provoked them further and endangered his own and other’s lives.

He asked people healed not to publicise His miracles, not to shield Himself from danger, but to avoid the chance of Him being made into a revolutionary hero. He had the Father’s Plan to adhere to, not the overthrowing of Roman authority. It was His blood that was to be shed, not the blood of the Romans.

Remember, He will judge all determined unbelief at the end of the age, at his Second Advent before the Millennial Kingdom, and then the blood of evil men is shed until there are no more of them, but the First Advent called for His Blood to be shed. **Matthew 24:29-46, Revelation 19:11-21, Isaiah 63:1ff.**

Matthew here quotes a passage from **Isaiah 42:1-4**, *“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgement to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement unto truth. 4 He shall not fail nor be discouraged, till he have set judgement in the earth: and the isles shall wait for his law.”*

This is to show the reason why He withdrew from His enemies and sought concealment. The Jews, and the disciples also at first, expected that the Messiah would be a conqueror, and vindicate Himself by bringing judgment upon all His enemies. When they saw Him retiring before them, instead of subduing them by force, and then seeking a place of concealment, it was contrary to all their previous notions of what the Messiah would do – they expected the Second Advent sequence of events; they hadn’t factored in **Isaiah 53**, because they expected **Isaiah 63**.

Matthew by this quotation shows that “their” expectations of Him had been wrong. Instead of a warrior and an earthly conqueror, He was “predicted” to be coming at His First Advent as a totally different character. Instead of shouting for battle, lifting up His voice in the streets, oppressing the feeble - “breaking bruised reeds and quenching smoking flax, as a conqueror” - He would be peaceful, retiring; would strengthen the feeble, and would cherish the faintest desires of holiness. He came to offer healing and restoration to fellowship with God for all who would come.

The Messiah, the Lord Jesus in his First Advent is called a bond slave/servant, from His taking the “form” of a “servant,” and/or His being born in a humble condition. **Philippians 2:5-11**. He would also fulfil the “servant profile” by His obeying or “serving” God, by presenting Himself as a sacrifice for sin. **Hebrews 10:5-13**.

The reed is an emblem of feebleness, a bruised, broken reed is an emblem of the poor and oppressed. It means that He would not oppress the feeble and poor, as victorious warriors and conquerors often did. It is also an expressive emblem of the soul broken and contrite on account of sin; weeping and mourning for transgression. He will not break it; that is, He will not be severe, unforgiving, and cruel. He will heal it, pardon it, and give it strength.

The smoking flax refers to the wick of a lamp when the oil is exhausted - the dying, flickering flame and smoke that hangs over it. It is an emblem, also, of feebleness and infirmity. He would not further oppress those who had a little strength; He would not put out hope and life when it seemed to be almost extinct. He would not be like the Pharisees, proud and overbearing, and trampling down the poor.

The phrase, "Till he send forth judgement unto victory", means truth - the truth of God, for the gospel will end in victory; it shall not be vanquished. Though the Messiah is not a conqueror as the Jews expected, yet he shall conquer. He doesn't need to defeat the Romans, for He came to defeat a far bigger enemy of all mankind, Sin and Death! Defeating the Romans, or the Pharisees, or the Herods would have been a distraction from His true battle. Though mild and retiring, yet He will be victorious where it counts forever.

"And in his name shall the Gentiles trust", shows that part of His present audience were Gentiles, mainly from Galilee, Decapolis, Tyre, and Sidon which would be the first fruits of the great Gentile harvest contemplated in the prophecy.

MARK 3:7-12

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

KEY WORDS

Withdrew	Anachoreo	Withdraw [Aorist Active Indicative]
Disciples	Mathetes	Disciples
Sea	Thalassa	Sea
Great	Polus	Great
Multitude	Ochlos	Multitude
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Heard	Akouo	Hear [Present Active Participle]
Things	Hosos	Things
Did	Poieo	Do [Imperfect Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Spake	Epo	Speak [Aorist Active Indicative]
Small Ship	Ploiaron	Small ship
Wait	Proskartereo	Be close, Wait upon [Present Active Subjunctive]
Because	Dia	Because
Lest	Hiname	Lest, In order that not
Throng	Thlibo	Afflict, Throng, Trouble [Present Active Subjunctive]
Healed	Therapeuo	Heal [Aorist Active Indicative]
Pressed	Epipto	Press upon [Present Active Infinitive]
Touch	Haptomai	Touch [Aorist Middle Subjunctive]
Had	Echo	Have and hold [Imperfect Active Indicative]
Plagues	Mastix	Plague
Unclean	Akathartos	Unclean
Spirits	Pneuma	Spirit
Saw	Thereo	See, Consider, Look on [Imperfect Active Indicative]
Fall down before	Prospipto	Fall down before [Imperfect Active Indicative]
Cried	Krazo	Cry out [Imperfect Active Indicative]

Saying	Lego	Say
Art	Eimi	Keep on being [Perfect Active Indicative]
Son	Uihos	Son
God	Theos	God
Charged	Epitimaō	Charge, Rebuke [Imperfect Active Indicative]
Should Make	Poieo	Make [Aorist Active Subjunctive]
Known	Phaneros	Known, Manifest

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

Mark adds that He withdrew “to the sea;” that is, to the Sea of Galilee or Sea of Tiberias. He tells us that a great multitude from Galilee followed Him as well as from Judea, Jerusalem, Idumea, and from beyond Jordan; and they about Tyre and Sidon.

As some of these places were outside the limits of Judea and inhabited by “Gentiles,” this statement throws light on the passage quoted by **Matthew 12:21** “In his name shall the Gentiles trust”. The sea is often symbolised in the Scriptures as the Gentiles so this may have depicted His turning from the Jews, after their rejection of Him, to the Gentiles.

Verse 9. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

Because of the size of the crowd and the fact that He might be overcome and crowd Him seeing they were pressing forward as He had healed the sick He asked for a small ship so that he could teach them from a close safe distance without injury from the people pressing forward, also He then stops them pressing forward and potentially injuring themselves. This is masterful crowd management for health and safety.

This is a wonderful, but potentially dangerous scene, with the Lord approached by a large crowd who He has ministered to in the healing of many sick people, and now drawing close to our Lord who is now safely seated on a small ship on a calm lake, using natural acoustics, giving the gospel of the Kingdom to many people gathered on the shore, but also with His words drifting out to many others on the fringes.

Verse 11. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known.

Again we see the Lord Jesus Christ controlling the behaviours of the evil spirits, who were forced to witness to His position as the Son of God. He was not going to allow the hearers of the good news to receive the witness of demons however. **James 2:19**. The “Father of liars” and his evil crew must acknowledge the truth, but the Lord will receive only positive testimony, never negative.

It is true that He is the Son of God, but He chose the method by which this critical fact was to be made known, and we must remember this. No testimony of any demon is ever to be asked for or demanded when they are cast out. There was to be no drama in casting out demons, just spiritual power exercised and the people indwelt given the opportunity to find the Saviour and be cleansed of the evil they had earlier opened their lives to. Their past foolish and/or evil choices were not to stop them being offered the opportunity for release from the demons. No past decision of any evil person is to colour our opinion of them, for if they live there is hope for them, if they will only bow before the Lord and Saviour.

LUKE 6:17-19

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

KEY WORDS

Came down	Katabaino	Come down [Aorist Active Participle]
Stood	Histemi	Stand [Aorist Active Indicative]
Plain	Pedinos	Plain
Company	Ochlos	Multitude, Company
Disciples	Mathetes	Disciple
Great	Polus	Great
Multitude	Plethos	Multitude
People	Laos	People
Sea Coast	Paralios	Sea Coast
Came	Erchomai	Come [Aorist Active Indicative]
Hear	Akouo	Hear [Aorist Active Infinitive]
Healed	laomai	Make whole, Heal [Aorist Passive Infinitive]
Diseases	Nosos	Disease, Sickness
Vexed	Ochleo	Vexed, Harassed [Present Passive Participle]
Unclean	Akathartos	Unclean
Spirits	Pneuma	Spirit
Healed	Therapeuo	Heal [Imperfect Passive Indicative]
Multitude	Ochlos	Multitude
Sought	Zeteo	Seek [Imperfect Active Indicative]
Touch	Haptomai	Touch [Present Middle Infinitive]
There went virtue out	Erchomai	Power went out [Imperfect Middle Indicative]
	Dunamis	
Healed	laomai	Make whole, Heal [Imperfect Middle Indicative]
All	Pas	All

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, those which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

The purpose of the crowds coming to the Lord Jesus Christ was to hear Him, and to be healed of their diseases; both physical and demon induced.

TOPIC - ANGELS – DEMON INDUCED ILLNESS

1. Satan's sphere of operations among mankind. **(Psalm 109:6--13)**
 - (a) Satan blinds mankind to the truth of the Word of God by means of religion. (v.7)
 - (b) He has the power to shorten life. (v8a)
 - (c) He can remove persons from a place of authority (v 8b)
 - (d) Satan can kill (v 9)
 - (e) He can persecute children (v 10)
 - (f) He can remove wealth (v 11)

- (g) Satan can turn people against each other (v. 12)
 (h) He can cut off man's posterity to the second generation (v. 13)
2. Satan as a killer
 (a) He has the power of death (**Hebrews 2:14, 15**)
 (b) Killed Job's children (**Job 1:12, 1:18, 19**)
 (c) Motivated Cain to murder Abel (**John 8:44, cf. 1 John 3:12**)
 (d) Often administers the sin unto death (**1 Corinthians 5:5**)
3. Satan as a source of disease
 (a) Was responsible for Paul's "thorn in the flesh" (**2 Corinthians 1 2:7**)
 (b) Produced illness in Job (**Job 2:6-8**)
 (c) Uses his demons to inflict diseases (**Matthew 1 2:22, Luke 13:16, Acts 10:38**)
 (d) Causes certain types of deafness, dumbness, paralysis and crippling effect by means of demon possession (**Matthew 4:24, 1 2:22, Mark 9:1 7, 18**)
 (e) When demon possession causes the affliction, the removal of the demon or demons produces an instant cure (**Matthew 10: 1, Mark 1:32-34, 6:1 3, Acts 8:7, 19:12**)
4. Satan as an instrument of discipline
 (a) Desired to discipline Peter (**Luke 22:31, 32**)
 (b) Was authorised to discipline the Corinthian adulterer (**1 Corinthians 5:5**)
 (c) Was called upon by the Apostle Paul to administer extreme discipline to Hymenaeus and Alexander (**1 Timothy 1:19, 20**)
 (d) May become involved in the discipline of ministers and deacons (**1 Timothy 3:6, 7**)
 (e) Attacks through a believer's lack of forgiveness and orientation to grace (**2 Corinthians 2:10, 11**)
5. Satan as a healer
 (a) Healing was a temporary spiritual gift before the completion of the Canon of Scripture (**Acts 19:1 1, 12, cf. Philippians 2:27, 2 Timothy 4:20**)
 (b) God still heals today (**Philippians 2:27**)
 (c) Since Satan possesses the power of disease he often counterfeits healing by the removal of demons (**Matthew 12:24, 24:24, 2 Thessalonians 2:9, Revelation 16:14**)
6. Characteristics of Demon Possession
 (a) Loss of individuality: the demon-possessed person no longer has control of faculties of the soul (**Mark 5:1-1 3, Luke 8:27, 9:39, 40**)
 (b) Abnormal behaviour:
 (i) Convulsions (**Mark 1:26, 9:20, Luke 4:35**)
 (ii) Violence (**Matthew 8:28**)
 (iii) Abnormal strength (**Mark 5:4, Luke 8:29, Acts 19:16**)
 (iv) Raving (**Mark 5:5**)
 (v) Foaming at the mouth (**Mark 9:20**)
 (vi) Nakedness (**Luke 8:27**)
 (c) Loss of health:
 (i) Dumbness (**Mark 9:1 7, Luke 11: 14**)
 (ii) Deafness and dumbness (**Mark 9:25**)
 (iii) Blindness and dumbness (**Matthew 12:22**)
 (iv) Epilepsy (**Mark 1:26, 9:20, Luke 4:35**)
 (v) Mental illness (**Mark 5:15**)

APPLICATION

At times one stays and takes the fight to others. At other times we withdraw from a place of conflict. We are to be Holy Spirit led only! It is God's Plan, and we take God's orders alone!

Jesus had the power to heal, but His miracles were performed only on those who came to Him for help.

So it is with salvation. Jesus Christ has made a way for every member of mankind to be saved, but it is only for those who seek salvation that it is effective.

We see that Jesus relied on God to guide as to where and when He ministered. We also should be guided by God as to where and how we are to serve Him.

DOCTRINES

ANGELS: DEMONS

1. Occult practices such as astrology, divination and spiritism are condemned by the scriptures (**Leviticus 19:31; Deuteronomy 18:9-12**). This was punishable by death in Israel. (**Leviticus 20:27**)
2. Demonism has exercised much influence in history (**Ezekiel 21:21, Daniel 10:13**). Evil is associated with the rule of demon possessed kings. (**2 Kings 21:1-17**)
3. The judgement of demons involved the destruction of demon possessed people and religious systems associated with idolatry (**Isaiah 19:1-3, cf. Deuteronomy 7:5**)
4. Many nations have been destroyed for demon practices.
 - a) Canaanites (**Deuteronomy 18:9-12**)
 - b) Babylonians (**Isaiah 46:1-7, 47:1-15**)
 - c) The judgement of Egypt's first born included the judgement of demons (**Exodus 12:12**)
5. The return of nations to the battle of Armageddon is by demon influence (**Revelation 16:13-16**).
6. Satan and the occult forces will be imprisoned during the Millennium (**Isaiah 24:21-23; Revelation 20:1-3**).
7. Demons are called "hairy ones" (**Leviticus 17:7**), destroyers (**Deuteronomy 32:17**) and demons.
8. Demons
 - a) seek to possess men or animals (**Mark 5:1-13**).
 - b) deceive man into false doctrines (**1 Timothy 4:1**).
 - c) believe and tremble (**James 2:19**).
 - d) speak both truth and lies (**2 Chronicles 18:21; Acts 16:17-18**).
9. Satan rules the demon world (**Matthew 12:24-28**). Demons have a hierarchy (**Daniel 10:12, 13, 20; Ephesians 6:12**).
10. Sacrificing to idols is worship of demons (**Deuteronomy 32:17, Psalm 106:36-38, 1 Corinthians 10:19-21**).
11. The following activities can lead to demon possession (for the unbeliever) or demon influence (for the believer):
 - a) Submission to demons through idolatry (**1 Corinthians 10:19-21**) and occult practices such as mental telepathy, clairvoyance and spiritism (**Deuteronomy 18:9-12**).
 - b) Specific dedication of one's body to demons, such as the Hindu soma and shamanism.
 - c) Any practice in which you "lose control" of your mind and senses, such as drugs and alcohol (**Galatians 5:20**, the Greek word for "sorcery" is "pharmakeia"), meditation and trances, hypnotic rhythms in music and dance.
 - d) Sexual cults, such as the asherah (**Judges 6:25-28, 2 Kings 21:3**)
12. When people reject God, He may allow Satan and demons to administer discipline, even death (**John 8:44, 1 Corinthians 5:5, 1 Timothy 3:6-7**).
13. Demon influence can cause abnormal psychological behaviour, physical strength, sickness, etc (**Mark 5:1-5, Job 2:6-8**)
14. Jesus Christ has conquered all demon power (**Matthew 10:8**).

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.**

HARMONISATION

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

HARMONY

MULTITUDES OF THE AFFLICTED FOLLOW THE LORD

But when Jesus knew it, he came down with his disciples and stood on the plain and withdrew himself with them to the sea. Great multitudes from Galilee, Judaea, Jerusalem, Idumaea, from beyond Jordan; and they about Tyre and Sidon, as many as had plagues and were vexed with unclean spirits, when they had heard what great things he did, came unto him to hear him and to be healed of their diseases.

He spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him inasmuch that they pressed upon him and the whole multitude sought to touch him for there went virtue out of him.

FULFILLMENT OF A PROPHECY

Unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. He straightly charged them that they should not make him known that it might be fulfilled which was spoken by Esaias the prophet, saying, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgement to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory. And in his name shall the Gentiles trust".

51 SELECTION OF TWELVE APOSTLES

MATTHEW 10:1-4

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. **2** Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; **3** Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus whose surname was Thaddaeus; **4** Simon the Canaanite, and Judas Iscariot, who also betrayed him.

KEY WORDS

Had called	Proskaleomai	Call to oneself [Aorist Middle Participle]
Twelve	Dodeka	Twelve
Disciples	Mathetes	Disciples
Gave	Didomi	Give [Aorist Active Indicative]
Power	Exousia	Authority
Unclean	Akathartos	Unclean
Spirits	Pneuma	Spirit
Cast Out	Ekballo	Cast out [Present Active Infinitive]
Heal	Therapeuo	Heal [Present Active Infinitive]
All Manner	Pas	Every, All Manner
Sickness	Nosos	Sickness
Disease	Malakia	Disease
Names	Onoma	Name
Apostles	Apostolos	Apostle
Called	Lego	Say [Present Passive Participle]
Brother	Adelphos	Brother
Son	=	Not in original
Publican	Telones	Public Official, Tax collector
Surname	Epikaleomai	Surnamed
Betrayed	Paradidomi	Betray [Aorist Active Participle]

PERFECT TENSE VERBS – None found

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

REFLECTION

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

Here we see the setting up of the twelve apostles to go to the nation Israel, to be certified by “signs and wonders” that the Messiah had indeed come to His people. The word translated power in this verse is “exousia” which means authority. The power is given to them by the Lord to have authority over demons.

In **Hebrews 2:9** we are told that Jesus was made a little lower than the angels showing that man in his natural state is lower than the angels. As demons are fallen angels, and by created nature superior to us, we have to have divine authority given to us so that we can have power over them and as necessary cast them out. This had to be given to the disciples at this time before Pentecost. Post-Pentecost we are permanently Holy Spirit indwelt, and so we are superior, in our position “In Christ Jesus” than any demon. **1 John 4:4.**

The number 12 is significant as it signifies governmental perfection. We see it in the form amongst others of the twelve patriarchs of Israel, and the twelve anointed leaders of Israel. **Revelation 21:10-14.**

Of the anointed leaders five were priests and seven kings. Man’s choice was Saul who is listed at number 6, while the seventh was David, who is seen as God’s choice of leader.

The five priests were Aaron, Nadab, Abihu, Eleazer and Ithamar. The seven kings Saul, David, Absalom, Solomon, Jehu, Joash and Jehoahaz.

The uniqueness of the Lord Jesus Christ is seen here as others have healed using God's power given to them, but no other person ever conferred the power and authority to others. Some argue this occurs in the "school of the prophets". Pause and reflect. The prophetic "mantle" of Elijah is passed to Elisha, but he needs the Lord's special anointing to work any miracles; it's not inherited from Elijah.

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

TWELVE APOSTLES

Here we have the twelve apostles to Israel.

1. Simon called Peter impetuous, generous hearted, and affectionate man, who was a born leader.
2. Andrew his brother, who was introduced to Jesus by John the Baptist, [John 1:36, 40], and brought Peter to Him.
3. James, the son of Zebedee, who was killed by Herod Agrippa I [Acts 12:2] the first apostle to be martyred.
4. John, also a son of Zebedee, who called himself, "the disciple whom Jesus loved". Author of the Gospel of John, 1-3 John and Revelation.
5. Philip, from Bethsaida, who brought Nathaniel to Jesus.
6. Bartholomew, who is believed to be the same as Nathaniel, the Israelite in whom Jesus found no guile. [John 1:47]
7. Thomas, called Didymus, commonly known as Doubting Thomas, who eventually gave his correct confession in John 20:28.
8. Matthew Levi, the former tax collector, who wrote the Gospel of Matthew, along with many other books now lost, that form the basis for some of the other Gospel writer's material.
9. James, the son of Alphaeus, of whom little is known.
10. Lebbaeus, whose surname was Thaddaeus, who is known as Judas the son of James. John 14:22
11. Simon the Canaanite, who Luke calls the Zealot [Luke 6:15].
12. Judas Iscariot, who was the betrayer of our Lord.

MARK 3:13-19

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon he surnamed Peter; 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they went into an house.

KEY WORDS

Goeth up Anabaino Go up [Present Active Indicative]

Mountain	Oros	Mountain
Calleth	Proskaleomai	Call, Invite [Present Middle Indicative]
He would	Thelo	Desire [Imperfect Active Indicative]
Came	Aperchomai	Come [Aorist Active Indicative]
Ordained	Poieo	Make [Aorist Active Indicative]
Twelve	Dodeka	Twelve
Should be	Eimi	Keep on being [Present Active Subjunctive]
Might Send	Apostello	Send [Present Active Subjunctive]
Preach	Kerusso	Preach [Present Active Infinitive]
Have	Echo	To have and to hold [Present Active Infinitive]
Power	Exousia	Authority
Heal	Therapeuo	Heal
Sicknesses	Nosos	Sickness
Cast out	Ekballo	Cast out [Present Active Infinitive]
Devils	Daimonion	Devil, Demon
Surnamed	Onoma Epitithemi	Give a name [Aorist Active Indicative]
Brother	Adelphos	Brother
Son	Uihos	Son
Thunder	Bronte	Thunder
Betrayed	Paradidomi	Betray [Aorist Active Indicative]
Came	Erchomai	Come [Present Middle Indicative]
House	Oikos	House, Home

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 13. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon he surnamed Peter; 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they went into an house.

REFLECTION

There was a threefold purpose behind the call of the twelve that Mark explains here.

1. That they would be with him for a time of training, preparation in private before preaching in public. We must spend time with Him before we move out as His representative. We cannot be “His Ambassadors” if we do not know Him and his policy intimately. **2 Corinthians 5:9-21.**
2. Secondly they were sent out to preach. Proclamation of the Word of God is central to the Christian life as we have to not only receive and preach the gospel but also grow in grace and the knowledge of our Lord and Saviour Jesus Christ. **2 Peter 3:9, 18.**
3. Finally they were given supernatural power. Casting out of demons and the ability to heal from diseases would identify that God was using these men, and that their mission was special and not like the Scribes at all. The Bible had not yet been completed. These miracles were the credentials of God’s messengers. We now have the completed canon of Scripture, and while God does heal today, we do not need the gift of miracles as accreditation. Holy Spirit anointed preaching is to be our daily “miracle”.

Eleven of the twelve apostles proved true to the Lord and through their ministry the world was changed forever.

LUKE 6:12-16

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. **13** And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; **14** Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, **15** Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, **16** And Judas the brother of James, and Judas Iscariot, which also was the traitor.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Days	Hemera	Day
Went out	Eserchomai	Go out [Aorist Active Infinitive]
Mountain	Oros	Mountain
Pray	Proseuchomai	Pray [Aorist Middle Infinitive]
Continued all night	Dianuktereuo	Continued all night [Present Active Participle]
Prayer	Proseuche	Prayer
God	Theos	God
Was	Ginomai	To become something [Aorist Middle Indicative]
Day	Hemera	Day
Called unto	Prosphoneo	Call unto, Address [Aorist Active Indicative]
Disciples	Mathetes	Disciples
Chose	Eklegomai	Choose out of [Aorist Middle Participle]
Twelve	Dodeka	Twelve
Named	Onomazo	Name [Aorist Active Indicative]
Apostles	Apostolos	Apostle
Named	Onomazo	Name [Aorist Active Indicative]
Brother	Adelphos	Brother
Called	Kaleo	Call [Present Passive Participle]
Was	Ginomai	To become something [Aorist Middle Indicative]
Traitor	Prodotes	Traitor, Betrayer

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. **13** And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

Jesus spends all night in prayer before choosing the twelve disciples/apostles to Israel. Do we choose carefully with whom we are to work, or are we impulsive? Do we select on the basis of what we see, or what God shows us the people will become under the Holy Spirit's tutoring?

It is noted that as he selected twelve disciples, that there were many more disciples than twelve.

It is of interest that in the book of the Revelation the New Jerusalem has twelve foundations, twelve gates which are twelve pearls, and twelve precious stones. **Revelation 21-22.**

Verse 14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, **15** Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, **16** And Judas the brother of James, and Judas Iscariot, which also was the traitor.

See the list and short comments on these apostles in the background comments on **Matthew 10:1-4** above.

Luke being the historian here is considered to give the real name of Judas/Jude, but because of the odium attached to that name by the traitor Judas Iscariot both Matthew and Mark give his nickname. Both Lebbeaus and Thaddeus have connections with the breast and heart in Aramaic.

It is noted that again the phrase, "Judas [not Iscariot]" is used in **John 14:22** because of the need to separate the two of the twelve disciples named Jude.

APPLICATION

Without the authority of the Lord and power of the Holy Spirit we can do nothing in the realm of demonism.

"Greater is He that is in you than he that is in the world". 1 John 4:4.

A believer cannot be demon possessed, because of the everlasting indwelling of the Holy Spirit.

Even the greatest person who has ever lived needed organisation and fellow workers to effectively minister. No man is an island nor is totally self sufficient.

Genuine, individually Holy Spirit appointed Spiritual gifts in the church are needed for it to function as it should. **1 Corinthians 12:7-13.**

Before making major decisions in your life there should be a time of prayer to ensure God's guidance is given.

DOCTRINES

CHURCH: APOSTLESHIP

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

JUDAS - BETRAYAL

1. SCRIPTURE **Matthew 26:14-16, 25; 27:3-10. Mark 14:1-11. Luke 22:3-6. John 12:3-6; 13:2, 27-30, Acts 1:18, 19.**

2. BIOGRAPHY

Judas was one of the twelve disciples of Jesus Christ. He was the son of Simon (**John 6:71**) and was known as Judas Iscariot. Iscariot indicates that he was from Kerieth which was located in Moab (**Jeremiah 48:24, 41 Amos 2:2**) or Kerieth Hezron (**Joshua 15:25**) which was situated 20 kilometres south of Hebron. Judas was the treasurer (**John 13:29**) and was also a thief (**John 12:6**). It was Judas who criticised Mary when she anointed the Lord with precious ointment (**John 12 3-5**). The ointment he saw as a source of income. His avarice eventually became so overpowering that he conspired with the religious leaders of the time to betray Jesus. He did not understand the whole implications of his action because when he saw what the authorities were doing to Jesus Christ, he felt sorry for his actions and eventually committed suicide (**Acts 1:18,19**).

3. EVALUATION

- a) Judas always appeared last on the list of disciples (**Mark 3:14-19**).
- b) He was described as a traitor (Luke 6:16) and betrayer (**Matthew 10:4**).
- c) Judas was an unbeliever who did not address Jesus as Lord (Kurios) but Rabbi - Teacher (**Matthew 26:25**).
- d) At Simon the leper's house, Mary came and anointed the feet of Jesus with ointment while they were eating (**Mark 14:3**).
- e) The disciples, led by Judas, complained about the waste of money, estimating it at a year's salary (**Mark 14:5**).
- f) After this Judas left to barter with the chief priests to betray Jesus (**Mark 14:10, 11; Zechariah 11:12; Exodus 21:32**).
- g) At the last supper, Jesus gave Judas his last chance to be saved when he offered the sop, a portion of food reserved for honoured guests (**John 13:26**).
- h) Judas rejected Jesus and was then indwelt by Satan (**John 13:27**). He then went to betray Jesus.
- i) Judas betrayed Jesus with a kiss (**Matthew 26:47-50**).
- j) When Judas saw that Jesus was to be condemned he felt sorry (Metamelomai, Gk.) for what he had done (**Matthew 27:3**) but did not repent (Metaneo, Gk.) or change his mind about Jesus Christ (**2 Corinthians 7:10**).
- k) He went and hanged himself (**Matthew 27:5**) and his body fell into the Kidron Valley (**Acts 1:18, 19**), at Alcadema - the field of blood (**Zechariah 11:12, 13**).

4. PRINCIPLES

- a) We should not doubt the Lord's sincerity in calling Judas to be a disciple. Jesus appealed to Judas on many occasions to believe in Him (**2 Peter 3:9**).
- b) Jesus' fore-knowledge does not imply fore-ordination that Judas must become the traitor.
- c) Judas was never a true believer. He remained a son of perdition (**John 17:12**).
- d) Unbelievers are called the sons of Satan (**John 8:44**).
- e) He was lost because he was never truly saved (**John 3:36**).
- f) Judas is an awful warning of the future for the unconverted follower of Jesus (**Romans 8:9b**).
- g) He was doomed and damned because he chose to be, and God confirmed him in that choice (**Matthew 26:14-25**).
- h) The love of money is the root of all evil (**1 Timothy 6:10**).
- i) Feeling sorry for your sins does not save; it is a change to belief in Christ (**Hebrews 12:16, 17**).
- j) Religious apostates reject the truth and will dispose of collaborators as soon as they are no longer useful to them (**Revelation 17:16**).
- k) The unbeliever ends his life in misery (e.g. suicide) (**Psalms 37:38; Psalm 73:17, 18**).

JUDAS - OUTLINE OF JUDAS' LIFE

1. His Opportunities

- a) He was from the tribe of Judah (**John 6:71**)
- b) He was called by Christ. (**Luke 6:16**)
- c) He was one of the twelve (**Matthew 10:4**)
- d) He was treasurer of the disciples. (**John 12:6**)
- e) He was present at the Last Supper. (**John 13:26**)

2. His Sowing

- a) He was covetous. (**John 12:4-6**)
- b) He was a thief. (**John 12:6**)
- c) He was Satan possessed. (**Luke 22:3**)
- d) He bargained to betray Jesus. (**Mark 14:10, 11**)
- e) He was bribed to become a traitor. (**Matthew 26:14-16**)

3. His Reaping

- a) His repentance. (**Matthew 27:3**)
- b) His act of restitution. (**Matthew 27:4**)
- c) His death. (**Matthew 27:5, Acts 1:18**)
- d) His curse. (**Acts 1:20**)
- e) His replacement. (**1 Corinthians 15:7-10**)

PETER - DIVINE GUIDANCE

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

2. BIOGRAPHY

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

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

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

4. PRINCIPLES

- a) God's will for Peter depended on his being aware of:
 - i) Viewpoint will of God - what does He want me to think (**Mark 8:33**).
 - ii) Operational will of God - what does He want me to do (**Acts 10:20**).
 - iii) Geographical will of God - where does He want me to go (**John 21:18**).
- b) Peter's attitude and maturity also played a part:
 - i) His knowledge of the scriptures (**Psalms 32:8; Proverbs 3:1-6**).

- ii) The filling of the Holy Spirit (**Romans 6:13; 12:1,2**).
- iii) Maturity (**2 Peter 3:18**).
- c) God will not force His own will on the believer but desires to give guidance to His children (**Hebrews 3:7**).
- d) Guidance is given nowadays through the Bible (**1 Corinthians 13:10**).
- e) Many items of guidance are clearly set out in the Scriptures, e.g. do not marry an unbeliever (**2 Corinthians 6:14**).
- f) The correct following of guidance gives blessing to others as well as the one who is guided.

PRAYER

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

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

2. Promises Involving Prayer

- a) **Matthew 21:22** We should ask believing.
- b) **Matthew 18:19** The power of corporate prayer.
- c) **Psalms 116:1, 2** God is always available to hear our prayer.
- d) **Isaiah 65:24** God will answer while we are yet praying.
- e) **Matthew 7:7** We are commanded to pray.
- f) **John 14:13-14** We can ask for anything in His name.
- g) **Philippians 4:6** The prayer should be with thanksgiving.
- h) **1 Thessalonians 5:17** We should pray without ceasing.
- i) **Hebrews 4:16** We can come boldly to the throne of Grace.

3. Prayer Divided into 4 Segments

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

4. Power of Prayer

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

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

6. To Whom are Prayers Addressed?

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

7. Prayers can be Divided into Petition and Desire

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

8. Four Possible Combinations

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

9. Reasons for Unanswered Prayer

- a) Lack of belief. (**Matthew 21:22**)
- b) Selfishness (**James 4:3**)
- c) Unconfessed sin (**Psalms 66:18**)

- d) Lack of compassion (**Proverbs 21:13**)
- e) Pride and self righteousness (**Job 35:12-13**)
- f) Lack of filling of the Spirit (**Ephesians 6:18**)
- g) Lack of obedience (**1 John 3:22**)
- h) Not in the Divine will (**1 John 5:14**)

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

10. Intercessory Prayer

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

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

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

HARMONISATION

It is noted that Matthew 10:1-4 is not normally included in this section but because of its context it has been excised from section 72 in the standard harmony.

JUDAS, THADDAUES AND LEBBAEUS

Thaddaeus in Mark is stated to be Judas the brother of James in Luke. He is also known as Lebbaeus whose surname was Thaddaeus in the account in Matthew

Luke being the historian here is considered to give the real name of Judas but because of the odium attached to that name by the traitor Judas Iscariot both Matthew and Mark give his nickname. Both Lebbaeus and Thaddeus have connections with the breast and heart in Aramaic. It is noted that again Judas [not Iscariot] is used in **John 14:22** because of the need to separate the two of the twelve disciples named Jude

There is therefore no difficulty in the harmonization of these passages.

HARMONY

SELECTION OF THE TWELVE DISCIPLES

It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. When it was day, he called unto him his disciples and they came unto him. He ordained twelve, that they should be with him, that he might send them forth to preach. He gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease.

THE NAMES OF THE DISCIPLES

Now the names of the twelve apostles are these; the first Simon, (whom he surnamed Peter,) and Andrew his brother, James the son of Zebedee, and John the brother of James [who he surnamed them Boanerges, which is, the sons of thunder], Philip and Bartholomew, Matthew the publican and Thomas, James the son of Alphaeus, and Simon the Canaanite called Zelotes, and Judas the brother of James [Lebbaeus whose surname was Thaddaeus], and Judas Iscariot, which also was the traitor and they went into an house.

DOCTRINES

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HARMONY**THE LEPER APPROACHES JESUS**

When he was come down from the mountain, great multitudes followed him. It came to pass, when he was in a certain city, behold a man full of leprosy came to him: who seeing Jesus knelt and fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

THE HEALING OF THE LEPER AND HIS INSTRUCTION

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him to tell no man: See thou say nothing to any man: but go thy way and shew thyself to the priest, and offer the gift for thy cleansing, those things according as Moses commanded, for a testimony unto them.

THE LORD WITHDRAWS BECAUSE OF THE PUBLICITY AND CROWDS

But the leper went out, and began to publish it much, and to blaze abroad the matter, so much the more went there a fame abroad of him insomuch that Jesus could no more openly enter into the city. Great multitudes came to him from every quarter to hear, and to be healed by him of their infirmities. And he withdrew himself into the desert places, and prayed.

THE LORD TEACHES AT CAPERNAUM

He entered into a ship and passed over and again he entered into his own city, Capernaum, after some days. It was noised that he was in the house and straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. As he was teaching and there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem.

THE MAN WITH THE PALSYP

The power of the Lord was present and four men brought in a bed a man which was sick with a palsy. They sought means to bring him in, and to lay him before him. When they could not find by what way they might bring him in because of the multitude, they went upon the housetop, uncovered the roof where he was: and when they had broken it up let him down through the tiling with his couch into the midst before Jesus. Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

CRITICISM BY THE SCRIBES AND PHARISEES

But there was certain of the scribes and Pharisees sitting there began to reason in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? Immediately when Jesus perceived in his spirit, knowing their thoughts and that they so reasoned within themselves, he said unto them, Why think ye evil in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power upon earth to forgive sins,

THE HEALING OF THE MAN CAUSES GREAT AMAZEMENT

Then saith he to the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go thy way into thine house. And immediately he arose before them all, took up the bed, and went forth and departed to his house glorifying God. But when the multitudes saw it, they were all amazed, they marvelled, and they glorified God and were filled with fear, saying we have seen strange things to day, we never saw it on this fashion which had given such power unto men.

MATTHEW THE TAX COLLECTOR

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. As Jesus passed forth from thence, he saw a publican, named Matthew, Levi the son of Alphaeus, sitting at the receipt of custom: and he saith unto him, Follow me. And he left all, arose, and followed him. And Levi made him a great feast in his own house. It came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

JESUS CRITICISED FOR ASSOCIATING WITH SOCIAL OUTCASTS

When the scribes and Pharisees saw him eat with publicans and sinners, they murmured against the disciples. They said unto his disciples, How is it that you and your Master eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: but go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

FASTING OF THE DISCIPLES

And the disciples of John and of the Pharisees used to fast: and disciples of John come and say unto him, Why do the disciples of John and of the Pharisees fast often and make prayers but thy disciples fast not?

And Jesus said unto them, Can ye make the children of the bride chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

MIXTURE OF OLD AND NEW

And he spake also a parable unto them - No man seweth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the old garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

HEALING OF THE MAN AT POOL OF BETHESDA

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

RESPONSE OF THE RELIGIOUS JEWS

The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

JESUS MEETS THE MAN IN THE TEMPLE

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole.

JEWS PERSECUTE JESUS

And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.

RELATIONSHIP OF JESUS WITH THE FATHER

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

RESURRECTION

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

FOURFOLD WITNESS TO JESUS

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

[1] JOHN THE BAPTIST

Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

[2] THE WORKS

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

[3] THE FATHER

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

[4] THE SCRIPTURES

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

PLUCKING CORN ON THE SABBATH

And it came to pass on the second Sabbath after the first, that Jesus went through the corn fields; and his disciples hungered and began to pluck the ears of corn, and did eat, rubbing them in their hands. When certain of the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day and said to his disciples Why do ye that which is not lawful to do on the Sabbath days?

DAVID'S ATTITUDE IN TIME OF NEED

But answering them Jesus said unto them, Have ye never read what David did? How he went into the house of God in the days of Abiathar the high priest, and did take and eat the shewbread, which is not lawful to eat, neither for them which were with him, but for the priests, and gave also to them which were with him? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

JESUS IS LORD OF THE SABBATH

But I say unto you, That in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. The sabbath was made for man, and not man for the Sabbath, for the Son of man is Lord even of the sabbath day.

HEALING OF THE MAN WITH THE WITHERED HAND

And when he was departed thence, it came to pass, also on another Sabbath, that he entered into the synagogue and taught and there was a man there which had a withered hand. The scribes and Pharisees watched him that they might find an accusation against him, whether he would heal him on the Sabbath day and they asked him, saying, Is it lawful to heal on the Sabbath days? But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Then said Jesus unto them, I will ask you one thing; is it lawful on the Sabbath days to do good, or to do evil, to save life, or to destroy it? But they held their peace.

And when he had looked round about on them all with anger, being grieved for the hardness of their hearts, he saith unto the man which had the withered hand, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other and the Pharisees went forth and were filled with madness; and communed one with another and with the Herodians what they might do to Jesus to destroy him.

MULTITUDES OF THE AFFLICTED FOLLOW THE LORD

But when Jesus knew it, he came down with his disciples and stood on the plain and withdrew himself with them to the sea. Great multitudes from Galilee, Judaea, Jerusalem, Idumaea, from beyond Jordan; and they about Tyre and Sidon, as many as had plagues and were vexed with unclean spirits, when they had heard what great things he did, came unto him to hear him and to be healed of their diseases.

He spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him insomuch that they pressed upon him and the whole multitude sought to touch him for there went virtue out of him.

FULFILMENT OF A PROPHECY

Unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. He straightly charged them that they should not make him known that it might be fulfilled which was spoken by Esaias the prophet, saying, " Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust".

SELECTION OF THE TWELVE DISCIPLES

It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. When it was day, he called unto him his disciples and they came unto him. He ordained twelve, that they should be with him, that he might send them forth to preach. He gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease.

THE NAMES OF THE DISCIPLES

Now the names of the twelve apostles are these; the first Simon, (whom he surnamed Peter,) and Andrew his brother, James the son of Zebedee, and John the brother of James [who he surnamed them Boanerges, which is, the sons of thunder], Philip and Bartholomew, Matthew the publican and Thomas, James the son of Alphaeus, and Simon the Canaanite called Zelotes, and Judas the brother of James [Lebbaeus whose surname was Thaddaeus], and Judas Iscariot, which also was the traitor and they went into an house.