

**EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA**



# **HARMONY OF THE GOSPELS.**

**WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE**

**VOLUME 7.**

**OPPOSITION FROM THE PHARISEES**

by

**DR PETER MOSES AND DR JOHN MCEWAN**

**[BOOK 74-7]**

**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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For further information contact Dr Peter Moses at [pjmoises@bigpond.com](mailto:pjmoises@bigpond.com)

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**PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021**

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

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

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

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

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

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

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

**LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS**

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
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74-12	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
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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 ( <b>Isaiah 11:1, Jeremiah 23:5, 33:15</b> ) |
| b) Mark    | Servant the Branch ( <b>Zechariah 3:8</b> )                  |
| c) Luke    | Man whose name is the branch ( <b>Zechariah 6:12,13</b> )    |
| d) John    | Branch of Jehovah ( <b>Isaiah 4:2</b> )                      |

**58. PHARISEES' DESIRE FOR A SIGN**

**MATTHEW 12:38-45**

**Matthew 12:38** Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. **39** But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: **40** For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. **41** The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. **42** The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. **43** When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. **44** Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, **swept, and garnished.** **45** Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

**KEY WORDS**

Certain	Tis	Some, Certain
Scribes	Grammateus	Scribe, Town Clerk
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher
See	Eido	Perceive, See [Aorist Active Infinitive]
Sign	Semeion	Sign
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Evil	Poneros	Evil
Adulterous	Moichalis	Adulterous
Generation	Genea	Generation r
Seeketh after	Epizeteo	Seek after, Search for [Present Active Indicative]
Shall no	Ou	No
Given	Didomi	Give [Future Passive Indicative]
Prophet	Prophetes	Prophet
As	Hosper	Just as, Exactly as
Was	Eimi	Keep on being [Imperfect Active Indicative]
Three	Treis	Three
Days	Hemera	Day
Nights	Nux	Night
Whale	Ketos	Huge fish
Belly	Koilia	Belly, Womb
Shall the	Ho	The
Son	Uihos	Son
Man	Anthropos	Man, Human race
Be	Eimi	Keep on being [Future Middle Indicative]
Heart	Kardia	Heart
Earth	Ge	Earth
Men	Aner	Man
Shall rise	Anistemi	Rise up [Future Middle Indicative]
Judgment	Krisis	Judgment
Condemn	Katakrimo	Judge against a standard, Condemn [Future Active Indicative]
Repented	Metanoeo	Change the mind [Aorist Active Indicative]
Preaching	Kerugma	Preaching, Proclamation
Behold	Idou	Behold, Lo
Greater	Pleion	Greater
Is here	Hode	Here, In this same spot
Queen	Basilissa	Queen
South	Notos	South

Rise up	Egeiro	Rise up [Future Passive Indicative]
Shall condemn	Katakriuo	Judge against a standard, Condemn [Future Active Indicative]
Came	Erchomai	Come
Uttermost parts	Peras	Extremity, Uttermost part
Hear	Akouo	Hear [Aorist Active Infinitive]
Wisdom	Sophia	Wisdom
Is here	Hode	Here, In this same spot
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Gone out	Exerchomai	Go out [Aorist Active Subjunctive]
Walketh	Dierchomai	Walk abroad [Present Middle Indicative]
Dry	Anudros	Waterless, Dry
Places	Topos	Place, Location
Seeking	Zeteo	Seek [Present Active Participle]
Rest	Anapausis	Rest, recreation
Findeth	Heurisko	Find [Present Active Indicative]
None	Ou	None
Saith	Lego	Say [Present Active Indicative]
Will return	Epistrepho	Return, Revert [Future Active Indicative]
House	Oikos	House, Home
From whence	Hothen	From where
Came out	Exerchomai	Come out [Aorist Active Indicative]
Is Come	Erchomai	Come [Aorist Active Participle]
Findeth	Heurisko	Find [Present Active Indicative]
Empty	Scholazo	Empty, Vacant [Present Active Participle]
<b>Swept</b>	<b>Saroo</b>	<b>Sweep [Perfect Passive Participle]</b>
<b>Garnished</b>	<b>Kosmeo</b>	<b>To put in proper order from which we get the word cosmetics [Perfect Passive Participle]</b>
Goeth	Poreuomai	Go [Present Middle Indicative]
Taketh	Paralambano	Bring near [Present Active Indicative]
Seven	Hepta	Seven
Other	Heteros	Different types
More wicked	Poneroteros	More wicked
Enter in	Eiserchomai	Enter in [Aorist Active Participle]
Dwell	Katoikeo	House permanently, Abide [Present Active Indicative]
Last	Eschatos	Final, Last
State	-	Not found in the original
Is	Ginomai	To become something [Present Middle Indicative]
Worse	Cheiron	Worse, More evil
First	Protos	First
Shall it be	Eimi	Keep on being [Future Middle Indicative]
Wicked	Poneros	Wicked

### PERFECT TENSE VERBS

KOSMEO – GARNISHED, ADORNED – Occurs 10 times in the New Testament five of which are in the Perfect Tense. In **Matthew 12:44** and Luke 11:25 shows the complete restoration of the house of Israel which had been swept and put in order but they have refused to let the Lord Jesus Christ come in and take possession. Therefore he predicted that in the coming days degeneration of spiritual life would occur. This refers to the final terrible form of idolatry which the Jewish nation will adopt during the Tribulation where they acknowledge the Antichrist to be god. The punishment for this sin will be greater than the nation has endured before.

In Luke 21:5 some of the disciples were impressed with the Temple, and as they left the building, the religious leaders were commenting about the permanent beautiful craftsmanship that made this building one of the most striking in the ancient world. Jesus warned the disciples however that even the Temple, which would appear to be lasting forever, would be destroyed, and that one stone would not remain on another. Both Perfect Tenses of this verb in Revelation 21:2 and 21:19 deal with God's permanent provision of the New Jerusalem which is adorned with many precious stones.



SAROO – SWEPT - Occurs 3 times in the New Testament, twice in the Perfect Tense. The Perfect Tense in **Matthew 12:44** and Luke 11:25 shows the complete restoration of the house of Israel which had been swept and put in order but they have refused to let the Lord Jesus Christ come in and take possession.

Therefore he predicted that in the coming days degeneration of spiritual life would occur. This refers to the terrible form of idolatry which the Jewish nation will adopt during the Tribulation where they acknowledge the Antichrist to be god. The punishment for this sin will be greater than the nation has endured before.

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

## REFLECTION

**Verse 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.**

Some of the religious leaders address the Lord Jesus Christ as master. The Greek word is “Didaskalos” which means teacher and implies Rabbi status. These people have just seen the work of curing a demonically induced case of dumbness, which by their own standards only the Messiah could perform and rejected it as from God.

They have therefore committed not only the unforgivable act but also spiritual adultery, claiming they are worshipping God, but worshipping themselves.

They say that they wish to see a sign. They have however rejected numerous clearly expected and certified Messianic signs, which by their own standards demonstrate clearly the Messiahship of Christ.

**Verse 39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

The evil and adulterous generation are those religious leaders who are replacing the Lord Jesus Christ by works as the means of salvation. They have seen miracle after miracle which indicated clearly that Jesus is the Messiah, yet they constantly reject the evidence which is before their eyes, and accuse Him of being demon possessed.

Having rejected the demonstration of His Messiahship by healing miracles of various types, He is now going to turn to the Old Testament and give them a doctrinal indication of His Messiahship, in the form of the story of the miracle of Jonah.

The Lord Jesus Christ here indicates the importance of the Word of God, to demonstrate God's unchangeable plan and love for the human race. These people have rejected day by day very visible and testable miracles. Now He challenges them with the miracle of the Word of God, rather than performing more miracles. The ultimate miracle is to come, resurrection, and it is pre-figured in Jonah.

Jonah was three days and three nights inside the big fish. Jesus Christ will be three days and three nights in the heart of the earth, in Hades. In **Jonah 1:17** it says, “*Now the LORD had prepared a great fish to swallow up Jonah*”. And Jonah was in the belly of the fish three days and three nights.

It is also of interest that in **Jonah 2:5** Jonah says, “*The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head*”. Here the weed could well be analogized to the crown of thorns borne by our Saviour on the Cross.

The Pharisees understood about Sheol or Hades. They believed that if they did enough good deeds they would be lucky enough to go to Abraham's Bosom or Paradise, but if not they would go to Torments. Jesus says that He is going to be three days and three nights in Sheol. His human soul is going to be there to announce his victory.

The Pharisees recognised that once they went to Sheol they did not come back to earth, so Jesus is giving them the final messianic sign of the defeat of sin and death itself – the miracle of resurrection.

Most of these Pharisees will all be alive in 18 months, and so they will witness the resurrection of Christ in fulfilment of the prototype of Jonah. Peter announced it to them in Acts 2-6, Stephen said it to them again in Acts 7, and they stoned him. This shows the hardness of the religious heart.

**Verse 41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.**

Jesus is not through with the religious leaders of Israel. He cites the response of the Assyrians in Nineveh to the ministry of Jonah. The Assyrians were a fierce warrior race, a very cruel people, yet who responded en masse to the ministry of Jonah insomuch that the whole of Nineveh responded to the call to repent, from the king down. **Jonah 3:7-10.**

The wild Assyrians who responded to grace are going to live with God forever, while these self righteous religious Jews, relying on their own works, and yet rejecting the Saviour are going to spend eternity in the Lake of Fire.

**Verse 42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.**

The queen mentioned here is the Queen of Sheba, an Arab queen from the Arabian Peninsula, or from Ethiopia (Ancient Sheba may be Yemen or Ethiopia). Sheba was a very famous area because it supplied most of the gold in the ancient world. The Queen of Sheba was the wealthiest woman in the ancient world yet she travelled a very long distance to visit Solomon and hear his wisdom for which he was famous. She could not get doctrine in her own land so she went to Jerusalem to learn off Solomon.

We have just a fraction of the wisdom of Solomon preserved for us in the book of Proverbs. The Pharisees are looking at the One who is the source of all Solomon and Moses wisdom, but have rejected Him.

The Greek verbs in verse 42 are of interest as it shows again the accuracy of the Scriptures.

“Egeiro” meaning to rise up is in a passive voice showing the Queen of the south shall receive rising up. Shall condemn, “Katakriuo”, meaning judging to a norm of standard, is in the active voice which shows the Queen doing the condemning. “Akouo”, to hear, is in the active voice but infinitive mood, showing the Queen listening with the purpose, infinitive mood showing it was her intention to listen to Solomon.

**Verse 43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.**

He now returns to the casting out of demons, which the Pharisees could do in a limited way. In this case however, maybe even some of the Pharisees present have had demons removed previously.

The demon when removed looks for another place to dwell. An example of this would be the casting out of demons from the man in the land of the Gadarenes, where the demons asked permission of the Lord to indwell the nearby pigs. The Greek word for dry means waterless; it was a hostile environment. Not finding any place to inhabit the demon returns to the exorcised person, and finding no other spiritual occupants re-indwells the person, and invited other worse demons to share his lodging.

This shows that once rid of a demon it is essential that the person respond to the gospel message and receive the Holy Spirit, otherwise the demons who have been ejected may well return with other demons to make the final situation worse than the first. Jesus says that the situation for the Pharisees is only going to get worse due to the rejection of Him when salvation has been provided and demonstrated.

**LUKE 11:16,24-32**

**16. And others, tempting him, sought of him a sign from heaven.**

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it **swept** and **garnished**. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it. 29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

**KEY WORDS**

Others	Heteros	Others of a different kind
Tempting	Peirazo	Test, Try, Tempt [Present Active Participle]
Sought	Zeteo	Seek [Imperfect Active Indicative]
Sign	Semion	Sign
Heaven	Ouranos	Heaven
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Gone out	Exerchomai	Go out [Aorist Active Subjunctive]
Man	Anthropos	Man
Walketh	Dierchomai	Walk abroad [Present Middle Indicative]
Dry	Anudros	Waterless, Dry
Places	Topos	Place, Location
Seeking	Zeteo	Seek [Present Active Participle]
Rest	Anapausis	Rest, recreation
Finding	Heurisko	Find [Present Active Participle]
None	Me	None
Saith	Lego	Say [Present Active Indicative]
Will return	Hupostrepho	Turn behind, Return [Future Active Indicative]
House	Oikos	House, Home
From whence	Hothen	From where
Came out	Exerchomai	Come out [Aorist Active Indicative]
Cometh	Erchomai	Come [Aorist Active Participle]
Findeth	Heurisko	Find [Present Active Indicative]
<b>Swept</b>	<b>Saroo</b>	<b>Sweep [Perfect Passive Participle]</b>
<b>Garnished</b>	<b>Kosmeo</b>	<b>To put in proper order from which we get the word cosmetics [Perfect Passive Participle]</b>
Goeth	Poreuomai	Go [Present Middle Indicative]
Taketh	Paralambano	Bring near [Present Active Indicative]
Seven	Hepta	Seven
Other	Heteros	Different types
More wicked	Poneroteros	More wicked
Enter in	Eiserchomai	Enter in [Aorist Active Participle]
Dwell	Katoikeo	House permanently, Abide [Present Active Indicative]
Last	Eschatos	Final, Last
State	-	Not found in the original
Is Worse	Ginomai	To become something [Present Middle Indicative]
Worse	Cheiron	Worse, More evil
First	Protos	First
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Spake	Lego	Speak [Present Active Infinitive]
Woman	Gune	Woman
Company	Ochlos	Crowd
Lifted up	Epairo	Lift up, Raise [Aorist Active Participle]

Voice	Phone	Voice
Said	Epo	Say [Aorist Active Indicative]
Blessed	Makarios	Blessed
Womb	Koilia	Womb
Bare	Bastazo	Bear [Aorist Active Participle]
Paps	Mastos	Breast
Hast sucked	Thelazo	Suck [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Yes rather	Menounge	Yes rather
Hear	Akouo	Hear [Aorist Passive Participle]
Word	Logos	Word
God	Theos	God
Keep	Phulasso	Guard, Keep, Obey [Present Active Participle]
People	Ochlos	Crowd
Gathered together	thick Epathorizo	Assembled [Present Passive Participle]
Began	Archomai	Commence, Start [Aorist Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Evil	Poneros	Evil
Generation	Genea	Generation r
Seek	Epizeteo	Seek after, Search for [Present Active Indicative]
Sign	Semeion	Sign
Shall no	Ou	No
Given	Didomi	Give [Future Passive Indicative]
Prophet	Prophetes	Prophet
As	Kathos	Just as
Was	Ginomai	To become something
So shall also	Houto kai	Thus so
Son	Uihos	Son
Man	Anthropos	Man
Be	Eimi	Keep on being
Queen	Basilissa	Queen
South	Notos	South
Shall rise up	Egeiro	Rise up [Future Passive Indicative]
Judgment	Krisis	Judgment
Men	Aner	Men
Condemn	Katakrino	Judge against a standard, Condemn [Future Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Utmost parts	Peras	Extremity, Uttermost part
Earth	Ge	Earth
Hear	Akouo	Hear [Aorist Active Infinitive]
Wisdom	Sophia	Wisdom
Behold	Idou	Behold, Lo
Greater	Pleion	Greater
Is here	Hode	Here, In this same spot
Shall rise up	Anistemi	Rise up [Future Middle Indicative]
Shall condemn	Katakrino	Judge against a standard, Condemn [Future Active Indicative]
Repented	Metanoeo	Change the mind [Aorist Active Indicative]
Preaching	Kerugma	Preaching, Proclamation
Is here	Hode	Here, In this same spot

**PERFECT TENSE VERBS**

KOSMEO – GARNISHED, ADORNED – Occurs 10 times in the New Testament five of which are in the Perfect Tense.

The Perfect Tense in **Matthew 12:44** and **Luke 11:25** shows the complete restoration of the house of Israel which had been swept and put in order, but they have refused to let the Lord Jesus Christ come in and take possession as true King. Therefore he predicted that in the coming days degeneration of spiritual life would occur to the total catastrophe point.

This refers possibly to both the fall of the City/Temple in 70 AD, but also to the terrible form of idolatry which the Jewish nation will adopt during the Tribulation, where they acknowledge the Antichrist to be god. The punishment for these times of sin will be greater than the nation has endured at any time before.

SAROO – SWEPT - Occurs 3 times in the New Testament, and is in the Perfect Tense twice. As with Kosmeo above, the Perfect Tense in Matthew 12:44 and **Luke 11:25** shows the complete final restoration of the house of Israel as the two verbs are linked. **Zechariah 12:10ff.**

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

## REFLECTION

**Verse 16. And others, tempting him, sought of him a sign from heaven.**

The words tempting in this verse deals more with the testing or checking the purity of a particular thing by testing, rather than temptation itself. The religious leaders who had seen all these miracles occurring still ask for another sign from heaven. They do not need more evidence, just to open their eyes to what they have witnessed, and really ask what it means, and so respond to the truth they discover.

**Verse 24. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25. And when he cometh, he findeth it swept and garnished. 26. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.**

The Lord likens their nation to a man who is being temporarily cured of the demon possession. This was true in their history. Prior to the Babylonian Captivity the nation Israel had been possessed with the demon of idolatry. Captivity rid them of that evil spirit, and since then the Jews had never been given over as a nation to idolatry, but they made a “god” of legalism. The Mishnah became their “god”.

The house of Israel had been swept and put in order but they have refused to let the Lord Jesus Christ come in and take possession as their Messiah in truth. Therefore He predicted that in the coming days degeneration of spiritual life would occur to the destruction of the Temple and City. In that time they accepted false messiahs and paid with their lives. Having rejected idolatry in Babylonian Exile the great sadness is that they will accept the ultimate idolatry and many (up to 2/3rds) will accept the Anti-Christ as Messiah-God. Both Daniel and John in Revelation record this terrible thing to come. The punishment for this sin will be massive discipline, but 1/3 of the people will come to salvation and the Lord will return when they ask Him to and deliver them.

**Verse 27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28. But he said, Yea rather, blessed are they that hear the word of God, and keep it.**

It was customary to praise the child by blessing the mother, and this figure of speech occurs in much ancient literature. Here a woman was praising Mary the mother of the humanity of Jesus Christ in just this manner. However Jesus refocused their thinking on a true blessedness, which He states comes from hearing the Word of God and keeping it.

By this He indicates a natural relationship is not as important as a spiritual one. This should be sufficient to silence those who would make Mary an object of adoration, but this doesn't detract from Mary, as she is the mentor truly of faith for us all. Her testimony of grace and obedient faith is an example to all, and she is the greatest woman who ever lived. It was however her active Holy Spirit filled spiritual relationship with the Lord Jesus, as her Saviour-God, not her physical Son that saved and sanctified her.

**Verse 29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.**

The people who gathered around in the crowd had been privileged with the presence of the Son of God. They had heard His words and had witnessed His miracles. They were not satisfied with this. They now pretended that if they could only see a mighty supernatural work in the heavens they would believe on Him. The Lord answered that there were no further signs to be given except that of Jonah the prophet.

The sign of Jonah deals with the resurrection of Christ, which was the greatest miracle of all. Jonah who spent three days and three nights in the belly of a large fish was a prototype of the Lord Jesus Christ who spent three days and three nights in Hades. It is noted that Jonah within the large fish had seaweed around his head. Weeds, thistles and thorns represent the effect of the sin of man on creation (**Genesis 3:17-19**) and in this way also Jonah is a picture of the Lord Jesus Christ bearing the sins of the world in a place of death.

**Verse 31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.**

The Queen of Sheba travelled great distance to hear the wisdom of Solomon. She did not see a single miracle. If she had been privileged to live in the days of the Lord she would have received Him enthusiastically. These people have been privileged to see many supernatural works but seeing them will not believe.

Jonah in his ministry to Nineveh did not produce miracles, although he himself was a miracle sign after spending three days and nights inside the great fish, but he gave the gospel to the Assyrians who were within a very short time of being dispersed and eliminated because of their disbelief, evils, and arrogance.

They responded to the Word of God and won another 120 years for their nation, but these unbelieving religious leaders do not believe, even when Messianic miracles occur, and so will be swept away 38 years after crucifying their Messiah.

In both cases of the queen of Sheba, and the Assyrians who responded positively to the Word of God, there is deliverance and blessing for them. They will judge those who are responsible for the Word of God in Israel, namely the Pharisees and Scribes who are now testing him. In eternity they will be blessed.

## APPLICATION

As Christians we address the Lord Jesus Christ as Lord, which indicates our acknowledgement of Him as God or Messiah. Many unbelievers consider Jesus Christ to be a great teacher, as the Pharisees and Scribes did here, but this is inadequate – for He cannot be a great teacher and say what he says! He is either God-Man, Immanuel, or He is sad or bad!

Jesus could have gone back and again performed more miracles, but He goes to the written Word of God indicating that the Word of God is of greater value than physical miracles performed before the eyes.

The fulfilment of the type of Jonah through the resurrection shows that New Testament doctrine has its base in many cases in Old Testament doctrine.

It is noted that the demon is classified as 'he' confirming that all angels are of the male format and that therefore there is no marriage in heaven. Angelic beings are however able to adopt any shape they wish, and they do at times to deceive.

## PROPHECY

### THE SIGN OF JONAH

**PROPHECY Matthew 12:40 (31 AD):** For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

**Jonah 1: 17** (862 BC): Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

1. This prophecy is unusual in that the main prophecy is found in the New Testament and only predates its fulfilment by about a year.
2. The Lord Jesus Christ told the Jews that this would be their only sign that he would be observably dead for three days and three nights.
3. The Jews had a tradition that the spirit of a person hovered around the dead body of that person for three days before departing. Thus if a person was dead over three days he was observably dead according to that tradition.
4. The death of Lazarus in **John 11** clearly portrays this principle:
  - (a) Jesus was approached by Lazarus' sisters, Mary and Martha, stating that he was very ill (verse 3).
  - (b) Jesus, however, delayed a couple of days (verse 6).
  - (c) Jesus was informed that his friend Lazarus had died (verse 14) and when he arrived at Bethany he found he had been dead four days already (verse 17).
  - (d) Martha claimed that Lazarus was completely without hope as he had been in the grave for four days and had begun to decay (verse 39).
  - (e) Jesus, however, raised observably dead Lazarus to life, causing many to believe in him (verse 45). Lazarus was, however, only resuscitated.
5. In a similar manner many believed on Jesus when he rose from the dead, although he was resurrected rather than resuscitated.
6. The sign of Jonah also shows that paradise is in the heart of the earth where, prior to the resurrection of the Lord Jesus Christ all saints went at death.
7. Samuel demonstrated that this was the case in his days when, on being summoned up during the witch of Endor episode, he said to Saul, "Why hast thou disquieted me, to bring me up" (**1 Samuel 28:15**). This is further amplified by the story of the rich man in torments and Lazarus in paradise in (**Luke 16:19-31**).

#### FULFILMENT

**1 Corinthians 15:4** (32 AD): And that he was buried, and that he rose again the third day according to the Scriptures.

The Scriptures indicate clearly that the Lord Jesus Christ did not die on a Friday as currently celebrated by most of the Christian church but either on the Wednesday or Thursday. The apparent discrepancy between rising on the third day in 1 Corinthians and three days and three nights in Matthew, can be explained by the fact that 1 Corinthians was written to the Gentiles, who had the Roman reckoning of time, whilst Matthew was addressed to the Jews whose day commenced at 6pm.

#### DOCTRINES

##### WISDOM

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

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

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

## SOLOMON - PLEASURE

1. SCRIPTURE Proverbs, Ecclesiastes.

### 2. BIOGRAPHY

Solomon was the youngest son of David and Bathsheba (**1 Chronicles 3:5**). Educated under Nathan the prophet he was only looked upon as heir to the throne after the death of Absalom. Solomon was anointed King at the age of 20 in 1015 BC (**1 Kings 1:39**). David died soon afterwards. Solomon was fabulously rich, the wealth having been accumulated over many years by David (**1 Chronicles 29:2ff.**). He was a merchant as well as a monarch (**2 Chronicles 8,9**). Trading in many items, his navy, assisted by the Tyrians, expanded his area of commerce. The visit of the Queen of Sheba was one of the results of his widespread trade (**1 Kings 10**). Solomon was a great builder, building the Temple at Jerusalem (**1 Kings 6**) as well as reinforcing the walls of the city. He also built fortifications across the land. Under Solomon though, heathen shrines began to be erected. As a result the kingdom was split with ten tribes forming Israel (or Samaria) and the two tribes remaining as Judah: the split occurring in the time of his sons (**1 Kings 11:31-35**). He established a harem on a lavish scale and made great display of his wealth. He continued in areas of worldly philosophy, which is reflected in his pursuit of pleasure in Ecclesiastes. He was also the author of Song of Solomon (or Canticles) and Proverbs. Solomon died and was buried at Jerusalem (**1 Kings 11:43**). In the New Testament the only reference is to the fact that the humblest work of God as a lily was not equalled by all of Solomon's glory.

### 3. EVALUATION

- a) Solomon is seen as the author of the book of Ecclesiastes and the King over Israel (**Ecclesiastes 1:12**).
- b) He gives himself over to much study and was able to say that with few exceptions he understood all knowledge of his time (**Ecclesiastes 1:13-17**).
- c) With increased knowledge came an increased appreciation of discontent (**Ecclesiastes 1:18**).
- d) Solomon tries to find contentment in laughter (**Ecclesiastes 2:1-2**).
- e) He becomes a wine expert (**Ecclesiastes 2:3**).
- f) Solomon built magnificent buildings and grounds (**Ecclesiastes 2:4-6**).
- g) He had many servants and surrounded himself with musicians and singers (**Ecclesiastes 2:7,8**).
- h) Solomon accumulated wealth and possessions (**Ecclesiastes 2:9-11**).



- i) He remembered he needed to provide for children who would follow him, but recognised that they might turn out to be foolish (**Ecclesiastes 2:18, 19**).
- j) Solomon recognises God's timing in all things but as time progresses, he rationalises and eventually doubts as to whether God exists (**Ecclesiastes 3**).
- k) He accumulates riches but this only gives lack of sleep, whilst the labourer sleeps well. Riches cause worry about losing his wealth (**Ecclesiastes 5:10-16**).
- l) Solomon seeks a good reputation rather than being light hearted (**Ecclesiastes 7:1-15**).
- m) He now examines morality as a source of contentment but concludes that a life of "eat, drink and be merry" is all that you can make of life (**Ecclesiastes 8:9-15**).
- n) Solomon warns of wasting your life in the pursuit of pleasure and that the true source of contentment is application of the word of God to your life (**Ecclesiastes 12**).

#### 4. PRINCIPLES

- a) Education does not provide pleasure (**1 Corinthians 3:18-21; Proverbs 3:7**).
- b) Comedy and laughter do not bring contentment (**Proverbs 14:13**).
- c) Wine is a mocker (**Proverbs 20:1**).
- d) Great buildings bring no lasting joy (**Daniel 4:30, 31**).
- e) Luxury is not a source of happiness (**Proverbs 15:17**).
- f) Music plays on the emotions but the satisfaction it brings is fleeting.
- g) Wealth and possessions do not provide security (**Proverbs 11:4**).
- h) You can provide for your children but they can be a great disappointment (**Proverbs 17:2**).
- i) Position and morality is not a source of permanent happiness.
- j) Old age can be either a time of great pleasure or the most miserable time of your life.
- k) The only source of true pleasure is obeying God and His Word (**Psalms 1:2**)

### JONAH - MOTIVATION

#### 1. SCRIPTURE **2 Kings 14:25; Jonah**.

#### 2. BIOGRAPHY

A Jewish prophet of the reign of Jeroboam II of Israel in the 8th Century BC. He came from Gath-hepher, a Zebulunite town located in the vicinity of Nazareth. His father's name was Amittai. He predicted the territorial expansion achieved by Jeroboam at the expense of Syria (**2 Kings 14:25**). His name means "dove", and he was a contemporary of Hosea and Amos. The ministry of Jonah to Assyria probably occurred when the fortunes of that empire were at a low point prior to the ascension of Tiglath-Pileser II in 745 BC. The Ninevites, through the problems that were affecting them, could well have been sympathetic to the prophet's command to repent. This they did in large numbers and rather than the Assyrian Empire being destroyed in 40 days, they survived until 612 BC when they were destroyed by a combination of Chaldeans, Medes and Scythians. The Assyrians were destroyed while they were strong, this being a unique event in the demise of an empire. Jonah remained in Nineveh. Archaeologists have found the remains of his mausoleum, showing that he became a very famous citizen of Nineveh and a much-respected person in Assyria.

#### 3. EVALUATION

- a) God instructs Jonah to go to Nineveh (**Jonah 1:2**).
- b) Jonah disobeys and goes towards Tarshish (**Jonah 1:3**).
- c) God sends a great storm (Jonah 1:4). The sailors are terrified but Jonah sleeps.
- d) Jonah admits he is the cause of the storm and states he worships the true God (**Jonah 1:8-14**).
- e) Sailors attempt to row the boat but the storm worsens (**Jonah 1:13**).
- f) As soon as Jonah is thrown overboard the storm ceases (**Jonah 1:15**).
- g) This demonstration of God's power impresses the sailors (**Jonah 1:16**).
- h) God provides a fish to save Jonah (**Jonah 1:17**).
- i) He spends three days and nights in the fish (**Jonah 1:17**).
- j) Jonah repents, prays to the Lord and the fish vomits Jonah onto the beach (**Jonah 2**).
- k) Jonah is again told to go to Nineveh (**Jonah 3:1, 2**).
- l) Nineveh was a major city at this time (**Jonah 3:3**).
- m) Jonah warns the Assyrians of the coming destruction (**Jonah 3:4**).
- n) The Assyrians repent from the king downwards, and humbled themselves (**Jonah 3:5-9**).
- o) God showed mercy to the Assyrians because of their repentance (**Jonah 3:10**).
- p) Jonah reacts to God's mercy and asks to die (**Jonah 4:1-3**).
- q) God asks Jonah what right he has to be angry (**Jonah 4:4**).
- r) Jonah went and sulked. Comfort was given him even though he didn't deserve it. The gourd dies overnight and Jonah is again angry (**Jonah 4:6-9**).

#### 4. PRINCIPLES

a) Jonah is seen as a lesson in service and motivation:

i) Disobedient (**Jonah 1:1-11**).

ii) Afflicted (**Jonah 1:12-17**).

iii) Praying (**Jonah 2:1-9**).

iv) Delivered (**Jonah 2:10**).

v) Recommissioned (**Jonah 3:1-3**).

vi) Powerful (**Jonah 3:4-9**).

vii) Perplexed but not forsaken (**Jonah 4:1-11**).

b) The sailors attempt to row and not cast Jonah overboard can be seen as human good which is not acceptable to God (**Isaiah 64:6; Genesis 3:7**).

c) Jonah's life still has purpose. God provides deliverance from a hopeless situation. It works together for good (**Romans 8:28**).

d) His imprisonment in the fish is used later by Jesus Christ in relation to His entombment. Three days and three nights in the tomb proved to the Jews that Jesus had truly died (**Matthew 12:39-41, 16:4; Luke 11:29-32**).

e) God is everywhere and hears Jonah's prayer (**Jonah 2; Psalm 139:8-10**).

f) Jonah complied with wrong motivation. He uses the equivalent of the word of God to great effect (**Isaiah 55:11**) in when you do God's will in His plan for your life amazing things happen. If we are motivated correctly we will receive additional blessing (**Matthew 5:9, 6:33**).

#### GOOD WORKS

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

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

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

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

5. Human good is:

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

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

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

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

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

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

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

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

a) IN SALVATION

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

b) IN THE CHRISTIAN LIFE

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

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

c) IN THE WORD OF GOD

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

## d) IN ETERNITY

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

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

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

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

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

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

**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**).

### **BIBLE: BIBLE AND THE BELIEVER**

1. The Scriptures are designed to have the following effect on the believer.

- a) Illuminating. (**Psalm 119:130**)
- b) Making wise the simple. (**Psalm 19:7**)
- c) Producing faith (**John 20:31**), hope (**Psalm 119:49, Romans 15:4**), and obedience (**Deuteronomy 17:19-20**)
- d) Cleansing the heart (**John 15:3, Ephesians 5:26**) and the ways (**Psalm 119:9**)
- e) Keeping us from destructive paths. (**Psalm 17:4**)
- f) Supporting life. (**Matthew 4:4 cf. Deuteronomy 8:3**)
- g) Building up in the faith. (**Acts 20:32**)
- h) Comforting. (**Psalm 119:82, Romans 15:4**)
- i) Promoting growth in grace. (**1 Peter 2:2**)
- j) Admonishing. (**1 Corinthians 10:11**)
- k) Rejoicing the heart. (**Psalm 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**)

### **HELL AND HADES**

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (**2 Chronicles 33:6, Jeremiah 7:31**). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.

2. HELL is the same as the Lake of Fire where the lost spend eternity. (**Revelation 19:20, 20:10**)

3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and

the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.

4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (**Luke 16:19-31**)

It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)

a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)

b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)

c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)

5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)

6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)

7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.

8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)

9. There are no degrees of punishment in the Lake of Fire.

a) Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.

b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)

c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.

d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).

e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

### CHRIST: HYPOSTATIC UNION

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

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

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

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

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

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

6. No aspect of the divine nature was lacking, although certain attributes were not exercised in line with the Father's plan **Matthew 4:1-10**
7. The union was personal and hypostatic; one essence with two natures.
8. Deity did not indwell humanity or possess it. The union was more than sympathy and harmony, it was unique combining the two natures eternally.
9. Christ had two natures in one person, therefore he could be supremely powerful yet weak at the same time.
  - a) Deity cannot be tempted, humanity can. **Matthew 4:1-10**
  - b) Deity cannot thirst, humanity can **John 19:28**
  - c) Deity is omniscient , humanity learns **Luke 2:40,52**
10. The necessity of the humanity of the Lord Jesus Christ is seen in the following:-
  - a) To be our Saviour he had to be man as God cannot die. **Hebrews 2:14,15, Philippians 2:7,8**
  - b) To be our mediator He had to be equal with both God and man **Job 9:2, 32-33, 1 Timothy 2:5-6**
  - c) To be our High Priest He must be a man. **Hebrews 7:4,5 14-28; 10:5, 10-14**
  - d) To be a king he must be a man, a Jew in the line of David. **Psalms 89:20-37, 2 Samuel 7:8-16**
11. There are three categories of sayings or actions of the Lord:
  - a) From his deity alone **John 8:58**
  - b) From his humanity alone **John 19:28**
  - c) From his hypostatic union - **John 11:25,26**
12. The uniqueness of the person of the Lord Jesus Christ is a key doctrine to understand for all believers, for it is on this point that the accurate preaching of the gospel rests. **1 Timothy 3:16**
13. The gospel message in one word is Immanuel - God with us. John's testimony on this point **John 1:14**. In Christ we see God's love and favour towards man. As God revealed himself in the Old Testament, so He perfectly reveals himself in the person of the unique person of the universe , the God man the Lord Jesus Christ.

### 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**).

## 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. (**Psalms 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.

## REVIVAL

Twenty four Biblical revivals and Reforms are examined.

1. Jacob - On his return from Bethel he ordered his whole household to put away their false gods and to wash and change their garments. The false gods were buried. Jacob then built an altar to the Lord. (**Genesis 35:1-4**)

2. Moses - This occurred when the Israelites saw the parting of the Red Sea as a mighty act of God. Moses led the Israelites with the Song of Moses whilst his sister Miriam provided the music. (**Exodus 14:31-15:21**)

3. Samuel - He exhorted the nation to put away false gods and prepare to worship the one true God. (**1 Samuel 7:3-6**)

4. David - When the Ark of the Covenant was brought into Jerusalem for the first time. (**1 Chronicles 15:25-28, 16:1-43, 29:10-25**)

5. David - At the dedication of the materials for the future Temple. (**1 Chronicles 29**)

6. Solomon - At the dedication of the Temple. (**2 Chronicles 7:1-3**)

7. Asa - Who removed the idols and Sodomites out of the land. (**1 Kings 15:11-15**)

8. Jehosaphat - Who led a revival when he cleansed the Temple and ordered the sanctification of the Levitical priesthood. (**2 Chronicles 19**)

9. Elijah - After the contest with the prophets of Baal at Mount Carmel. (**1 Kings 18:21-40**)



10. Jehu - When he exterminated all worshippers of Baal and their temples. (**2 Kings 10:15-28**)
11. Jehoida - As High Priest he led the people in a covenant to turn from their idols and worship God. (**2 Kings 11:17-20**)
12. Hezekiah - He cleansed the Temple resulting in a revival. (**2 Chronicles 29-31**)
13. Manassah - When this wicked king became a believer he ordered the destruction of all idols. (**2Chronicles 33:11-20**)
14. Josiah - When in cleaning up the Temple the Book of the Law was accidentally discovered. Its public reading before the king and nation had a profound effect. (**2 Kings 22-23**)
15. Ezra - When as a result of his preaching on separation the nation Israel turned from their practice of marriage alliances with the heathen in the land. (**Ezra 9-10**)
16. Nehemiah - After he had rebuilt the walls of Jerusalem, Ezra publicly read and taught from the Word of God, causing a great revival. (**Nehemiah 13**)
17. Jonah - Despite a negative attitude, his preaching caused a mass conversion of the Assyrians at Nineveh. (**Jonah 3**)
18. Esther - Following the repentance of the Jews with the overthrow of Haman. (**Esther 9:17-22**)
19. John the Baptist - Who preached of the coming Messiah, warning them to repent. (**Luke 3:2-18**)
20. Jesus - When, after speaking to the Samaritan woman there was a revival in Samaria. (**John 4:28-42**)
21. Philip - Whose preaching regarding the kingdom of God produced a great revival in Samaria. (**Acts 8:5-12**)
22. Peter - At Pentecost after his great sermon. (**Acts 2**)
23. Peter - At Lydda after he had healed Aeneas. (**Acts 9**)
24. Paul - At Ephesus during his third missionary journey. (**Acts 19:11-20**)

#### **SIN: ADULTERY**

1. Definition - Sexual activity outside of marriage. This includes fornication, homosexuality, incest.
2. Adultery is prohibited by the Word of God (**Exodus 20:14; Deuteronomy 5:18; Colossians 3:5; 1Thessalonians 4:3**).
3. Mental adultery is condemned (**Matthew 5:27-28**).
4. Adultery destroys the capacity of the soul to relate in faithfulness (**Proverbs 6:32**).
5. Sexual immorality has a destructive effect on the human body of both male and female (cf. **1Corinthians 6:13-18**).
  - a) Male - impotence and inability to copulate.
  - b) Female - breakdown of response and pleasure in the sex act. Often frigidity or nymphomania, both are frustrating and a source of female misery.
  - c) Increased chance of sexually transmitted diseases.
6. Any sexual immorality ultimately leads to further frustration and an unfulfillable search for happiness (**Ephesians 4:19,5:3**).

7. Adultery is a bona fide basis for divorce (**Matthew 5:32; 19:9; Luke 16:18**). Adultery has a huge impact between husband and wife in both mental (trust) and physical ("one flesh") areas. However, forgiveness and the grace of God can overcome the effects of all sins.

8. Adultery or fornication is often used in the Bible to describe apostasy and unfaithfulness to God (**Jeremiah 3:8-10, Ezekiel 16:23-43, 23:24-28; Revelation 17:1-5**).

**HARMONY**

THE SIGN OF JONAH

Then certain of the scribes and of the Pharisees answered, tempting him, saying, Master, we would see a sign from thee from heaven. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

RETURN OF EVIL SPIRITS

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

**59 CHRIST'S MOTHER AND BROTHERS DESIRE TO SEE HIM**

**MATTHEW 12:46-50**

**Matthew 12:46** While he yet talked to the people, behold, his mother and his brethren **stood without, desiring to speak with him.** **47** Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. **48** But he answered and said unto him that told him, Who is my mother? and who are my brethren? **49** And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! **50** For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

**KEY WORDS**

Talked	Laleo	Talk [Present Active Participle]
People	Ochlos	People
Behold	Idou	Behold Lo
Mother	Meter	Mother
Brethren	Adelphos	Brother
<b>Stood</b>	<b>Histemi</b>	<b>Stand [Pluperfect Active Indicative]</b>
Without	Exo	Outside
Desiring	Zeteo	Desire [Present Active Participle]
Speak	Laleo	Talk [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]

Stand	Histemi	Stand [Perfect Active Indicative]
Desiring	Zeteo	Desire [Present Active Participle]
Speak	Laleo	Talk [Aorist Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say, Tell [Aorist Active Indicative]
Told	Epo	Say, Tell [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Stretched forth	Ekteino	Stretch out [Aorist Active Participle]
Hand	Cheir	Hand
Toward	Epi	Toward
Disciples	Mathetes	Disciple
Said	Epo	Say, Tell [Aorist Active Indicative]
Whosoever	Hostis	Whoever
Shall do	Poieo	Do [Aorist Active Subjunctive]
Will	Thelema	Choice, Will
Father	Pater	Father
Is in	En	In
Heaven	Ouranos	Heaven
Same	Autos	Same
Is	Eimi	Keep on being [Present Active Indicative]
Sister	Adelphe	Sister

### PERFECT TENSE VERB

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

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

### REFLECTION

**Verse 46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?**

His brethren are his four half brothers mentioned in **Matthew 13:55**. After the birth of Jesus, it would appear that Joseph and Mary entered into the normal marital sexual relationship and they had four sons, James the author of the Book of James, who became a believer after the resurrection, the second is Jude who wrote the Book of Jude, the third is Joseph and the fourth Simon. There are also “sisters” plural mentioned and that would mean three at least, of whom the names would traditionally be, Mary, Elizabeth, and possibly Martha.

Jesus answers that enquirer with the question as to who is His mother and brethren. When He says this He is saying, “those are my family with whom will I be related forever”.

**Verse 49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.**

He now points to his disciples and says, “these are my brethren”. Obviously as none of the disciples are women nor his mother, He is talking about intimate relationship here. The child is obviously related to the mother by physical birth, the disciples are related to Christ by being born from above, born spiritually with whom He will have eternal fellowship.

The Pharisees and Sadducees came from 200 elite families in Israel, they were the aristocracy of Israel, their position was by blood line. Jesus says that bloodline is not as important as being “born again” (from above) is. He is saying to the Sanhedrin that they have great advantage in this life but that is not important in the life to come and warning them as He did Nicodemus, you must be born again. **John 3:16-36.**

The will of the Father is defined by **1 John 3:23.** “*And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.*” Jesus says that the person who does this is “my family”.

**MARK 3:31-35**

**31** There came then his brethren and his mother, and, standing without, sent unto him, calling him. **32** And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. **33** And he answered them, saying, Who is my mother, or my brethren? **34** And he looked round about on them which sat about him, and said, Behold my mother and my brethren! **35** For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

**KEY WORDS**

Came	Erchomai	Come [Present Middle Indicative]
Brethren	Adelphos	Brother
Mother	Meter	Mother
Standing	Histemi	Stand [Present Active Participle]
Without	Exo	Outside
Sent unto	Apostello	Send out [Aorist Active Indicative]
Calling	Phoneo	Call [Present Active Participle]
Multitude	Ochlos	Crowd
Sat	Kathemai	Sit [Imperfect Middle Indicative]
Said	Epo	Say, Tell [Present Active Indicative]
Behold	Idou	Behold, Lo
Seek	Zeteo	Seek [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Saying	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Looked	Periblepo	Glanced around [Aorist Middle Participle]
Round about	Kuklo	All around
Sat	Kathemai	Sit [Present Middle Participle]
Said	Lego	Say [Present Active Indicative]
Shall do	Poieo	Do [Aorist Active Subjunctive]
Will	Thelema	Choice, Will
God	Theos	God
Same	Houtos	Same
Is	Eimi	Keep on being [Present Active Indicative]
Sister	Adelphe	Sister

**PERFECT TENSE VERBS** – None found

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

**REFLECTION**

**Verse 31.** There came then his brethren and his mother, and, standing without, sent unto him, calling him. **32.** And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

There was such a large crowd around our Lord that Mary and His blood half brothers could not reach him so they sent someone to tell the Lord that they were waiting outside to speak to Him.

Two of the half brothers of Jesus who were present with Mary, James and Jude, both wrote epistles that enter the New Testament but they never mention that Jesus was their half brother. They call themselves bond slaves of Jesus Christ. At this time James was not saved, thus from an eternal viewpoint those who were believers in the crowd were more closely related to Jesus from an eternal viewpoint than James.

**Verse 33. And he answered them, saying, Who is my mother, or my brethren? 34. And he looked round about on them which sat about him, and said, Behold my mother and my brethren! 35. For whosoever shall do the will of God, the same is my brother, and my sister, and mother.**

Anyone who is "in Christ Jesus" through salvation is closer to Him than His physical brothers were in that day. In spiritual relationship we are together forever, and everything we think or feel is able to be shared with Him. We are to build that level of intimacy, and speak about everything with the Lord in prayer.

**LUKE 8:19-21**

**19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.**

**KEY WORDS**

Came	Paraginomai	Become near, Appear, Arrive [Aorist Middle Indicative]
Mother	Meter	Mother
Brethren	Adelphos	Brother
Could	Dunamai	Have power [Imperfect Middle Indicative]
Come at	Suntugchano	Draw near, Meet [Aorist Active Infinitive]
Press	Ochlos	Crowd
Was told	Apaggello	Announce, Report [Aorist Passive Indicative]
Certain	-	Not found in the original
Said	Lego	Say [Aorist Active Indicative]
Stand	Histemi	Stand [Perfect Active Indicative]
Without	Exo	Outside
Desiring	Thelo	Desire, Wish to [Present Active Participle]
See	Eido	See [Aorist Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Hear	Akouo	Hear [Present Active Participle]
Word	Logos	Word
God	Theos	God
Do	Poieo	Do [Present Active Participle]

**PERFECT TENSE VERBS** - None found

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

**REFLECTION**

**Verse 19. Then came to him his mother and his brethren, and could not come at him for the press. 20. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.**

The logical outcome of the teaching that precedes these verses is that a person who understands, believes, and therefore put into practice the things Jesus was saying, was rightly and eternally related to Him. It is the vital response of the soul to the Lord that proves relationship with the Lord. Those who love the Lord speak often about Him and often to Him in prayer. **Malachi 3:16-18.**

On the arrival of Jesus' mother and brothers to see him, Jesus was informed that some of his blood relations had arrived and wanted to speak to Him. In His answer Jesus did not deny His relationship with His family. Rather He positively stated that His eternal relationship was with those who hear the Word of God and put it into practice. He says that this spiritual family was truly the eternal family relationship that matters, not any blood lines. The great joy for the Lord is that his family did find faith, but only after his Resurrection.

## APPLICATION

Jesus here points to the great importance of spiritual relationships compared to physical relationships.

The real family is the one of spiritual birth, not that of physical birth whose relationship is temporal.

Many social and physical advantages can come by the being born physically into certain families but the advantages at best are only temporary. The advantages of being born again are eternal and infinite compared to them.

The will of the Father is that we should believe on the Lord Jesus Christ. All of the emphasis is on regeneration, on the new family.

The will of the Father is defined by **1 John 3:23**, "*And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment*". Jesus says that the person who does this is my family. "*For ye are all the children of God by faith in Christ Jesus*". **Galatians 3:26**.

Jesus' remarks showed that the gospel is not limited to people of a particular race in the form of the Jews but for all who believe including Gentiles. Once again the importance of hearing God's Word is central this time however adding that the Word must be put into practice.

Jesus' half brother James must have learned this lesson well for he wrote about obeying the Word instead of merely listening to it in **James 1:22-23**.

The important thing is to be rightly related to God in Christ Jesus by having received Him as Saviour which gives us the right of being called the sons/heirs of God.

The words of the Lord were/remain a rebuke to the worship of Mary. He did not dishonour her as his natural mother but He did say that spiritual relationships take precedence over natural ones. It was therefore more to Mary's credit to do the will of God than to be His physical mother.

This passage disproves the dogma of Mary being a perpetual virgin. Jesus had brothers. He was Mary's firstborn but other children were born to Mary afterwards through normal marital relationship with Joseph.

We notice that Jesus puts God's interests above natural ties. To his followers He still says today, "if anyone comes to Me and does not hate (not follow them but Him – refer below) his father and mother wife and children brothers and sisters, yes and his own life, he cannot be My disciple".

This passage reminds us that believers are bound by stronger cords to fellow Christians than they are to blood relations when those relatives are unsaved.

It also emphasizes the importance Jesus places on doing the will of God. How well do we do the will of God?

## DOCTRINES

### CHRISTIAN LIFE: PRIORITIES – "HATE YOUR FATHER AND MOTHER"

#### SCRIPTURES

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

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

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

### 3. Evaluation

a) The main problem in this verse is the verb hate.

b) "hate" - MISEO - in the Greek this word has a comparative connotation and can be translated "to love less" to "abandon" , "to hold in less esteem".

c) When viewed in this light the person being a disciple of Christ has to hold his family and even his own life in less esteem than Jesus Christ - Christ has to be our first priority.

### 4. Conclusion

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

## MARY - GRACE

### 1. SCRIPTURE - **Matthew 1; Luke 1-3.**

2. BIOGRAPHY Of the seven women named Mary in the New Testament, none has a more central role than Mary the mother of Jesus Christ. The genealogy of Mary is given in **Luke 3**. She is shown as the daughter of Heli (**Luke 3:23**), descended from Nathan the son of David (**Luke 3:23-31**). At the time of the conception of Jesus, she was engaged to Joseph who was also descended from David, through Solomon (**Matthew 1:7-16**). Through his parents Jesus was legally entitled to the throne of David. Living in Nazareth (**Luke 1:26**). Mary visited a close relative, Elizabeth, the mother of John the Baptist (**Luke 1:39-56**), before travelling to Bethlehem to be taxed under the orders of Augustus. In Bethlehem, Jesus was born (**Luke 2:1-20**). After the visit of the Magi, when Jesus was about 18 months old, Joseph, Mary and Jesus fled into Egypt until the death of Herod the Great (**Matthew 2:20,21**).

Joseph led his family to Nazareth because Archaleus, a very cruel king, was reigning in Judah (**Matthew 2:22,23**). Joseph is no longer mentioned, but Mary appears at the marriage of Cana (**John 2:1-12**); then later when Jesus was challenged by the Pharisees (**Matthew 12:46-50**); and at the cross (**John 19:25-27**). On the cross Jesus committed His mother to the care of the disciple John. Mary was with the disciples in the upper room after the ascension (**Acts 1:13,14**).

### 3. EVALUATION

a) Mary was one of the few people prophesied in the Old Testament, as the woman from whose seed the Saviour would come (**Genesis 3:15**).

b) Her state was amplified in **Isaiah 7:14** that she would be a virgin.

c) Since the sin nature is passed down through the father, Mary received a sin nature from Heli.

d) Because Jesus was born of a virgin however, conceived by the Holy Spirit, Jesus Christ was born without a sin nature (**Matthew 1:20**).

e) Mary was highly favoured in grace by God (**Luke 1:28,30**), being called "blessed among women".

f) Mary accepted the miracle of this birth as outlined by Gabriel (**Luke 1:26-38**).

g) Mary praised God for His goodness (**Luke 1:46-55; cf. 1 Samuel 2:1-10**).

h) Mary recognised that the child she was to have would be the long awaited Saviour (**Luke 1:46-48**).

i) Joseph was noble by protecting Mary from public stoning as an adulteress (**Deuteronomy 22:23,24**).

j) Mary and Joseph arranged for Jesus' circumcision on the eighth day (**Luke 2:21**) and His presentation to the Lord after the purification of Mary (**Luke 2:22-24**). They offered turtle doves and pigeons, showing they were not wealthy (**Luke 2:24**).

k) Jesus never called Mary mother, but always woman (**John 2:4; 19:26**), to ensure that Mary was never to be thought of as the mother of God.

### 4. PRINCIPLES

a) We should be oriented to grace (**Romans 5:2; 6:14**).

b) Parents are responsible for the spiritual welfare of their children (**Deuteronomy 32:46**).

c) Christians should use common sense in making decisions (**Proverbs 24:5,6**).

d) God uses unbelievers in the lives of believers to work His plan out (cf. the taxation of Augustus).

e) Pre-eminence should always be given to Jesus Christ (**John 3:30**).

f) There is only one mediator between God and man Jesus Christ (**1 Timothy 2:5**).

g) All except Christ have sinned (**Romans 3:23**).

**GOD - FATHERHOOD OF GOD**

Fatherhood comes in various concepts:-

1. The Fatherhood over creation - **Ephesians 3:14-15** - all beings have their origin in God. We get our life and very existence from God. There is therefore a brotherhood in the creation. The liberals however take this a step further and talk about the brotherhood of man and the universal Fatherhood of God which is a lie which is exposed by the Lord Jesus Christ. Jesus Christ said that all men are not brothers but only become such in Christ. Even Satan was given his life by God. There is no relationship in the Father creatorship combination.

2. Fatherhood by intimate relationship which is the concept of the relationship between God and Israel. In Exodus 4:22 Israel is my son - this is my firstborn. This is more than God saying that He is their creator but it is less than saying that they are regenerated. In the New Testament it says that all Israel is not Israel. There is however a relationship between the Father and Israel, a care for Israel. He preserves the nation. In the Bible the word father is used a large number of times in relation to the relationship between God and Israel. However only a few Jews were regenerated.

3. A specific relationship between the Father and the Lord Jesus Christ - **Ephesians 1:3**. The first specific revelation of the New Testament is that God the Father is the father of the Lord Jesus Christ. It also shows without any doubt the deity of the Lord Jesus Christ by His attributes and His works. The words father and son are used in the New Testament to show the intimacy of the relationship between God the Father and the Lord Jesus Christ with out fulfilling all the relationships which would be true of a human relationship of Father and Son. This was the error of the Arian theologians who said that he was a son of God but not equal with God.

4. The second person has been the Son from eternity past. For eternity there has been this close relationship between the Father and the Son. In **Isaiah 9:6** it shows that a child is born but a son is given. The baby was born but the Son was given as the Son had existed forever. What they are saying is that you think of the most noble father and the best possible son and the love between those two and you get a small glimpse of the relationship between the Father and the Son.

5. The Father of believers in the Lord Jesus Christ (**Romans 8:15, Galatians 4:6-7**)

a) Only in Christ do we become brothers. (**Galatians 3:27-29**) This is the result of the Holy Spirit who baptises us into the body of Christ and makes us a new creation in Him. (**1 Corinthians 12:13, Ephesians 4:5**)

b) God is not the spiritual father of the unregenerate man; they are His creation but not His children. (John 14:6) Before salvation we were sons of our sinful nature. (**John 8:42-47, Ephesians 2:19**)

6. In summary therefore

[a] The Son of God is said to have been begotten of the Father - **Psalm 2:7, John 1:14, 18, 3:16, 18 1 John 4:9**

[b] The Father acknowledged the Lord Jesus Christ as His Son - **Matthew 3:17, 17:5, Luke 9:35**

[c] The Father is acknowledged by the Son - **Matthew 11:27, 26:63-64, Luke 22:29, John 8:16-29, 33-44, 17:1** The Son is subject to the Father's plan but it should be remembered that the plan had been a joint plan when it was conceived with its recognition of role and responsibility.

[d] The fact that God the Father is acknowledged by men to be the Father of the Lord Jesus Christ - **Matthew 16:16, Mark 15:39, John 1:34, 49, Acts 3:13**

[e] The Son acknowledges the Father by being subject to Him - **John 8:29, 49**

[f] Even the demons recognise this relationship between the Father and the Son - **Matthew 8:29** Satan's eternal damnation relies on this relationship and its permanency

7. Before salvation all members of the human race were "sold under sin", we were strangers before God, not sons. **Romans 7:14, Ephesians 2:19**. Spiritually we were dead, we had no relationship with God other than creatures to the creator we did not recognize **Ephesians 2:1**

8. Before salvation we were all of different races, the only brotherhood we can ever have is in Christ. **Galatians 3:27-29**.



9. Salvation alone makes us children of God. Before we were slaves of sin, sons of our old sin nature, children of rebellion. **Ephesians 2:19, John 8:42-47, 1John 3:10-15.**
10. Only God can make us his children, for only God has that power. **John 1:12, 13.** We are either 'born-again', born from above or we remain spiritually dead, children of Satan, **John 3:3,6, 36.**
11. Unbelievers cannot and will not see this unique relationship. **1 John 3:1, 1 Corinthians 1:18.** As sons of rebellion they believe their father's lie i.e. the universal fatherhood of God and universal brotherhood of man (both of which are false concepts). **John 8:44.** This lie perpetrates the idea that God is a "soft-touch" and will not judge man for their sin, but all will be well in the end. This is declared false by God in his word.
12. Believers sonship guarantees heirship, eternal life and fellowship for them. **1 John 3:2, 3, Romans 8:16-18.**
13. The Holy Spirit is God's down payment on the believer's inheritance - the assurance of more to come, **Ephesians 1:14.**
14. Believers are heirs of eternal life through relationship with God in Christ **John 8:35, 51.**  
 a. receiving rewards: **Colossians 3:24,25, 2 John 8, 1 Corinthians 3:8** and,  
 b. receiving a resurrection body. **1 Corinthians 15:50-54.**
15. The source of our confidence is based in the Lords resurrection. He is therefore our "lively hope", **1 Peter 1:3-5.** He can be depended upon to meet all needs for we will be with him forever. **John 14:1-4.**

#### **GOD: DIVINE INSTITUTIONS – FAMILY**

1. God instituted families and marriage from the start of mankind on earth (**Genesis 2:24**).
2. Marriage was to be monogamous (**Genesis 2:24**). They are classified as 'one flesh'. They must leave mother and father and set up their own house (**Genesis 2:24; Ephesians 5:31; Matthew 19:4-5**).
3. Adultery or breakdown of marriage was so serious a matter that it was included in the Ten Commandments (**Exodus 20:14**).
4. The husband is the head of the family (**Genesis 3:16**).
- a) He should be willing to die for her (**Ephesians 5:22-23**).
- b) He provides for his family (**Genesis 3:19; 1 Timothy 5:8**).
- c) He should rear the children in the fear of the Lord (**Ephesians 6:4; Deuteronomy 6:6,7**).
- d) He should not provoke his children (**Colossians 3:21**).
5. Wives are subject to their husbands (**Genesis 3:16; Ephesians 5:22,23. 1 Peter 3:1-6**).
- a) She has the place of honour in the home (**1 Peter 3:7**).
- b) She has a deep desire for her husband (**Genesis 3:16**).
6. Children should be obedient to both parents (**Ephesians 6:1-3; Proverbs 22:15; 23:13**).
- a) They must honour (**Ephesians 6:2; 1 Timothy 5:4; John 19:26**).
- b) If they honour their father and mother they will have long lives (**Exodus 20:12**).
7. Three ways in which normal family life parallels the relationship that God the Father has with "The Christ"
- a) It is grounded from one head - (**1 Corinthians 15:45-50**).
- i) In the garden of Eden Adam was created first and Eve was taken from Adam's side. Eve had to be taken from Adam. The second Adam was Jesus Christ and out of Him will come a new spiritual race.
- ii) I am my father's child because I have received from him his image. Similarly when we are born again we receive the image of God.
- b) The family is subject to discipline - (**Hebrews 12:3-15**)
- i) It is important to train your children to live righteously.
- ii) God's discipline trains us to walk in His will, in the place of blessing.

iii) The child must learn wisdom from the parents. (**Exodus 12:24-28, Deuteronomy 6:6-25, Joshua 4:5-8**) God is wisdom.

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

8. In a survey in the U.S.A. eight reasons were given as to why the family unit was being weakened in that country.

a) The rise of promiscuity.

b) Transfer of the protection of the family from the head of the family to the State.

c) Transfer of the education of the child from the parents.

d) Movement of family recreation from the family to outside including television.

e) Transfer of the place of production from the home to the factory.

f) The use of aged accommodation for senior members of the family rather than them staying in the home.

g) The loss of traditional homemaking skills and the rise of the supermarket society.

h) Transfer of religious instruction from the home to outside.

### **SALVATION: REGENERATION (BORN AGAIN)**

1. General Scripture - (**John 3:5-8**) 'Ye must be born again' (v7). You are born of the Spirit. (v8) We then become new creatures in Christ.

2. Natural man cannot understand spiritual phenomenon (**1 Corinthians 2:14**). He lacks the ability to enter the Kingdom of God. (**John 3:5**). They are unable to please God. (**Romans 8:7, 8**)

3. New birth is a creation of the Holy Spirit. (**John 1:12, 2 Corinthians 5:17, Ephesians 2:10, 4:24**). Through the Holy Spirit we become aware that we are joint heirs with Christ. (**Romans 8:16, 17**)

4. The requirement for the new birth is belief on Christ, that He is crucified and risen. (**John 1:12, 3:16-18, 36**). New birth occurs at the instant of belief.

5. Through new birth (Regeneration) the believer lives in Christ, and Christ in the believer. (**Galatians 2:20, Ephesians 2:10, 4:24, 1 Peter 1:23-25, 1 John 5:10-12**).

6. Once you are born you cannot be unborn.

### **CHRISTIAN LIFE: GIFTS GIVEN AT SALVATION**

Listed below are the 34 things God provides for every believer at the point of salvation.

1. In the eternal plan of God. (Sharing the destiny of Christ)

a) Foreknown (**Acts 2:23, Romans 8:29, 1 Peter 1:2**)

b) Elect (**Romans 8:33, Colossians 3:12, 1 Thessalonians 1:4, Titus 1:1**)

c) Predestined (**Romans 8:29, 30, Ephesians 1:5, 11**)

d) Chosen (**Matthew 22:14, 1 Peter 2:4**)

e) Called (**1 Thessalonians 5:24**)

2. Reconciled

a) By God (**2 Corinthians 5:18, 19, Colossians 1:20**)

b) To God. (**Romans 5:10, 2 Corinthians 5:20, Ephesians 2:14-17**)

3. Redeemed (**Romans 3:24, Colossians 1:14, 1 Peter 1:18**)

4. Condemnation removed. (**John 3:18, 5:24, Romans 8:1**)

5. Under Grace instead of judgement; God is satisfied with the death of His Son. **(Romans 3:24-26, 1 John 2:2)**
6. All sins judged by the death of Christ. **(Romans 4:25, Ephesians 1:7, 1 Peter 2:24)**
7. Dead to old life - alive to God.
- Crucified with Christ. **(Romans 6:6, Galatians 2:20)**
  - Dead with Christ. **(Romans 6:8, Colossians 3:3, 1 Peter 2:24)**
  - Buried with him. **(Romans 6:4, Colossians 2:12)**
  - Raised with Christ. **(Romans 6:4, Colossians 3:1)**
8. Free from the law.
- Dead. **(Romans 7:4)**
  - Delivered. **(Romans 6:14, 7:6, 2 Corinthians 3:11, Galatians 3:25)**
9. Regenerated. **(John 13:10, 1 Corinthians 6:11, Titus 3:5)**
- Born again. **(John 3:7, 1 Peter 1:23)**
  - Children of God. **(Galatians 3:26)**
  - Sons of God. **(John 1:12, 2 Corinthians 6:18, 1 John 3:2)**
  - A new creation. **(2 Corinthians 5:17, Galatians 6:15, Ephesians 2:10)**
10. Adopted. **(Romans 8:15, 8:23 (future) Ephesians 1:5)**
11. Acceptable to God. **(Ephesians 1:6, 1 Peter 2:5)**
- Made righteous **(Romans 3:22, 1 Corinthians 1:30, 2 Corinthians 5:21, Philippians 3:9)**
  - Sanctified positionally. **(1 Corinthians 1:30, 6:11)**
  - Perfected forever. **(Hebrews 10:14)**
  - Made meet (qualified) **(Colossians 1:12)**
12. Justified (declared righteous). **(Romans 3:24, 5:1, 5:9, 8:30, 1 Corinthians 6:11, Titus 3:7)**
13. Forgiven all trespasses. **(Ephesians 1:7, 4:32, Colossians 1:14, 2:13, 3:13)**
14. Made nigh. (Heavenly citizenship based on reconciliation) **(Luke 10:20, Ephesians 2:13, 19)**
15. Delivered from the kingdom of Satan. **(Colossians 1:13, 2:15)**
16. Transferred into God's kingdom. **(Colossians 1:13)**
17. On a secure foundation. **(1 Corinthians 3:11, 10:4, Ephesians 2:20)**
18. A gift from God the Father to Christ. **(John 10:29, 17:2, 6, 9, 11, 12, 24)**
19. Delivered from the power of the sin nature. **(Romans 2:29, Colossians 2:11)**
20. Appointed priests unto God.
- Holy priesthood. **(1 Peter 2:5)**
  - Royal priesthood. **(1 Peter 2:9, Revelation 1:6)**
21. Under the care of God as a chosen generation and a peculiar people. **(Titus 2:14, 1 Peter 2:9)**
22. Given access to God. **(Romans 5:2, Ephesians 2:18, Hebrews 4:14, 10:19, 20)**
23. Within the "much more" care of God. **(Romans 5:9, 10)**
- Objects of His love. **(Ephesians 2:4, 5:2)**
  - Objects of His grace.
    - For salvation. **(Ephesians 2:8, 9)**
    - For keeping. **(1 Peter 1:5)**
    - For service **(John 17:18)**
    - For instruction **(Titus 2:12)**
  - Objects of His power. **(Ephesians 1:19, Philippians 2:13)**
  - Objects of His faithfulness. **(Philippians 1:6, Hebrews 13:5,6)**

- e) Objects of His peace. (**John 14:27**)
  - f) Objects of His consolation. (**2 Thessalonians 2:16**)
  - g) Objects of His intercession. (**Romans 8:34, Hebrews 7:25**)
24. God's inheritance (Possession). (**Ephesians 1:18**)
25. Beneficiaries of an inheritance as heirs of God and joint heirs with Christ. (**Romans 8:17, Ephesians 1:14 Colossians 3:24, Hebrews 9:15, 1 Peter 1:4**)
26. A new position. (**Ephesians 2:6**)
- a) Partners with Christ in life. (**Colossians 3:4**)
  - b) Partners with Christ in service. (**1 Corinthians 1:9**)
  - c) Workers together with God. (**1 Corinthians 3:9, 2 Corinthians 6:1**)
  - d) Ministers of the New Testament. (**2 Corinthians 3:6**)
  - e) Ambassadors. (**2 Corinthians 5:20**)
  - f) Living epistles. (**2 Corinthians 3:3**)
  - g) Ministers of God. (**2 Corinthians 6:4**)
27. Recipients of eternal life. (**John 3:15, 10:28, 20:31, 1 John 5:11, 12**)
28. Members of the family and household of God. (**Galatians 6:10, Ephesians 2:19**)
29. Light in the Lord. (**Ephesians 5:8, 1 Thessalonians 5:4**)
30. United to the Father, Son and Holy Spirit.
- a) In God. (**1 Thessalonians 1:1**) of "God in you" (**Ephesians 4:6**)
  - b) In Christ. (**John 14:20** of "Christ in you" **Colossians 1:27**)
    - i) A member in His body. (**1 Corinthians 12:13**)
    - ii) A branch in the vine. (**John 15:5**)
    - iii) A stone in the building. (**Ephesians 2:21, 22, 1 Peter 2:5**)
    - iv) A sheep in the flock. (**John 10:27-29**)
    - v) A part of His bride. (**Ephesians 5:25**)
    - vi) A priest of the kingdom of priests. (**1 Peter 2:9**)
    - vii) A saint of the "new species". (**2 Corinthians 5:17**)
  - c) In the Spirit. (Romans 8:9) of "the Spirit in you"
31. Recipients of the ministries of the Holy Spirit.
- a) Born of the Spirit. (**John 3:6**)
  - b) Baptised with the Spirit. (**Acts 1:5, 1 Corinthians 12:13**)
  - c) Indwelt by the Spirit. (**John 7:39, Romans 5:5, 8:9, 1 Corinthians 3:16, 6:19, Galatians 4:6, 1 John 3:24**)
  - d) Sealed by the Spirit (**2 Corinthians 1:22, Ephesians 4:30**)
  - e) Given spiritual gifts. (**1 Corinthians 12:11, 27-31, 13:1, 2**)
32. Glorified. (**Romans 8:30**)
33. Complete in Him. (**Colossians 2:10**)
34. Possessors of every spiritual blessing provided in eternity past. (**Ephesians 1:3**)

#### CHRISTIAN LIFE – BLESSING OF THE BELIEVER

1. Scripture views blessing as a sense of "peace and happiness". Peace (eirene) in the New Testament means both inner tranquillity of soul and great prosperity of Life. This is Paul's prayer for all believers that they might know the blessing of true God given prosperity. **Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Colossians 1:2, Ephesians 1:2, Philippians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2, 2 Timothy 1:2, Titus 1:4, Philemon 3**

2. To be spiritually minded is peace, (Romans 8:6), i.e. to be thinking as God would have us think. Peace means contentment, tranquillity and spiritual prosperity in life. Paul uses this prayer as a greeting in many of his letters. It is similar to the Hebrew greeting, Shalom, which implies peace and prosperity.

3. Blessing comes by giving God and His righteousness first place. The details of life such as money, house, car, job, marriage partner are then able to be sorted out correctly. **Matthew 6:31-34, 1 Corinthians 10:13, cf. Philippians 4:11.**

4. Believers should not have it as their aim in Life to be the richest person in the cemetery. **Luke 12:16-21.** Having eyes on money first is a foolish thing. **Matthew 6:21 cf. James 5:1-6.** Godliness and contentment are God's will for your life, irrespective of wealth or possessions (**1 Timothy 6:6-12**)

5. Our intimate relationship with Jesus Christ is our treasure (**2 Corinthians 4:6-7**).

6. We have been blessed with every spiritual blessing in Christ - we share everything that He is (**Ephesians 1:3**)

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

8. Blessings from God include such things as:

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

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

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

10. God's blessings are secured by:

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

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

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

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

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

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

## HOLY SPIRIT: MINISTRY IN THE NEW TESTAMENT

1. TO THE UNBELIEVER

a) RESTRAINING (**2 Thessalonians 2:7**)

If unbelievers were unrestrained in the Church Age the one world system which Satan is trying to establish would come. After the rapture of the Church it will come.

b) CONVICTING (**John 16:7-11**)

i) Sin - the barrier which remains in unbelief.

ii) Righteousness - God is totally righteous, man is only relatively righteous and needs God's righteousness for salvation.

iii) Judgment - Satan and all unbelievers are judged.

c) REGENERATION (**John 3:5**)

Man without the spirit cannot understand spiritual things. The Gospel is spiritual, the Holy Spirit makes the gospel a reality to the unbeliever when one believes and is "born again" or regenerated. (**1 Corinthians 2:14**)

2. TO THE BELIEVER AT SALVATION

- a) Regeneration (**John 3:1-16, Titus 3:5**)
- b) Baptism (**Acts 1:5, 1 Corinthians 12:13, Ephesians 4:5**) We are baptized into union with Jesus Christ and become part of the body of Christ. This is not to be confused with the Filling of the Holy Spirit.
- c) Indwelling (**Romans 8:9, 1 Corinthians 6:19, 20**) From salvation on the believer is indwelt by the Spirit.
- d) Sealing (**2 Corinthians 1:22, Ephesians 1:13, 4:30**). This ministry relates to your future with God, the guarantee of eternal security.
- e) Distribution of spiritual gifts (**1 Corinthians 12:11**) Each believer receives a spiritual gift at the point of salvation in order to function in the body of Christ.

3. TO THE BELIEVER AFTER SALVATION (Spirituality)

The Ministry of the Holy Spirit after salvation is the means by which we live the Christian life ordained by God (**Ephesians 2:10, 5:18**)

- a) The Filling of the Holy Spirit (spirituality through confession of sin and surrender of the life). (**1 John 1:9 Ephesians 5:18**)
- b) The character of Jesus Christ is produced by the believer when he is filled with the Spirit. (**Galatians 4:19, 5:22, 23**)
- c) Glorification of Christ (**John 7:39, 16:14, 1 Corinthians 6:19, 20**)
- d) Fulfilment of the Law. (**Romans 8:2-4**)

**CHRISTIAN LIFE: INDWELLING OF CHRIST**

- 1. The prophecy of the indwelling of the Lord Jesus Christ. (**John 14:18-20**)
- 2. There is a distinction between the indwelling of the Lord Jesus Christ and the indwelling of the Holy Spirit.
- 3. The Lord Jesus Christ indwells for fellowship (**Galatians 2:20**), and a sign of the believer's position. (**Romans 8:10**)
- 4. In contrast the Holy Spirit indwells to teach, guide, direct, empower and correct. (**John 14:26, 16:8-15, Romans 8:11, 1 Corinthians 6:19-20**)
- 5. The purpose of the indwelling is that the believer may grow in fellowship with the Lord, learning to know and love him more. (**Colossians 1:27, Ephesians 3:17-19**)
- 6. We fellowship with the Lord within as we allow the Holy Spirit to teach us through the Word. (**John 6:63, 8:31-32, Colossians 3:16**)
- 7. The indwelling of the Holy Spirit is permanent even though He may be quenched or grieved, but the Lord Jesus Christ can be locked out of the soul by the presence of sin or a negative attitude towards the Word. (**2Corinthians 13:5**)
- 8. When the Lord is locked out, the Holy Spirit convicts the believer, the believer is miserable, with the Lord knocking at the door for admission. (**1 John 1:9, Revelation 3:19-20**)

**HARMONISATION**

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

**HARMONY****RELATIONSHIP WITH JESUS CHRIST**

While he yet talked to the people, behold, his mother and his brethren stood without, and could not come at him for the press and they sent unto him, calling him, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to see and speak with thee. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he looked round about on them which sat about him and he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, these which hear the word of God, and do it, the same is my brother, and sister, and mother.

**60 A PARABLE OF THE LIGHTED CANDLE**

This item appears here in most Harmonies but has been reviewed in Harmony Volume 5 section 52 B as there is a parallel passage in **Matthew 5:13-16**

**LUKE 11:33-36**

**Luke 11:33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.**

**60 B WOES AGAINST PHARISEES****LUKE 11:39-44**

**Luke 11: 37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them **are not aware** of them.**

**KEY WORDS**

Spake	Laleo	Speak [Aorist Active Infinitive]
Certain	Tis	Some, Certain
Besought	Erotao	Beseech, Ask, Request [Present Active Indicative]
Dine	Aristao	To take a principal meal, Dine [Aorist Active Subjunctive]
Went in	Eiserchomai	Go in [Aorist Active Participle]
Sat down to meat	Anapipto	Recline at a meal [Aorist Active Indicative]
Saw	Eido	Perceive, See [Aorist Active Participle]
Marvelled	Thaumazo	Marvell, Be astonished [Aorist Active Indicative]
Had not	Ou	Not
First	Proton	First

Washed	Baptizo	Wash, Dip, Baptise [Aorist Passive Indicative]
Dinner	Ariston	Main meal, Dinner
Lord	Kurios	Lord, Master
Said	Epo	Say [Aorist Active Indicative]
Do you	Humeis	You
Make clean	Katharizo	Make clean[Present Active Indicative]
Outside	Exothen	Outside
Cup	Poterion	Cup
Platter	Pinax	Plate
Inward part	Esothen	Inside
Full	Gemo	Full, Swell out [Present Active Indicative]
Ravening	Harpage	Pillage, Extortion, Spoiling
Wickedness	Poneria	Depravity, Wickedness
Fools	Aphron	Stupid, Ignorant, Unbelieving
Did not	Ou	Not
Made	Poieo	Make [Aorist Active Participle]
Which is without	Exothen	Outside
Make	Poieo	Make [Aorist Active Indicative]
Which is within	Esothen	Inside
Give	Didomi	Give [Aorist Active Imperative]
Alms	Eleemosune	Alms
Have	Eneimi	From within [Present Active Participle]
Behold	Idou	Behold, Lo
All things	Pas	All things
Are	Eimi	Keep on being [Present Active Indicative]
Clean	Katharos	Clean
Woe	Ouai	Woe, Alas
Tithe	Apodekatoo	Tithe [Present Active Indicative]
Mint	Heduosmon	Mint
Rue	Peganon	Rue, a herb of the Ruta genus
All manner	Pas	All
Herbs	Lachanon	Herb
Pass over	Parerchomai	Pass by [Present Middle Indicative]
Judgment	Krisis	Judgment
Love	Agape	Love
God	Theos	God
Ought	Dei	Ought, Must [Imperfect Active Indicative]
Done	Poieo	Do [Aorist Active Infinitive]
Leave the other undone	Makeinos Aphiemi	Disregard the other [Aorist Active Infinitive]
Love	Agape	Love [Present Active Indicative]
Uppermost seats	Protokathedria	Uppermost seats
Synagogues	Sunagoge	Synagogue
Greetings	Aspasmos	Greeting
Market	Agora	Market
Scribes	Grammateus	Scribe, Town clerk
Hypocrites	Hupokrites	Hypocrite, Speaking from behind a wax mask
Are	Eimi	Keep on being [Present Active Indicative]
Graves	Mnemeion	Memorial, Grave
Appear not	Adelos	Indistinct, Not apparent
Men	Anthropos	Man
Walk over	Peripateo	Walk over [Present Active Participle]
<b>Not aware</b>	<b>Eido ou</b>	<b>Do not perceive or see [Perfect Active Indicative]</b>

**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 the verb occurs.



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

**Verse 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. 40. Ye fools, did not he that made that which is without make that which is within also? 41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.**

Once again a Pharisee invites Jesus to dinner and once again it is not for hospitality, but for entrapment. They are looking for further charges to bring against Him, and again Jesus does not wash His hands in the rabbinic manner before eating. When the Pharisee saw that Jesus doesn't follow the rabbinic tradition he was astonished. Jesus has washed His hands to ensure His hands are clean, but not done the fake ritual of ritual washing that did not add to cleanliness.

Jesus read his thoughts of thoroughly rebuked him for such hypocrisy, and especially rebuked the extreme concern for the external parts of the Law, while denying the internal. There are three woes against the Pharisees, first for being concerned with the lesser while ignoring the greater, secondly for their self-glory in verse 42, and thirdly for their hypocrisy in verse 43.

Ritual purity was important to the Pharisees so they washed their vessels as well as themselves in ritual baths in a prescribed manner and for a prescribed number of times. The school of Shammai, the Pharisaic majority of this time was so focused upon appearance rather than reality that they said that the outside of the cup must be clean, even if the inside was not, while the minority view of the Hillel followers was the inside the cup must be cleansed first.

One indication that they were clean on the inside would be their willingness to give material things to the poor. This did not mean that their act of giving would atone for their sins, but it would show a proper relationship to the Law and to God. James will pick this point up, **James 2:14-17**.

**Verse 42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.**

Tithes were at that time used specially to support the priests and Levites. The written Law did not explicitly require tithing these dry green garden herbs. In fact one of the main questions among the Pharisees was whether the herbs counted as foodstuffs. They argued about what applied and what did not but cared for nothing except the money collected. Had they been concerned for God's viewpoint their debate would have been short and productive, for it would have asked, "What does the Lord want from us?" Instead they debated the views of dead Rabbis on minute things that were designed to look religious, and of no concern to God at all.

**Verse 43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.**

Pharisees were considered quite meticulous in their observance of the Mosaic Law, and all the traditions they had added to it, and those regarded as superior in their knowledge of the Law were treated especially respectfully in the marketplace. Also where there were different seating arrangements in the synagogue the Pharisees always tried to occupy the most important seats. They cared about their reputation.

In the synagogues the floor was generally stepped so that all seating was not at the same level. The important guests or people attending the function sat at the top table where they could look down on the rest of the attendees. We have a vestige of this at weddings where the bride and bridegroom sit at the "top table" even though they physically may be at the same level as the guests.

**Verse 44. Woe unto you, scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them.**

Nothing spread ritual impurity as severely as a corpse, or the graves where the dead bodies were buried. Pharisees believed that one contracted impurity if even one's shadow touched the corpse or grave. Inconspicuous tombs would be whitewashed each spring to specifically warn pilgrims and visitors to avoid the graves or memorials, so as to avoid legalistic "impurity". **Leviticus 19:16.**

In other places the Pharisees are called whitewashed tombs but here Jesus says that they are full of impurity but are not noticeably that from the way they look externally in their fine clean apparel as devout religious leaders. They do not appear as the "dead corpses of legalism" that they really are!

The Pharisees therefore feared contamination from ritual uncleanness, but Jesus pointed out that their greed, pride, and wickedness contaminated them and the whole nation. They were fakes and their viewpoint fatally flawed for them and for those who followed such "blind guides". They cannot offer anything, and yet reject Jesus who offered everything!

## APPLICATION

When the love of God fills the heart so that one will be concerned about the needs of others, then only will these outward observances of laws be of any real value. The external actions must reflect the inner reality!

Those who are constantly pre-occupied with self, in utter indifference to the poor and needy about them, give evidence that the love of God does not dwell in them.

We need to focus upon what God sees, and not be so concerned about external matters. Customs and other racial traits vary from place to place, but there is unity in the body of Christ. We need to ensure that we are not legalistic in our approach. We will always be neat, tidy and clean, but not pre-occupied with externals.

We need to have an attitude of compassion and servanthood, rather than trying to dominate and impose our traditions on others, always bearing in mind that the Word of God should never be compromised.

## DOCTRINES

### CHRISTIAN LIFE: GIVING

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

#### 2. Basic Principles of Giving

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

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

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

[i] In Israel two tithes were required annually

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

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

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

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

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

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

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

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

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

- (c) Before money is given you must give yourself. **(2 Corinthians 8:5)**
- (d) Giving is as important an act as any other act in the fellowship. **(2 Corinthians 8:7)**
- (e) Giving is love giving not law giving **(2 Corinthians 8:8)**
- (f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. **(2 Corinthians 8:9)**
- (g) Money given in the Lord's service must be properly administered. **(2 Corinthians 8:19-21)**
- (h) If you give in grace you reap bountifully. If you give in legalism or with strings you reap sparingly. **(2 Corinthians 9:6)**
- (i) How to give. Giving is a reflection of your character, by grace not habit. **(2 Corinthians 9:7)**
- (j) God has given unto us his unspeakable Gift. **(2 Corinthians 9:15, 1 Peter 2:24)**
- [k] Giving should be regular. **1 Corinthians 16:2.**
- [m] As we are prospered so we give: God provides the capital with which to give. **2 Corinthians 9:7-10.**
- [n] Mature believers are most effective givers. **2 Corinthians 9:10.** Generosity of mind leads to generous giving. **2 Corinthians 9:11. Philippians 4:14-18.**
- [o] The pastor's logistical support comes from giving: He makes an issue out of the word never money, if he does his job God will provide the money. Pastor provides spiritual food and receives money for physical needs. Mutual blessing is thus assured, as the people show their appreciation for the ministry of the word. **2 Corinthians 11:7-9, Philippians 1:3-5, 4:10, 4:14.**

## 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)**

## RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. **(2 Corinthians 11:13-19, 26)**
2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. **(Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10)**
3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. **(2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10)**

4. Satan's strategy towards believers is:-
- a) To confuse by false teaching. (**Matthew 7:15, Romans 16:18**)
  - b) To appeal to pride. (**2 Corinthians 10:12**)
  - c) To promote idolatry. (**Habakkuk 2:18, 19**)
  - d) To promote legalism. (**1 Timothy 1:7-8**)

5. Satan's policy calls for counterfeit faith:-
- a) Counterfeit gospel. (**2 Corinthians 11:3-4**)
  - b) Counterfeit pastors. (**2 Corinthians 11:13-15**)
  - c) Counterfeit communion. (**1 Corinthians 10:19-21**)
  - d) Counterfeit doctrine. (**2 Timothy 4:1**)
  - e) Counterfeit righteousness. (**Matthew 19:16-28**)
  - f) Counterfeit way of life. (**Matthew 23**)
  - g) Counterfeit power. (**2 Thessalonians 2:8-10**)
  - h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

### CHRISTIAN LIFE: LOVE

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

## 14. LOVE FOR GOD

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

## 15. LOVE FOR YOUR SPOUSE

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

## 16. LOVE FOR OTHERS

- (a) Love for others has great stability and power. **(2 Samuel 1:26, Proverbs 27:9, 10, John 15:13, Galatians 5:4)**
- (b) Love for others provides pleasant and relaxing environment. **(Romans 13:10, Proverbs 10:12)**
- (c) Love for others is free from hypocrisy. **(Romans 12:9)**
- (d) Love for others is outgoing and objective. **(Galatians 5:13, 2 Samuel 1:26)**

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

## GOD: CHARACTER OF GOD

1. Whilst God is three persons all three persons have exactly the same essence or character:

### a) SOVEREIGNTY

The Father (**Ephesians 1:11, cf Isaiah 40:8, Matthew 6:10, Hebrews 10:7, 9**)

The Son (**John 5:21, Revelation 19:16**)

The Spirit (**1 Corinthians 12:11, cf Hebrews 2:4**)

### b) RIGHTEOUSNESS

The Father (**John 17:25**)

The Son (**Luke 1:35, Hebrews 7:26, 2 Corinthians 5:21**)

The Spirit The Holy Spirit

### c) JUSTICE

The Father (**Job 37:23, cf 8:3**)

The Son (**Acts 3:14, John 5:22, Revelation 19:11**)

The Spirit (**Nehemiah 9:20**)

### d) LOVE

The Father (**John 3:16**)

The Son (**Ephesians 5:25, 1 John 3:16**)

The Spirit (**John 16:7-11, 1 Corinthians 2:10**)

### e) ETERNAL LIFE

The Father (**John 5:26**)

The Son (**Micah 5:2, cf John 1:1-2, 1 John 5:11**)  
 The Spirit (**Isaiah 48:16**)

f) ALL-KNOWING

The Father (**Hebrews 4:13, cf Matthew 11:27, 1 Peter 1:2**)  
 The Son (**John 18:4, cf Matthew 9:4, John 2:25, 1 Corinthians 4:5**)  
 The Spirit (**Isaiah 11:2, cf 1 Corinthians 2:11**)

g) EVERYWHERE

The Father (**2 Chronicles 2:6**)  
 The Son (**Matthew 28:20, cf Ephesians 1:23**)  
 The Spirit (**Psalms 139:7**)

h) ALL-POWERFUL

The Father (**Mark 14:36, cf 1 Peter 1:5**)  
 The Son (**Hebrews 1:3, cf Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21**)  
 The Spirit (**Romans 15:19**)

i) UNCHANGEABLE

The Father (**Hebrews 6:17, Psalm 33:11**)  
 The Son (**Hebrews 13:8**)  
 The Spirit (**John 14:16**)

j) TRUTH

The Father (**John 7:28, John 17:3**)  
 The Son (**1 John 5:20, cf John 1:14, 14:6, Revelation 19:11**)  
 The Spirit (**1 John 5:6, cf John 14:17, 15:26, 16:13**)

## WELFARE

1. God has always been concerned for the needy poor, the weak and the oppressed. **Exodus 22:21-27, Deuteronomy 15:11, 24:14, 15.**

2. Orphans and widows were especially concerns of the Lord from the beginning. **Deuteronomy 10:18, Ezekiel 22:7.**

3. Any violation of the trust of others with money was also a concern of the Lord. **Exodus 22:26, Amos 2:8,**

4. The needy poor of the land were to be cared for. Only the needy were to be cared for, as those who were able to work should, and those with ability were expected to use it. **Isaiah 1:23, 10:2, 3:14,15, Amos 4:1, 5:11, 8:4,6, Micah 2:2,8,9, Zephaniah 3:1, Habakkuk 1:4, 2:10-15, Jeremiah 5:28, 7:6, Ezekiel 18:12,16, 22:29, Zechariah 7:10, Malachi 3:5.**

5. The Lord addressed the poor and needy directly and met their needs, for food but more than that for focus on their purpose in life. **Matthew 11:28-30, Luke 4:18, 6:20.**

The Lord recognised that there will always be people who are poor, that need will always exist within a fallen world and that no attempt of man will change this. **Matthew 26:11, Mark 14:7.**

6. The early church during the time of greatest growth in Jerusalem adopted a dramatic welfare policy to deal with the numbers being saved and the numbers of martyrs and their dependents who needed the church to care for them.

In **Acts 4:32-37** tells us that many (not all or they would not have had a home to meet in) the church sold their worldly wealth to ensure the work was not halted for lack of funds, or time to devote. It was a temporary measure and restricted to Jerusalem but it helped the church get established and made sure that no-one starved at a time when there was great expansion but also great persecution.

Because of the church's needs they were permanently poor and other churches had to help the Jerusalem church throughout its history until 70AD. **1 Corinthians 16:3.**

7. The churches cared for the poor and needy by regular giving, and through the office of the deacons who were the social welfare officers for the assemblies. **Romans 15:26, Galatians 2:10, James 2:2-7,**

Relatives were expected to look after their own first. **1 Timothy 5:8,**

If people could work they were expected to; such were not needy poor! **1 Thessalonians 2:9 -12, 2Thessalonians 3:7-12.**

## HARMONY

### PRIORITIES IN LIFE

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

### THREE WOES TO THEN PHARISEES

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgement and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

## 60 C WOES UPON LAWYERS (SCRIBES WHO LEGALISTICALLY DEALT WITH THE LAW)

### LUKE 11:45-54

**45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.**

### KEY WORDS

Answered	Apokrinomai	Answer [Aorist Passive Participle]
One	Tis	One
Lawyers	Nomikos	Lawyer
Said	Lego	Say [Present Active Indicative]
Master	Didaskalos	Teacher
Saying	Lego	Say [Present Active Participle]
Reproachest	Hubrizo	Abuse, Reproach [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Woe	Ouai	Woe, Alas
Lade	Phorizo	Load up, Overburden [Present Active Indicative]
Men	Anthropos	Man



Burdens	Phortion	Burden, Load
Grievous to be borne	Dusbastaktos	Oppressive
Touch	Prospsaou	The touch to reduce a burden [Present Active Indicative]
One	Heis	One
Fingers	Daktulos	Finger
Build	Oikodomeo	Build [Present Active Indicative]
Sepulchres	Mnemeion	Memorial, Grave
Prophets	Prophetes	Prophet
Fathers	Pater	Father
Killed	Apokteino	Slay, Put to death [Aorist Active Indicative]
Truly	Ara	Therefore
Bear witness	Martureo	Bear witness
Allow	Suneudokeo	Allow, Approve [Present Active Indicative]
Deeds	Ergon	Deed
Indeed	Men	Truly, Even so
Killed	Apokteino	Slay, Put to death [Aorist Active Indicative]
Build	Oikodomeo	Build [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Wisdom	Sophia	Wisdom
God	Theos	God
Will send	Apostello	Send out [Future Active Indicative]
Apostles	Apostolos	Apostle
Some	-	Not found in the original
Shall slay	Apokteino	Slay, Put to death [Future Active Indicative]
Persecute	Ekdioko	Persecute [Future Active Indicative]
Blood	Aima	Blood
All	Pas	All
Was shed	Ekcheo	Pour out, Shed [Aorist Passive Subjunctive]
Foundation	Katabole	Foundation
World	Kosmos	World system
<b>May be required</b>	<b>Ekzeteo</b>	<b>Sought, Demand [Perfect Passive Participle]</b>
Generation	Genea	Generation
Perished	Apollumi	Perish [Aorist Middle Participle]
Between	Metaxu	Between
Altar	Thusiasterion	Altar
Temple	Oikos	House, Home, Temple
Verily	Nai	Even so
Say	Lego	Say [Present Active Indicative]
Shall be required	Ekzeteo	Sought, Demand [Future Passive Indicative]
Have taken away	Airo	To take away [Aorist Active Indicative]
Key	Kleis	Key
Knowledge	Gnosis	Knowledge
Entered in	Eiserchomai	Enter in [Aorist Active Indicative]
Were entering	Eiserchomai	Enter in [Present Middle Participle]
Hindered	Koluo	Hinder, Forbid [Aorist Active Indicative]
Said	Lego	Say [Aorist Active Participle]
Things	Tauta	Things
Scribes	Grammateus	Scribe, Town clerk
Began	Archomai	Begin [Aorist Middle Indicative]
To urge	Enecho	Urge, Have a quarrel against [Present Active Infinitive]
Vehemently	Deinos	Excessively, Vehemently
Provoke to speak	Apostomatizo	Provoke to speak [Present Active Infinitive]
Laying wait	Enedreuo	Lay in wait for [Present Active Participle]
Seeking	Zeteo	Seek
Catch	Thereuo	Hunt, Catch [Aorist Active Infinitive]
Mouth	Stoma	Mouth
Might accuse	Kategoreo	Accuse, Charge

**PERFECT TENSE VERB**

EKZETEO – REQUIRED – The verb occurs 7 times in the New Testament, but only once in the Perfect Tense. In **Luke 11:50** God has sent out prophets and apostles to the Jews but they kill some of them and God will hold them eternally responsible for their actions.

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

## REFLECTION

**Verse 45. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.**

We see that Luke is more concerned to distinguish the two main schools of Pharisees from the professional legal experts than Matthew is in **Matthew 23:13-29**. Although some Pharisees worked as legal experts and some legal experts were Pharisees these groups were not identical, and the self-righteous of each group are singled out by the Lord.

The lawyers were Scribes, experts in explaining and interpreting the Law of Moses, but it was in terms of their own flawed traditions, not by trying to discover God's will through Moses exact words. However this skill they believed they had was limited to telling others what to do. They did not practice it themselves. One of the lawyers had felt the cutting edge of Jesus' words, and reminded Him that in criticizing the Pharisees He was also insulting the legal experts, and the Lord intended to do so of course.

The Lord uses this as an occasion to criticize some of the sins of the lawyers. First of all they oppress the people with all kinds of legal burdens, but then made no effort to help the people bear the burdens, even by clear interpretation of their principles. They failed the first test for good legal systems, they had failed their "duty of care" to those they administered law to.

**Verse 47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.**

The lawyers were hypocritical murderers. They pretended to admire the prophets of God. They went so far as to erect monuments over the tombs of the prophets. This certainly seemed to be a proof of their deep respect, but the Lord Jesus Christ knew differently.

While outwardly disassociating themselves from their Jewish ancestors who killed the prophets they were actually following in their footsteps. At the very time that they were building tombs for the prophets they were happy about John the Baptist's imprisonment and death, and were plotting the death of the Lord Jesus Christ himself, and they would continue to murder God's faithful prophets and apostles, and each other, to the last day of the Temple's existence.

What Jesus is saying here is, "like father like son", corporate sin and guilt continue among the descendants of the wicked unless they repented. **Exodus 20:5, Deuteronomy 23:2-6, 1 Samuel 15:2-3.**

**Verse 49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:**

The wisdom of God is seen to be the Lord Jesus Christ Himself as the Lord promised that He would send prophets and apostles to the men of His generation and that the latter would kill and persecute them as stated in **Matthew 23:34**.

**Verse 50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51. From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.**

He would require of that generation the blood of all of God's spokesman beginning with the first record case in the Old Testament, that of Abel in **Genesis 4:8** down to the last instance that the Zechariah in **2 Chronicles 24:20-22**.

It should be noted that in the Jewish order of the Old Testament, 2 Chronicles was the last book. Therefore the Lord Jesus Christ gave an all encompassing study regarding martyrs from the beginning of the Hebrew Old Testament in Genesis through to its Jewish conclusion in Chronicles. He well knew that the generation then living would put Him to death on the Cross and thus bring this awful climax to all their previous persecutions of the men of God. They would also stone James to death around 65 AD in the Temple area.

**Verse 52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.**

Finally the Lord Jesus Christ denounced the lawyers for having taken away the key of knowledge, which is withholding God's Word from the people. Though they profess loyalty to the Scriptures yet they stubbornly refused to receive the One of whom the Scripture spoke. They refuse to accept the clear evidence of the Lord's Messiahship and actively prevented others from coming to Christ. They didn't want the truth themselves and they didn't want others to receive Him. This is a most severe criticism by our Lord of the lawyers.

**Verse 53. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.**

The scribes and the Pharisees were obviously angered by the Lord's straightforward accusation. They stepped up their efforts to trap Him in His words. They tried to trick Him into saying something for which they could condemn Him to death. In doing so they only demonstrated how well the Lord had read their characters; malice alone drove them. They would do anything except accept his claims.

Laying wait for him - Or, rather, laying "snares" for Him. It means that they endeavoured to entangle Him in His talk; that they did as men do who catch birds - who lay snares, and deceive them, and take them unawares. The purpose was, "That they might accuse Him" - Before the Sanhedrin, or great council of the nation, and thus secure His being put to death.

#### **APPLICATION**

From this we may learn that legitimate criticism must be expected to cause great opposition and hatred if those being criticised do not want a relationship with Christ. Though the conscience may be roused by the criticism and may testify against the man that is reproofed, yet that does not prevent his hating the reproof and the reprover.

We see here the manner in which wicked people endeavour to escape the reproofs of conscience. Instead of repenting, they seek vengeance, and resolve to put the reprover to shame or to death.

We see the great hatred which people have against the Lord Jesus Christ. Well was it said that He was sent for the fall of many in Israel, that thereby the thoughts of many hearts might be revealed! **Luke 2:34-35.** Men, now, are not by nature less opposed to Jesus than they were then.

We see the wisdom, purity, and firmness of the Saviour. To their souls He had been faithful. He had boldly reproofed them for their sins. They sought His life. Multitudes of the learned gathered around Him, to endeavour to draw out something of which they might accuse Him, yet in vain. Not a word fell from his lips of which they could accuse Him.

Everything that He said was calm, mild, peaceful, wise, and lovely. Even his cunning and bitter adversaries were always confounded, and retired in shame and confusion. Here, surely, must have been something more than man. None but "God manifest in the flesh" could have known all their designs, seen all their wickedness and their wiles, and escaped the cunning traps that were laid to confound and entangle Him in His conversation.

The same infinitely wise Saviour can still meet and confound all His own enemies and those of His people, and deliver all his followers, as He did himself, from all the snares laid by a wicked world to lead them to sin and death.

#### **DOCTRINES**

**JUDGEMENT: FOUR GENERATION CURSE**1. General Scripture (**Exodus 20:4-6**)

2. A believer without God's Word is in the position of hating the Lord as no believer can love God without the Word of God.

3. There are two kinds of people who hate God.

- a) Unbelievers - those who have rejected the word at salvation.
- b) Believers who reject the Word of God even though they are loved by God.

4. In this scripture the discipline goes to the 3rd or 4th generation but only if each generation rebels against God. The purpose of discipline is to focus the unbeliever's attention on Christ.

- a) Generation I - God disciplines where there is rebellion against Him.
- b) Generation II - God disciplines again but there must be rebellion in that generation.
- c) Generation III - If there is rebellion he punishes again.
- d) Generation IV - Where there is rebellion he punishes again but after the fourth generation a change occurs because if not there would be no perpetuation of the human race.

5. Should any of the generations believe in Christ, God's cursing is turned to blessing.

6. "And showing mercy unto thousands" -- Exodus 20:6

In each generation God does not visit the sins of the fathers on the children without their involvement in rebellion. Each generation stands on its own and is responsible for its own sins.

## 7. EXAMPLE - THE HERODIAN LINE

a) 1st GENERATION - Herod the Great (**Matthew 2**) He was an unbeliever who had every chance to receive Christ as Saviour, he killed 3 of his own sons, attempted to kill the Lord Jesus Christ at Bethlehem and died miserably. As a young man he was a great athlete, very handsome and a great ruler. He degenerated and died in misery.

b) 2nd GENERATION - Herod the Fox (**Matthew 14**) Herod who married his niece Herodias. Both had every chance to be saved. They came face to face with John the Baptist and the Lord Jesus Christ. Both rejected the gospel which was presented to them. Both died miserably in exile in Spain.

c) 3rd GENERATION - Herod Agrippa I (**Acts 12**) Agrippa heard the gospel and rejected it. He was responsible for the martyrdom of James and had ordered the death of Peter, though Peter escaped. Agrippa died in a very miserable manner as an unbeliever.

d) 4th GENERATION - Herod Agrippa II (**Acts 24, 25**) Agrippa and his two sisters who represent the 4th generation heard and rejected the gospel from Paul. They died in a very dramatic and unusual way. The Herodian line eventually disappeared as the last members of the family were killed in Pompeii when Vesuvius erupted in AD 78

**ANGER**

1. The explosion of uncontrolled anger is always wrong. **Titus 1:7**.

2. Exploding does not solve the problem. Only a fool gives way to anger. **Proverbs 29:11, Proverbs 10:19, Proverbs 15:28**.

3. Anger in itself isn't necessarily wrong. There are some things that we should be angry at, like injustice, evil, sin, etc. God is righteously angry at sin constantly. **Psalms 7:11, John 2:17, Mark 3:5**.

4. We should learn to deal with anger without sin getting hold of us. **Ephesians 4:26**. Anger must be examined, analysed, and dealt with properly so that what caused the anger is being faced and solved.

5. Any anger that has no legitimate source in righteousness must be confessed in accordance with **1 John 1:9** as the sin it is.

6. If the anger has a legitimate source (namely, it is anger at something that God hates also), then the believer is faced with the task of working out what God would have him/her do to follow God's prescription to face the issue.

### **APOSTASY**

1. Apostasy means falling away.
2. Apostasy differs from backsliding. A true Christian can backslide, an apostate is never born again e.g. Judas Iscariot.
3. The backslidden Christian breaks fellowship, but doesn't lose his salvation. **(John 5:24)**
4. The apostate is declared in **(2 Timothy 4:3-4) and (1 John 2:19)**
5. Apostates may do good works calling themselves Christians but they should not be accepted as such. **(2 John 9-11, John 10:12-13).**
6. There will be a great apostasy prior to the Rapture **(2 Thessalonians 2:3)**

### **BITTERNESS**

1. Bitterness can get hold of the soul of man if we do not deal with temptation, pressure or sin in a godly way. Bitterness is self centeredness, and a deep resentment at what has happened to us, as if we are being unfairly treated. It is an expression of lack of faith in the plan of God for our life, or a reflection of the discipline we have received in our life because of our walking away from the plan. Refer, SIN, DISCIPLINE OF BELIEVERS, REPENTANCE.
2. If we confront our inner oppression of spirit, and take it before the Lord our bitterness and deep self centred hurt can be healed. **Isaiah 38:14-20.**
3. Bitterness is the active state of all who reject the plan of God, the Word of God and the Will of God. **Isaiah 33:2-16, Romans 3:10-19.**
4. If we get caught in bitterness of spirit, we have previously been caught in sin and disobedience and repentance is needed quickly or the bitterness will deepen. **Ephesians 4:30-32, Hebrews 12:9-15.** Refer DEPRESSION.
5. If bitterness is not dealt with as a sin it will destroy the marriage relationship. **Colossians 3:19.**
6. Bitterness distracts us from getting right with God and dealing with the true source of our suffering, and the will of the Lord within it. **Job 7:7-21, 42:1-6.** Refer SUFFERING.

### **CAIN AND ABEL**

1. Salvation and Worship in Pre Flood time. The only way to have a relationship with God in early times is the same as we have today - the blood of Christ - they looked forward to the Cross, we look back historically. **(Hebrews 9:22, Ephesians 1:7, 1 Peter 1:18, 19)**

The way of Cain: - The way of Cain is false religion - no blood - no regeneration - no salvation - the way of good works - good deeds.

The Family: - The family was set up in the beginning to teach what is wrong, what is right, and how to approach God. Adam and Eve, who were born again, would have taught their children about spiritual things.

2. Worship before the Flood

a) Where to worship

In **(Genesis 4:3)** and **(4:16)** they were taught that there was a place to worship - they both brought their offering to a specific place. Evaluation of **(Genesis 3:24)** would appear to show that the place of worship was at the entrance to the garden of Eden which was guarded by the cherubim. Abel came with the blood of the animal. Cain approached with produce - his own good works.

b) When to Worship

In **(Genesis 4:3)** we read "in the process of time " which means at the proper time or at the end of a specified number of days. It could have been the Sabbath, it could have been Sunday.

c) Means of Worship

In **(Genesis 4:4)** Abel brought a lamb, sacrificed it, and God was satisfied.

3. Cain and Abel

a) Cain - means acquired. Eve was a little confused when she named her sons. Eve knew there were two lines - the line of the fig leaves - the line of the skin, the seed of Satan and the seed of woman. She thought Cain was the seed of the woman. He was however the first of the line of the seed of Satan.

b) Abel - means 'nothingness' - he was orientated to grace and first in line of regeneration.

c) Occupations: Cain was a farmer whereas Abel was a shepherd. **(John 1:29 cf. Genesis 3:21)**

4. Cain's Offering

Cain was an excellent farmer who brought the best vegetables and fruit from the ground.

a) Type of offering

i) it was bloodless **(Hebrews 9:22)**

ii) in the sweat of thy brow - it was a result of Cain's own hard work - human good. **(Isaiah 64:6)**

iii) it was cursed **(Genesis 3:17)**

iv) not acceptable to God. **(Titus 3:5)**

b) Implications

i) Cain failed to recognise sin and the penalty of sin and his own need.

ii) He denied the curse of man.

iii) Cain refused God's offer for help.

iv) Cain's attitude - I have done this. Self righteousness.

v) Cain wanted a cover not a cure. **(Matthew. 23:27,28)**.

c) Conclusion - Religion ignores the blood of Christ, it is characterized by good deeds.

5. Abel's Offering

Abel was a shepherd and brought of the firstlings of the flock and fat thereof. **(Hebrews 11:4, 1 John 3:12)**

Grace Principle - the approach through the blood of an innocent victim. It wasn't that Abel had a nice personality or Cain a bad personality, the principle is divine truth. The blood versus no blood. Divine works versus human works.

6. God deals with Cain [verse 5]

Human rejection of divine salvation means divine rejection of that individual. Cain's reaction - he was very angry to the point of a tantrum and his face fell. Abel was accepted. Cain became jealous of Abel and lusted for precedence in the second generation.

In verses 6 and 7 God puts the alternative to Cain. God asked why are you angry and look sad. "If you do well" (do a good work in believing in Christ "shalt thou not be accepted", if not (human good or your own good works) "the sin offering (Jesus Christ) lieth at the door. (Salvation is still available while the door remains open. **(Revelation. 3:20)**).

It is God's will that you be saved. **(2 Peter 3:9)** " thou shalt rule over him " - Cain was the first-born and had certain rights:- a) rulership; b) priesthood; c) double portion. Cain is about to be disinherited because he is not acceptable to God. He again rejects God's approach, his jealousy turns to hatred and hatred to murder.

7. Cain and Abel stand as representatives of the human race. Cain the unbeliever, Abel the believer. **(John 3:36)**

**FALSE TEACHERS**

The eighteen characteristics of the false teachers – **2 Timothy 3:1 - 5**

1. Lovers of self - To be self centred means that everything is interpreted in terms of selfish concerns; it is a moral relativism that centres on the self rather than God or others.
2. Covetous - Lovers of money so that everything has a price and what is of value is what can be measured in dollar terms.
3. Boasters - We would say people like this are "full of hot air"; they have no substance nor heart but love to speak great words about themselves.
4. Pride - Arrogance knows no bounds when the opinion of God is ignored and the self is the sole criteria for decision making.
5. Blasphemers - When people think they know better than God they very quickly move on to directly insult God and his words, for they don't think they are bound by the rules that govern those who are, in their eyes, foolish enough to believe in God!
6. Disobedient to parents - At heart a nation's strength is rooted in the strength and respect within the family unit. Where children grow up to despise, disobey, or ignore their parents they will grow up without a healthy sense of discipline.  
  
The society will then suffer as the child who does not respect its own parents will not often respect the life or property of others. This point applies equally to children and parents; parents must live so as to be worthy of respect and children must respect as far as they are able their parents.
7. Unthankful - This term sums up a trait of people who are in evil that often baffles others. Why is it that you can do wonderful things for some people and they will despise you and insult you for the good you have done them, or they will use your very kindness against you? The answer is here. People who get into evil and false doctrine will lose all perspective and have as their character trait an ungratefulness that is destructive and nasty.
8. Unholy - Holiness means to be set apart for God and his service, and unholiness means the reverse; to be set apart for self and evil rather than God. To be active in the service of the enemy.
9. Without natural affection - No capacity for love is an indication of deeper and more dangerous aspects of a persons nature. When people love only themselves they are incapable of truly loving others.
10. Trucebreakers - When people have morality that is rooted in self interest you can be sure of only one thing with them; that you cannot be sure of them at all. They will be as stable as the wind is! These are people whose word you cannot trust.
11. False accusers - Malicious gossips will abound where-ever self is king. If people will not talk about the Lord and his word to them they will talk about everything and anything else, as if it were important.
12. Incontinent - No self control. People who follow their whims and fancies as if they were truth and righteousness, where-as they are simply lust and desires.
13. Fierce - Brutal men are Satan's men. Gentle men are God's. There is no place in the church for those who will tear another person apart with their words or their hands. We are not to be fierce like wild dogs, but gentle like our Lord. A fierce man is a false brother.
14. Despisers of them that are good - A man is known by his company and by those he loves. No good man will despise good men, but every evil man will. Look at the company others keep and see where their hearts are.
15. Traitors - If a person is dishonourable they will betray you without thought. Evil has no standards other than self gratification, and betrayal of the good for temporary gain is to be expected from evil men.
16. Heady - Thoughtlessness is another trait of evil men. They do not think about consequences, they are rash and foolish, lacking foresight and concern for others.
17. High-minded - While being rash and foolish themselves they use such terms of others. They do not see any problems with their own behaviours, they are perfect in their own eyes.

18. Pleasure lovers - Their God is their belly. **Philippians 3:19**. They do things to feel good rather than because they are good, and will be of benefit for them and others

### **SIN: OLD SIN NATURE**

1. We are born with a nature, inherited from Adam, which is against God and prone to sin (**Ephesians 2:1, Romans 5:12**).

2. The old sin nature is perpetuated in the human race by physical birth (**Psalm 51:5, 1 Timothy 2:13, 14**).

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

4. Names for the old sin nature:

- a) Flesh - **Galatians 5:16**
- b) Old Man - **Ephesians 4:22, Colossians 3:9**
- c) Carnal - **Romans 7:14**
- d) Sin - **Romans 5:12**
- e) Heart - **Jeremiah 17:9**
- f) Member - **Colossians 3:5**.

5. The believer continues to have an old sin nature after salvation (**1 John 1:8, 1 Corinthians 3:1**).

6. The believer under the control of the old sin nature is called carnal (**Romans 7:14, 1 Corinthians 3:1-3**).

7. The old sin nature frustrates true production of the Christian life (**Romans 7:15**).

8. The old sin nature has two tendencies (**Romans 6:6**)

- a) Area of weakness - pushes us towards lawlessness and sins (**Hebrews 12:1**)
- b) Area of strength - pushes us towards asceticism and self-righteousness (**Isaiah 64:6**).

9. The old sin nature is not found in the resurrection body (**1 Corinthians 15:56, Philippians 3:21, 1 Thessalonians 5:23**).

10. Victory over the old sin nature is by achieved by considering your old life dead, surrendering to God, confessing sin and relying upon the filling of the Spirit (**Romans 6:6,11, Colossians 3:9-10**).

### **SIN: OLD SIN NATURE – THE FRUIT OF**

1. The fruit of the old sin nature falls under four categories:

- a) Sensual
- b) Religious
- c) Social
- d) Personal

#### **2. SENSUAL**

a) fornication – porneia – illicit sexual activity or any sexual activity other than with your partner.

b) uncleanness - akatharsia - all acts of indecency and uncleanness that shock people, this includes abnormal sexual acts

c) lasciviousness - aselgeia - unrestrained lust - people who are having sex for their own personal gratification, treating other people as sexual objects for their pleasure. Paul recognises that we are tempted in all these areas. Matthew points out that it is not only the doing of these acts but the thinking of these acts which are sins.

#### **3. RELIGIOUS**

a) idolatry - eidoltria - worship of things other than God



b) witchcraft - pharmakeia - this involved magic, astrology, séances and sorcery.

c) hatred - echthros - this is unrestrained rage without a reason. You get so angry that no one can talk to you at all.

iv) strife - eris - contentiousness - this is argumentation in regard to Bible teaching and spiritual matters.

#### 4 SOCIAL

a) jealousy - zelos - a bitter hatred towards another person who has something that you want. This is the father of all the other sins.

b) wrath - theros - this is getting hot headed or flaring up. If the person does not control the power of a hot temper they are under the power of the old sin nature and not the Holy Spirit. If you get this type of trouble at a church meeting you turn to the Word of God.

c) seditions - - this is faction forming

d) heresies - this is one step forward from seditions and is a person who wishes to build on the factions. An example would be the KJV group. By separating on the basis of the KJV alone you have fallen into far more evil than is present in variations in the versions.

e) evil - this is tied into jealousy eating away at the souls of people who harbour resentment.

#### 5. PERSONAL

a) drunkenness - methai - drinking alcohol to excess is not a sickness it is a sin. It is an inherited weakness, if your father is an alcoholic you should not touch alcohol at all because it is a weakness in the family. Avoid places where you could be tempted. If you have a weakness towards alcoholism you must deal with it.

b) revellings - jomoi - which means hell raising, a person who cannot bear silence but has to be drowned in noise all the time. Their life is empty and has no purpose but as long as they party vigorously and run from function to function they do not have to worry about their sin and the pointlessness of their life. When you are tempted to sin think about the Lord. Paul now adds and such like which means that if he has not hit their particular weakness they should fill in the blanks.

6. We all have weaknesses and unless you are on guard you fall every time. You have to ascertain your weakness and set your guard against it. God's way is to walk in the Spirit that is the way to deal with it.

### HARMONY

#### WOE TO THE LAWYERS

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

**61 DISCOURSE ON TRUSTING GOD, AGAINST WORLDLINESS**

**61A - LEAVEN OF THE PHARISEES**

**LUKE 12:1-12**

**Luke 12:1** In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. **2** For there **is nothing covered**, that shall not be revealed; neither hid, that shall not be known. **3** Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. **4** And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. **5** But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. **6** Are not five sparrows sold for two farthings, and not one of them **is forgotten** before God? **7** But even the very hairs of your head **are all numbered**. Fear not therefore: ye are of more value than many sparrows. **8** Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: **9** But he that denieth me before men shall be denied before the angels of God. **10** And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. **11** And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: **12** For the Holy Ghost shall teach you in the same hour what ye ought to say.

**KEY WORDS**

Were gathered together	Episunago	Gather together [Aorist Passive Participle]
Innumerable multitude	Murias	Myriad, Ten thousand, Immense crowd
People	Ochlos	People, Crowd
Trod	Katapateo	Trample down, Tread down [Present Active Infinitive]
One upon another	Allelon	One another
Began	Archomai	Start [Aorist Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Disciples	Mathetes	Disciple
First of all	Proton	Firstly
Beware	Prosecho	Beware of [Present Active Imperative]
Leaven	Zume	Leaven
Is	Eimi	Keep on being [Present Active Indicative]
Hypocrisy	Hupokrisis	Hypocrisy
Is	Eimi	Keep on being [Present Active Indicative]
Nothing	Oudeis	Nothing
<b>Covered</b>	<b>Sugkalupto</b>	<b>Totally covered [Perfect Passive Participle]</b>
Shall not	Ou	Not
Be revealed	Apokalupto	Uncover, Reveal [Future Passive Indicative]
Hid	Kruptos	Hid
Be known	Ginosko	Know [Future Passive Indicative]
Whatsoever	Hosos	Whatever
Have spoken	Epo	Speak [Aorist Active Indicative]
Darkness	Skotia	Darkness
Shall be heard	Akouo	Hear [Future Passive Indicative]
Light	Phos	Light
Have spoken	Laleo	Speak [Aorist Active Indicative]
Ear	Ous	Ear
Closets	Tameion	Secret chamber, Private room
Shall be proclaimed	Kerusso	Proclaim, Preach, Broadcast [Future Passive Indicative]
Housetops	Doma	Roof, housetop
Say	Lego	Say [Present Active Indicative]

Friends	Philos	Friend
Be not afraid	Phobeo me	Not afraid [Aorist Passive Subjunctive]
Kill	Apokteino	Kill, Slay [Present Active Participle]
Body	Soma	Body
Have	Echo	Have and hold [Present Active Participle]
More	Perissoteros	Greater
Can do	Poieo	Do [Aorist Active Infinitive]
Will forewarn	Hupodeiknumi	Warn, Exhibit under the eyes, Demonstrate [Future Active Indicative]
Shall fear	Phobeo	Fear [Aorist Passive Subjunctive]
Fear	Phobeo	Fear [Aorist Passive Imperative]
Hath killed	Apokteino	Kill, Slay [Aorist Active Infinitive]
Hath power	Exousia	Have authority [Present Active Participle]
Cast	Emballo	Cast into [Aorist Active Infinitive]
Hell	Geena	Hell
Say	Lego	Say [Present Active Indicative]
Fear	Phobeo	Fear [Aorist Passive Imperative]
Are not	Ouchi	Not indeed
Five	Pente	Five
Sparrows	Strouthion	Sparrow
Sold	Poleo	Sell [Present Passive Indicative]
Two	Duo	Two
Farthings	Assarion	Assarius a small Roma coin, Farthing the smallest imperial currency
One	Heis	One
Is	Eimi	Keep on being [Present Active Indicative]
<b>Forgotten</b>	<b>Epilanthanomai</b>	<b>Literally to lose out of mind, Forget [Perfect Passive Participle]</b>
Before	Enopion	In the presence of
God	Theos	God
Very hairs	Trichos	Hair
Head	Kephale	Head
Are all	Pas	All
<b>Numbered</b>	<b>Arithmeo</b>	<b>Counted, Numbered [Perfect Passive Indicative]</b>
Fear	Phobeo	Fear [Present Middle Imperative]
Are of more value	Diaphero	Differ, More value [Present Active Indicative]
Many	Polus	Many
Say	Lego	Say [Present Active Indicative]
Shall confess	Homologeio	Confess, Say the same thing [Aorist Active Subjunctive]
Before	Emprosthem	In front of
Men	Anthropos	Man
Shall the	Ho	The
Son	Uihos	Son
Confess	Homologeio	Confess, Say the same thing [Future Active Indicative]
Angels	Aggelos	Angel
Denieth	Ameomai	Deny, Reject, Disown [Aorist Middle Participle]
Shall be denied	Apameomai	Absolutely denied [Future Passive Indicative]
Shall speak	Ereo	Speak [Future Active Indicative]
Word	Logos	Word
Shall be forgiven	Aphiemi	Forgive [Future Passive Indicative]
Blasphemeth	Blaspheo	Blaspheme [Aorist Active Participle]
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Shall not be	Ou	Not
Be forgiven	Aphiemi	Forgive [Future Passive Indicative]
Bring	Prosphero	Carry to [Present Active Subjunctive]
Synagogues	Sunagoge	Synagogue
Magistrates	Arche	Chief in rank, Powers that be
Powers	Exousia	Authority
Take no thought	Merimnao Me	Be not anxious [Aorist Active Subjunctive]
Shall answer	Apologeomai	Make an account, Defend, This is the word from which we get the technical term apologetics [Aorist Middle Subjunctive]

Shall say	Epo	Say [Aorist Active Subjunctive]
Shall teach	Didasko	Teach [Future Active Indicative]
Same	Autos	Same, Very
Hour	Hora	Hour
Ought to	Dei	Ought, Should, Must [Present Active Indicative]
Say	Epo	Say [Aorist Active Infinitive]

**PERFECT TENSE VERBS**

ARITHMEO - TO NUMBER - Occurs three times in the New Testament, twice being in the Perfect Tense. The use in the perfect tense in Matthew 10:30 and **Luke 12:7** shows that the care of the individual by God is to such a high degree that the hairs on your head are permanently numbered. Eternity knows the minute details of space-time. It is seen that the human being is much more highly regarded by God than other created beings, and that God knows the “little” details, and so how much more does He know the “big” issues to us? The third occurrence is in Revelation 7:9 where there will be a huge number of people which no man can number. It is of interest that God is able and was always able to number the crowd.

EPILANTHANOMAI – FORGOTTEN – This verb occurs 8 times in the New Testament, but only once in the Perfect Tense. In **Luke 12:6** the perfect knowledge and care is shown that every one of the small birds are remembered by Him. While we may be highly regarded, even the birds are regarded and known forever! Luke 12 continues to say that all our hairs are numbered.

SUGKALUPTO – COVER - Occurs only once in the New Testament. **Luke 12:2** shows that the day of judgment would bring all deeds to light. Isaiah 29:15. The wicked would be ashamed and the righteous vindicated. Isaiah 45:16-17. Jesus says that the day of exposure would come. Just as inevitable is the unmasking/uncovering of hypocrisy by the triumph of truth. Up to then the message proclaimed by the disciples had been spoken in relative obscurity and to limited audiences. However following the rejection of the Messiah by Israel, and the coming of the Holy Spirit, the disciples will go forth fearlessly in the name of the Lord Jesus Christ and proclaim the good news far and wide. Then it would be proclaimed from the housetops comparatively speaking.

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

**REFLECTION**

**INTRODUCTION**

In this chapter Jesus warns his hearers to evaluate all their values and priorities in view of the day of judgement. This includes their words, their lives and their possessions. Although the world’s hostility appears somewhat less pronounced in Luke than in Mark, Luke reports Jesus’ warnings that following Him is costly, but eternally blessed. The cost of not following Him however is eternal judgment.

**Verse 1. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.**

From a natural acoustics setting a powerful speaker could address of last crowd. A person like Wesley was said to have addressed large crowds in his ministry. In the ancient world a crowd of many thousands was rare, except at “official sporting contests”, and had the Romans known of such large crowds in the wilderness they might have detained Jesus. They did not trust large gatherings of people who met without their permission.

There were large amphitheatres such as that at the town of Sepphoris in Galilee, which seated 5000 people. At such a venue, because it was not in the countryside the Romans would have been immediately advised. However as this was not in a city the chance of Roman interference at this point was not great because they did not patrol the Galilean countryside at this time due to the ambush dangers, and the high Roman officers were as yet unaware of Jesus. They would be soon. **Luke 23:1-3.**

The action of the crowd is such that they are trying to hear what Jesus is saying. They move forward almost crushing each other in the attempt to get closer to our Lord. The Lord warns His listeners against the leaven of the Pharisees. He explained that leaven is a symbol or picture of hypocrisy. The Pharisees posed as paragons of virtue, but they were actually masters of hypocrisy.

The word hypocrisy comes from Greek plays in the ancient world. Here, in order for the people in the upper seating of the amphitheatre could see the expressions on the face of the actors to complement what they were saying, the actors would hold up wax masks. The actor was therefore seen to be speaking from behind a mask. The word hypocrisy is derived from the Greek word for "speaker from behind the mask".

Leaven is always seen as sin in the word of God. Other types of leaven include the leaven of the Sadducees, the leaven of Herod, the leaven of Galatians and the leaven of the Corinthians. Leaven was of course excluded from the Passover meal where unleavened bread was served representing the person of Christ.

**Verse 2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.**

The flat housetops would have provided the most conspicuous forum for shouting news to neighbours. They were in the open as opposed to the inner rooms. The darkness of night was considered the easiest time to pass along secrets. The day of judgement would bring all deeds to light. **Isaiah 29:15**. The wicked would be ashamed and the righteous vindicated. **Isaiah 45:16-17**.

Jesus says that the day of exposure would come, so that the things that hypocrites believed were "completely covered forever" (perfect tense) would be seen by all at the day of judgment. Just as inevitable is the unmasking of hypocrisy by the triumph of truth in the end. Up to then the message proclaimed by the disciples had been spoken in relative obscurity and to limited audiences. However following the rejection of the Messiah by Israel and the coming of the Holy Spirit, the disciples will go forth fearlessly in the name of the Lord Jesus Christ, and they will proclaim the good news far and wide. Then it would be proclaimed from the housetops comparatively speaking.

**Verse 4. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.**

All Jewish readers would understand that the one who had the authority to cast into hell was God the judge whose power the wise are respectfully to fear.

Jesus now encourages His friends not to be afraid of persecution by authorities of this world. The worldwide proclamation of the Christian message would bring persecution and death to many of the loyal disciples. But there was a limit to what men like Pharisees could do to them. Physical death was that limit, of this they should not be afraid. God would visit their persecutors with a far worse punishment and eternal death in hell. The disciples should fear God rather than man.

In the Second World War a Norwegian Bishop was being threatened by the Nazi Gestapo. He was told that if he did not cooperate they would execute him. His response was, "And what will you do then", because he knew that at his death he would be absent from the body and face to face with the Lord. His lack of fear frustrated the Germans. **1 Corinthians 13:12, 2 Corinthians 3:18, 5:6-16**.

**Verse 6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.**

Sparrows were one of the cheapest items sold for poor people's food in the marketplace and were the cheapest of all birds to buy. According to **Matthew 10:29** one could purchase two sparrows for an assarion the smallest and least valuable Roman copper coin. Here we see that five sparrows were able to be purchased for two copper coins showing that an extra sparrow was thrown in free when four were purchased. However even this extra sparrow with no commercial value is not forgotten in the sight of God.

This statement regarding the hairs on your head is a standard Jewish "how much more" argument. If God cares for something as cheap as a bird how much more does he care for humans? The hairs of one head

being numbered was an Old Testament way of saying that nothing could happen to a person without God allowing it. **1 Samuel 14:45 2 Samuel 14:11, 1 Kings 1:52.**

**Verse 8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9. But he that denieth me before men shall be denied before the angels of God.**

The Saviour told the disciples that whoever confesses Him now will be confessed by Him before the angels of God. Here He is speaking of true believers. To confess Him is to receive Him as your only Lord and Saviour.

It is noted that the Greek word confess is "Homologeō" which means to say the same thing. It is the same word used in **1 John 1:9**, where we are told to confess our sins. What it implies is that we, "say the same thing as God does" about His Son, and in the case of 1 John about our sins. We agree with God and so join ourselves eternally to the Lord.

Jesus is presented here both as a defender and prosecutor before the heavenly court. The heavenly court is a familiar Jewish image. In many Jewish accounts the heavenly court consists of angels. The angels would certainly be gathered for the judgement. This text points out that Jesus never loses a case as a defender or prosecutor, nor does He make a poor decision as judge.

**Verse 10. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.**

In this verse we are going to confront directly the unpardonable act. Jesus contrasts the fact that criticism against Him is forgivable, for it may change, but rejecting the Holy Spirit's work through this life and ascribing miracles performed as being satanic in origin is not to be forgiven.

The reason it is not forgiven at all is that by rejecting the works which Jesus did, they are rejecting Jesus Christ, who is their only King, Lord, and Saviour. **John 14:6** records Jesus words, "*I am the way the truth and the life no man cometh to the Father except through me*". Rejection of the Lord Jesus Christ is the unforgivable act. **Acts 4:12, 16:31**. It is the only reason people join Satan in the Lake of Fire forever, and we are to reflect upon this fact so that the gospel message is given truthfully, for its rejection is eternal.

**Verse 11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12. For the Holy Ghost shall teach you in the same hour what ye ought to say.**

Synagogues functioned as meeting places for Jewish local courts, as well as worship and teaching centres, much as Medieval parish churches did. Transgressors were sometimes beaten right there close by the place where the Law was read aloud on a Sabbath Day. Punishments meted out by Roman authorities were normally even harsher than Jewish punishments. Jewish beating was limited to 39 lashes, but the Romans could beat a prisoner as many times as they wished.

The Jewish people viewed the Holy Spirit especially, as the spirit of prophecy, thus when brought before the authorities without time to prepare, the believer would be empowered to speak God's message as plainly as did the Old Testament prophets. This does not mean that the servants to the Lord should not spend time in prayer and study before preaching the gospel or teaching the Word of God. It should not be used as an excuse for laziness, but is a promise of empowerment when caught by evil men

It is a definite promise from the Lord for difficult days, that those who were placed on trial for their witness will be given special help from the Holy Spirit. It is also a general promise to all of God's people that if they walk in the filling of the Holy Spirit they will be given the suitable words to speak in the crisis moments of life.

## APPLICATION

Jesus teaches six things about hypocrisy:

1. Be totally honest so that there is no need to hide [v 1-3]
2. God not man is the proper object to fear [v 4-5]

3. God is the proper object to trust [v 6-7]
4. The importance of confessing Christ [v 8-9]
5. The danger in being involved in committing the unpardonable sin [v 10]
6. When you are brought before authorities do not be concerned as you will be given the right words to say [v 11-12]

If God cares about a small bird with no commercial value, and knows the number of hairs on your head, how much more will God care and watch over you when you go forth with the gospel of His Son.

Inspiration by the Holy Spirit does not imply total lack of preparation when being questioned by authorities about the Word of God and one's beliefs. It does not imply a lack of general preparation or discipline in the subject about which one speaks.

A disciple in the ancient world would memorise sayings of his teacher in both Jewish and Greek culture and Jesus' disciples would know His teaching, as well as being assisted and inspired by the Holy Spirit.

You cannot come up with some form of spiritual answer if you do not know the scriptural background. You may however receive assistance in bringing the correct material back into focus when having to defend your situation especially in front of critical authorities.

## DOCTRINES

### LEAVEN

1. Leaven in Principle: Denotes any substance used to induce fermentation as in a dough or liquid.
2. First mention in Scripture: **Genesis 19:3** in connection with the angelic visitors to Lot's house prior to the destruction of Sodom and Gomorrah. Lot served them "unleavened bread".
3. First mention in Scripture relative to the Observation of a Feast: **Exodus 12:8, 15-20** - Passover and the Feast of Unleavened Bread.
  - a) Leaven was undesirable and became a symbol of evil.
  - b) Unleavened bread is a type of Christ and refers to His impeccability.
4. Leaven in **Matthew 13:33** represents the infiltration of religious apostasy during the Tribulation.
5. The Leaven of the Sadducees is rationalism, the sin of human viewpoint, resulting in gospel rejection. (**Matthew 16:6**)
6. The Leaven of the Pharisees is the satanic counterattack against sound doctrine by religion, legalism and ritualism. (**Mark 8:15, Luke 12:1**)
7. The Leaven of Herod is the sin of worldliness (**Romans 12:2**) and power lust within a local congregation. (**Mark 8:15**)
8. The Leaven of the Corinthians is the sin of licentiousness and perversion. (**1 Corinthians 5:6, 7, 1 Corinthians 5:1,2**)
9. The Leaven of the Galatians is the sin of legalism, specifically their insistence upon circumcision for salvation. (**Galatians 5:9**)

### CHRISTIAN LIFE: EVANGELISM

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (**Acts 1:8, 2 Timothy 4:5**).
2. Two forms of witnessing - with the lips (**2 Corinthians 5:18-21** and by the life (**2 Corinthians 3:3**)

3. The gospel is "good news".

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

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

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

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

- a) Sin because of unbelief.
- b) Righteousness.
- c) Judgement because of Satan being judged (**Matthew 25:41**)

7. The natural man needs the Holy Spirit to understand the gospel (**1 Corinthians 2:14**)

8. The Bible is the weapon of witnessing. (**1 Corinthians 15:3, 4**)

9. Biblical Pattern of Witnessing. (**1 Thessalonians 2:1-12**)

- a) Effective contact (v.1)
- b) The gospel must be given even under opposition. (v.2)
- c) The gospel must never be compromised or watered down - (v.3)
- d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
- e) Flattery should never be part of the gospel. (v.5-6)
- f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
- g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)

10. Your obligation to witness (**Romans 1:14-16**): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)

11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.

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

- a) Fishermen need to be equipped to fish. You need to be walking in the Spirit and you need to know the gospel.
- b) Fishermen go to where the fish are. You must be in contact with unbelievers so that you can witness to them.
- c) Fishermen are patient. Allow for the conviction and preparation of the Holy Spirit in the life of the unbeliever.
- d) Fishermen know what bait to use for different fish. You have to be flexible and know how to approach different personalities.
- e) Fishermen concentrate on fish and not the fishpond. Our primary concern is saving people - the evil in the world will continue to exist.

## 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.**

### SIN – UNPARDONABLE SIN

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

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

2. Rejection of the Lord is called "sin" in Scripture. **John 16:9.**

3. It is based upon rejection of the ministry of the Holy Spirit within. **Genesis 6:3, John 16:7-11, Hebrews 10:29.**

4. Those who have committed this sin believe the Bible message of salvation is foolishness. **1 Corinthians 1:18, 2:14.**

5. Synonyms for the unpardonable sin are:

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

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

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

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

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

### HOLY SPIRIT: SINS AGAINST THE SPIRIT

1. RESISTING THE HOLY SPIRIT (Unbelievers only) (**Acts 7:51, John 16:8-11**) This is hardening to the convicting ministry of the Holy Spirit.

2. BLASPHEMY AGAINST THE HOLY SPIRIT (Unbelievers only) (**Matthew 12:31**) The purpose of the Holy Spirit was to reveal the person of Jesus Christ. The Pharisees rejected this by claiming He was demon possessed.

3. LYING TO THE HOLY SPIRIT (Believers only) (**Acts 5:1-3**) A sin of false motivation. - Ananias and Sapphira.

4. GRIEVING THE HOLY SPIRIT (Believers only) (**Ephesians 4:30**) Any sin which the believer commits.

5. QUENCHING THE HOLY SPIRIT (Believers only) (**1 Thessalonians 5:19**) A believer who is not allowing the Holy Spirit to exert His full influence.

6. UNPARDONABLE SIN (**Matthew 12:22-32**)

a) Rejection of Jesus Christ as God and Saviour is the only sin which cannot be forgiven. This unbelief is shown in **Matthew 12:24**, denying the person and power of Jesus.

b) It is impossible for a believer to commit the unpardonable sin. (**Isaiah 1:18, Isaiah 44:22, 1 John 1:7**)

### HOLY SPIRIT: TEACHER

1. He is the Spirit of Wisdom. (**Isaiah 11:2, 40:13-14**)
2. He reveals the things of God. (**1 Corinthians 10:13**)
3. He reveals the things of Christ. (**John 16:14**)
4. He guides into all truth. (**John 14:26, 16:13**)
5. He enables ministers to teach. (**1 Corinthians 12:8**)
6. He teaches the saints to answer persecutors. (**Mark 13:11, Luke 12:12**)
7. He directs in the way of godliness. (**Isaiah 30:21, Ezekiel 36:27**)
8. He brings the words of Christ to remembrance. (**John 14:26**)

### HARMONY

#### HYPOCRISY OF THE PHARISEES

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

**61 B - PARABLE OF THE RICH FOOL**

**LUKE 12:13-34**

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father **knoweth** that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

**KEY WORDS**

Company	Ochlos	Crowd
Said	Epo	Say [Aorist Active Indicative]
Master	Didaskalos	Teacher
Speak	Epo	Say [Aorist Active Imperative]
Brother	Adelphos	Brother
Divide	Merizo	Divide [Aorist Middle Infinitive]
Inheritance	Kleronomia	Inheritance
Said	Epo	Say [Aorist Active Indicative]
Made	Kathistemi	Appoint, Make [Aorist Active Indicative]
Judge	Dikastes	Judge
Divider	Meristes	Divider, Administrator
Said	Epo	Say [Aorist Active Indicative]
Take heed	Horao	Take heed, See, Perceive [Present Active Imperative]
Beware	Phulasso	Be on guard, Beware [Present Middle Imperative]
Covetousness	Pleonexia	Covetousness, Avarice, Extortion
Life	Zoe	Life
Consisteth	Eimi	Keep on being [Present Active Indicative]
Abundance	Perisseuo	Abundance [Present Active Infinitive]
Things	Autos	That
Which he possesseth	Huparchonta	Goods that one has [Present Active Participle]
Spake	Epo	Speak [Aorist Active Indicative]
Parable	Parabole	Parable
Saying	Lego	Say [Present Active Participle]
Ground	Chora	Grounds
Certain	Tis	A, One
Rich	Plousios	Rich
Man	Anthropos	Man
Brought forth	Euphoreo	Be fertile [Aorist Active Indicative]

plentifully		
Thought	Dialogizomai	Consider, Think [Imperfect Middle Indicative]
Within himself	En Heautou	In himself
Saying	Lego	Say [Present Active Participle]
Shall I do	Poieo	Do [Aorist Active Subjunctive]
Have	Echo	Have and hold
Room where	Pou	Where
Bestow	Sunago	Store, Gather, Collect [Future Active Indicative]
Fruits	Karpos	Fruit
Said	Epo	Say [Aorist Active Indicative]
I do	Poieo	Do [Future Active Indicative]
Pull down	Kathaireo	Pull down, Demolish [Future Active Indicative]
Barns	Apotheke	Barn, Granary,
Build	Oikodomeo	Be a house builder, Construct [Future Active Indicative]
Greater	Meizon	Larger
Bestow	Sunago	Store, Bring together [Future Active Indicative]
Goods	Agathos	Good things
19		
Say	Ereo	Speak, Say [Future Active Indicative]
Soul	Psuche	Soul
Hast	Echo	Have and hold [Present Active Indicative]
Much	Polus	Much, Many
Laid up	Keimai	Laid up [Present Middle Participle]
Many	Polus	Many, Much
Years	Etos	Year
Take ease	Anapauo	Relax, Rest [Present Middle Imperative]
Eat	Phago	Eat [Aorist Active Imperative]
Drink	Pino	Drink [Aorist Active Imperative]
Be merry	Euphraino	Make merry, From which we get Euphoria [Present Passive Imperative]
God	Theos	God
Said	Epo	Say [Aorist Active Indicative]
Fool	Aphron	Fool, literally mindless
Night	Nux	Night
Be required	Apaito	Demand back, Require [Present Active Indicative]
Shall those things	Ho	The, Them
Be	Eimi	Keep on being [Future Middle Indicative]
Provided	Hetoimazo	Provide, Made ready [Aorist Active Indicative]
Is	-	Not found in the original
Layeth up treasure	Thesaurizo	Amass, Lay up goods, from which we get Thesaurus [Present Active Participle]
Is not rich	Pluteo Me	Not become wealthy [Present Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Say	Lego	Say [Present Active Indicative]
Take no thought	Merimnao Me	Don't be anxious about [Present Active Imperative]
Life	Psuche	Soul, Physical life
Shall eat	Phago	Eat [Aorist Active Subjunctive]
Body	Soma	Body
Shall put on	Enduo	Clothe [Aorist Middle Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
More	Pleion	More
Meat	Trophe	Food
Is	-	Not found in the original
Raiment	Enduma	Clothes
Consider	Katanoeo	Observe fully, Consider [Aorist Active Imperative]
Ravens	Korax	Crow, Raven
Sow	Speiro	Sow [Present Active Indicative]
Reap	Therido	Reap, Harvest [Present Active Indicative]
Have	Eimi	Keep on [Present Active Indicative]
Storehouse	Tameion	Storehouse
Feedeth	Trepho	Feed [Present Active Indicative]

Much more	Posos Mallon	Much more
Are ye better	Diaphero	Differ, Are better than [Present Active Indicative]
Fowls	Peteinon	Fowl, Bird
Taking thought	Merimnao	Be anxious [Present Active Participle]
Can	Dunamai	Have the power [Present Middle Indicative]
Add	Prostithemi	Add from which we get prosthesis [Aorist Active Infinitive]
Stature	Helikia	Stature
One	Heis	One
Cubit	Pechus	Forearm, Cubit, Half a metre
Be not able	Dunamai oute	Not have the power [Present Middle Indicative]
Do that which is least	Elachistos	Very little, The least
Take thought	Merimnao	Be anxious [Present Active Indicative]
Rest	Loipoi	Rest, Remainder
Consider	Katanoeo	Observe fully, Consider [Aorist Active Imperative]
Lilies	Krion	Lily
Grow	Auxano	Grow [Present Active Indicative]
Toil	Kopiao	Toil, Labour [Present Active Indicative]
Spin	Netho	Spin [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
All	Pas	All
Glory	Doxa	Glory
Arrayed	Periballo	Throw around, Dress [Aorist Middle Indicative]
Clothe	Ampheinnumi	Clothe, Enrobe [Present Active Indicative]
Grass	Chotos	Grass
Is	Eimi	Keep on being [Present Active Participle]
Today	Semeron	Today
Field	Agros	Field from which we get then word agriculture
Morrow	Aurion	Tomorrow
Cast into	Ballo	Throw [Present Passive Participle]
Oven	Klibanos	Oven
Clothe	-	Not found in the original
Ye of a little faith	Oligopistos	One with small faith, Little faith
Seek	Zeteo	Seek [Present Active Imperative]
Shall eat	Phago	Eat [Aorist Active Subjunctive]
Shall drink	Pino	Drink [Aorist Active Subjunctive]
Be of a doubtful mind	Meteorizo	Be anxious [Present Middle Imperative]
All	Pas	All
Do the	Ho	The
Nations	Ethnos	Nation
World	Kosmos	World, Ordered system
Seek after	Epizeteo	Search after [Present Active Indicative]
Father	Pater	Father
<b>Knoweth</b>	<b>Eido</b>	<b>Know [Perfect Active Indicative]</b>
Have need	Chrema	Need
Rather seek	Zeteo	Seek [Present Active Imperative]
Kingdom	Basileia	Kingdom
Shall be added	Prostithemi	Add [Future Passive Indicative]
Fear not	Phobeo Me	Fear not [Present Middle Imperative]
Little	Mikros	Small, Little
Flock	Poimnion	Flock
Is good pleasure	Eudokeo	Be willing, Take pleasure [Aorist Active Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Sell	Poleo	Sell [Aorist Active Imperative]
Have	Huparchonta	Possessions [Present Active Participle]
Give	Didomi	Give [Aorist Active Imperative]
Alms	Eleemosune	Alms
Provide	Poieo	Make [Aorist Active Imperative]
Bags	Balantion	Bag or purse
Wax not old	Palaioo Me	Not decay [Present Passive Participle]
Heavens	Ouranos	Heaven
Faileth not	Anekleptos	Not fail
Thief	Kleptes	Thief

Approacheth	Eggizo	Approach, Draw close [Present Active Indicative]
Moth	Ses	Moth
Corrupteth	Diaphtheiro	Corrupt, Destroy, Perish [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Will be your	Humon	Your
Heart	Kardia	Heart

**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. There is a variety of applications with a 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. In this context we have both “know” and “don’t know”.

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

**REFLECTION**

**Verse 13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14. And he said unto him, Man, who made me a judge or a divider over you? 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**

People often called upon rabbis to settle legal disputes, rather than asking the Levites, as was the Mosaic instruction. The oldest son would always receive double what any of the other sons would receive. The proportion of inheritance was thus fixed and the plaintiff in this case had every legal right to receive his share of the inheritance.

Jesus’ answer would strike first century hearers forcefully. The issue is not whether the plaintiff is legally in the right, the issue is that spiritual life, not possessions, is what matters. Even most peasants owned some property so that Jesus’ words would strike at the very heart of human desire.

We are not told whether the man in question was being deprived of his rightful portion or whether he was greedy for more than his share. The Lord quickly reminded him that He had not come into the world to handle such trivial matters. The purpose of His coming involved the salvation of sinful men and women. He would not be deflected from this grand and glorious mission to divide up an inheritance.

The Lord did use this to warn his hearers against one of the most insidious evils, covetousness, the insatiable lust for material possessions, which is one of the strongest impulses of life, and yet so foolish, given that we can take nothing with us into eternity except work done in the filling of the Holy Spirit. Paul made this point strongly in **1 Corinthians 3:11-17**.

**Verse 16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.**

Archaeologists have found large grain silos and farms where wealthy absentee landowners lived such as in Sepphoris one of the largest and most Hellenized Jewish cities in Galilee.

The image of the parable here is that of a wealthy landowner, a part of a very small landed class who did not need to work in their own fields. Although most of the workers could ever change this social status the lifestyles of the rich and famous provided natural models for popular envy.

The parable of the rich fool illustrates the fact that physical possessions are not the principal thing in life. How often we see the rich and famous exuding wealth and glamour while around them is poverty. Here because of a very large harvest this rich farmer was faced with a problem, what to do with the surplus.

His solution to the problem was to pull down his existing barns which were full of grain and build bigger barns so that he could store the bumper harvest. He thought about it for a long time. The imperfect tense of Dialogizomai which means to think over showed that his mind was constantly on this problem.

He could have saved himself the expense and bother of this tremendous construction project if he just looked on the world around him and used his possessions to satisfy their hunger. The hunger that would be satisfied would be physical and perhaps spiritual as well as a result of the recipients seeing his gracious generosity.

Ambrose the 4th century Bishop of Milan summed it up this way, "The bosoms of the poor, the houses of the widows and the mouths of children are the barns which lasts forever".

The rich fool sees this bumper crop to be his entry into a very comfortable and secure old age where he can retire and live the life that he wanted. He has lived for self centred priorities and wants to end his life in comfort, with no reference at any time to why God has placed him upon the earth!

**Verse 20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21. So is he that layeth up treasure for himself, and is not rich toward God.**

In ancient literature it was quite common to have the image of life as being loaned to that person by God and required back at death. We have this concept here and it reminds us of the frailty of human life, and the responsibility we have to use the "gift of life" well. The laying up of treasure for one's own use and ignoring God and His Eternal Plan for your being here on earth is seen to be foolishness beyond words.

It is noted that the Greek word for fool is Aphron, and it has as its basis Phroneo, to think, preceded by "A" thus the fool does **not** think. Someone has defined a fool as one whose plans end at the grave – a grave that they didn't see coming even though logic indicated that was their end. This fool did not consider in his retirement plans how short his retirement would be! His goods that he had accumulated would go to another.

Jesus states that the sin is not in how he gained his income, for he was an honest businessman, but simply that he hoarded it rather than giving generously, or thinking of God. The same emphasis is seen in Proverbs.

We can be rich toward God by laying up treasure in heaven and doing God's will in our lives or we can squander it on our flesh and from the flesh reap corruption. To pamper a body that decays while ignoring a soul that lives forever is foolishness that has eternal consequences.

**Verse 22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23. The life is more than meat, and the body is more than raiment.**

The phrase, "take thought", and "take no thought" are used on several occasions. From the English it is unclear what type of thought is being talked about, especially at the fool in the previous verses is based on the word for not thinking. Jesus challenge is direct – give thought to God and God's legitimate demands upon you, for He has given you your life, but give no thought to things that do not last forever.

The verb translated thought is Merimnao, which means to be anxious, which when combined with the negative Greek word "Me" means that we are not to be anxious about our physical situation upon the earth, for if we walk with the Lord, we are where God wants us to be and He will provide for His Ambassador there. **2 Corinthians 5:20.** This reminds us of the apostle Paul who stated that he was content in whatever condition he found himself in. **Philippians 4:4-7, 11-13.**

The principle behind these instructions of the Lord, is that we are Ambassadors for the Lord Jesus Christ, and as His representatives He is responsible for supplying our daily needs. This does not mean that we are going to live in opulent conditions, nor that we will necessarily have good health, but as His ambassadors He will provide for us in this alien country. Life, food, clothing and shelter are all incidentals – mere details of life that are the Lord's responsibility. His work and plan are the essentials, and if first we focus on the "Kingdom of God", all the other things required, "will be added to us". **Matthew 6:33, Luke 12:31.**

This does not mean that we should not work for our provision. We should work hard for the supply of our current necessities in the tasking assigned by the Lord, and as we work in God's plan, we trust God for the

future, as we plunge ourselves into His service. This is the life of faith. He means that in the process of earning money for the necessities of life we were not to let them assume undue importance.

**Verse 24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25. And which of you with taking thought can add to his stature one cubit? 26. If ye then be not able to do that thing which is least, why take ye thought for the rest? 27. Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?**

Jewish teachers often illustrated their points from nature and history. On the human kingship front Solomon's splendour, during what was undoubtedly the wealthiest period in Israel's history, was impressive by all human standards, and so became the standard for greatest wealth. **1 Kings 10:5.**

Jesus now takes two examples; one of a bird, and the other of the lily. With the bird, which can be translated raven or crow, Jesus points out that they do not spend their lives in a frantic quest for food and in providing for future needs. They lived in dependence of God moment by moment.

The fact that they neither sow nor reap does not mean that we should not do so, but it does mean that God knows the needs of those whom He has created, and He will supply them if we walk in dependence on Himself. We are not to be lazy, as the way we work reflects on our testimony of our relationship with the Lord, but our secular work, if that is where we are called, must not crowd out our walk with the Lord and using our spiritual gift for Him.

He also tells people to stop worrying, as our worrying will not increase our height nor lengthen our days, as the expression "his stature" can also be translated the length of his life as well as physical height. We should use our strength and time serving Christ and leave the future to Him. The lily of the valley was quite a common wild flower in the Middle East. It had an actual beauty and delicacy which rivalled Solomon.

**Verse 29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31. But rather seek ye the kingdom of God; and all these things shall be added unto you.**

A Jewish listener would not wish to be worse than the nations whom they considered to be godless pagan Gentiles. The Jewish people believe that God was theirs, and not the Gentile's Father, but Jesus is challenging them to see what the whole Old Testament taught – God was GOD of all.

We prove ourselves to be of little faith when we worry and rush around in ceaseless struggle to get more and more material possessions that we leave behind on this earth for others to enjoy.

We too often waste our lives doing what God would have done for us, when had we poured our hearts out doing the tasks He had called us to do, we would have been provided for.

Actually our daily needs are small. It is wonderful how simply we can live. The author has experienced this firsthand on a number of mission trips undertaken over the years. Why then give food and clothing such prominent places in our lives?

He will never let us starve or be naked. How sad it would be to come to the end of life and realise that most of our time was spent in slaving for what was already included in the ticket home to heaven!

**Verse 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34. For where your treasure is, there will your heart be also.**

The disciples are now likened to a small flock of defenceless sheep sent out into the middle of an unfriendly world. They have no visible means of support, yet this group of men are going to turn the world upside down. We like them are slaves of the Lord but we are also joint heirs with the Lord. We are, "In Christ".



Here Jesus uses a Jewish, "how much more" argument. He says, "If God gives you the kingdom how much more will He also supply all the other needs?" We need to view ourselves as pilgrims and know where our treasure is. One should invest in eternal life rather than worldly possessions as we can see also in **Matthew 6:19 ff**. Heavenly treasures alone are fully insured against theft and decay.

### APPLICATION

Most people nowadays do not seem to regard covetousness as a problem. It is interesting that if a person breaks most of the Ten Commandments he/she is branded as a criminal and covered in shame but the tenth commandment, not to be covetous, is basically ignored. The accumulation of great wealth is considered to be success in our western society. Some even argue, "Greed is good!"

Christ said a great deal about the dangers of riches, and not many persons are afraid of riches, yet they should be, for more are unhinged by wealth than by poverty. Covetousness is not practically considered a sin in these times, but it causes greater and greater evils unless dealt with in the heart.

The point of the parable is the folly, sin, and danger of caring for things beyond our present needs. There is no sin in planning for the future, but it is foolishness to leave God out of the planning process.

No one knows how long his or her stay on this earth is going to be. In terms of eternity it is a drop in the bucket. All the possessions which we accumulate in time will fade away or be given away at our death. Most of them are not necessary.

Jesus gives us a clear message, He will clothe, feed us if we seek God's kingdom as being the primary factor in our lives. We therefore should be storing up our riches in heaven rather than accumulate unnecessary wealth on the earth.

In many cases in the history of the Evangelical Bible College of Western Australia where provision had not been readily available at the time of a request the Lord miraculously has supplied. Refer to the book EBCWA and God's Providence, Book 150 on the EBCWA-CD/website/flash-drive.

We need to focus on the world to come, realising that this world is only temporary and the glamour of its wealth and riches are transient at best, but deceptive and destructive at worst.

### DOCTRINES

#### CHRIST – MEDIATORSHIP

1. Greek word is mesites which has as its root meaning, to have a neutral group/nation to stand between two warring nations to arbitrate and judge between them. The two concepts are judgement and peacemaking.
2. The mediator had to be equal to both parties and acceptable to each.
3. Old Testament usage of this concept is found in **Job 9:9, 32, 33**. Job calls for an umpire between man and God.
4. The Hypostatic Union of the Lord Jesus Christ qualifies the Lord to be the mediator between man and God as he alone is equal with both parties. **1 Timothy 2:5**.
5. The Lord's work on the cross forms the basis of his mediatorship as he removes the sin barrier between man and God. **Hebrews 9:12 1-5**.
6. The Mosaic Law pre-figured the Lord's mediatorship. **Hebrews 8:6, 12:24, Galatians 3:19, 20**.

#### GOD: PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres around the person of Jesus Christ. (**1 John 3:23, Ephesians 1:4-6**)

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

## PARABLES

1. A parable is a short narrative from which a spiritual message is deduced.
2. All parables are from the life and time of Christ.
3. The parable gives an outward story which either a believer or an unbeliever can understand.
4. They also teach a truth, only believers who know Him who is Truth, can understand. Only believers can understand Spiritual Truth. (**1 Corinthians 2:14**)
5. The interpretation of these parables requires deduction compatible with known truth.

6. The characters or incidents are figurative or typical.
7. Proper names or specific geographical locations are never used in parables. Thus the rich man and Lazarus in Hades is a true story.
8. Parable - para bole - to throw together. It signifies a placing of one thing beside another with a view to comparison.

**PARABLES OF CHRIST**

PARABLES	PLACE	REFERENCES
Parable of the Sower	Capernaum	Matthew 13:1-23
Parable of the Tares	Capernaum	Matthew 13:24-43
Growing Seed	Capernaum	Mark 4:26-29
Grain of Mustard Seed	Capernaum	Matthew 12:31, 32
Leaven	Capernaum	Matthew 13:33
Found Treasure	Capernaum	Matthew 13:44
Precious pearl	Capernaum	Matthew 13:45-46
Net	Capernaum	Matthew 13:47-50
Two Debtors	Capernaum	Luke 7:36-50
Unmerciful Servant	Capernaum	Matthew 18:21-35
Samaritan	Near Jericho	Luke 10:25-37
Rich fool	Galilee	Luke 12:13-21
Servants who waited for their Lord	Galilee	Luke 12:35-48
Barren Fig Tree	Galilee	Luke 13:6-9
Lost Sheep	Galilee	Luke 15:3-7
Lost coin	Galilee	Luke 15:8-10
Prodigal Son	Galilee	Luke 15:11-32
Dishonest steward	Galilee	Luke 16:1-12
Unjust Judge	Paraea	Luke 18:1-8
Pharisee and publican	Paraea	Luke 18:9-14
Labourers in the vineyard	Paraea	Matthew 20:1-16
Pounds	Jericho	Luke 19:12-27
Two sons	Jerusalem	Matthew 21:28-32
Vineyard	Jerusalem	Matthew 21:33-46
Marriage feast	Jerusalem	Matthew 22:1-14
The Virgins	Jerusalem	Matthew 25:1-13
Talents	Jerusalem	Matthew 25:14-30
Sheep and the Goats	Jerusalem	Matthew 25:31-46

**PILGRIM**

1. A pilgrim is a sojourner in a strange place; a stranger in a foreign country.
2. The believer is a pilgrim in this world as our real home country is a heavenly one (**John 15:19 Ephesians 2:19; 1 Peter 2:11**).
3. This is illustrated in the lives of the patriarchs (**Genesis 47:9; Exodus 6:4; Hebrews 11:8-10; 13 -16**).
4. When the people of Israel were living in the promised land they were, from a spiritual point of view, still pilgrims (**Psalms 39:12; 119:54**).
5. So too are Christians, even when living in peace and prosperity under a Christian government (**Matthew 6:19-21; Luke 12:34**).
6. The life of a Christian is a pilgrimage. This theme is worked out in great detail in John Bunyan's well-known allegory, "The Pilgrim's Progress".
7. Our heavenly home will not come gradually. The existing system will be destroyed and replaced by God Himself (**2 Peter 3:12-13; Revelation 3:12; 21:2, 10**).

### CHRISTIAN LIFE - AMBASSADOR

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

### NOT OF THIS WORLD

1. The believer has a different position. (**1 Corinthians 15:22**). In Adam all die but in Christ shall all be made alive.
2. The believer has a different birth. (**John 3:5-7, Titus 3:5**). Natural generation versus regeneration. All are born into the world. Believers only are born again. This places one outside the framework of the devil's world.
3. The believer has a different service. The unbeliever serves his father the devil. (John 8:44) The believer serves Christ. (**John 13:16, 15:20**)
4. The believer has a different purpose. (**1 Corinthians 6:19, 20, Romans 15:6**). The unbeliever in the world system is seeking some form of self gratification. Believer is under the form of God glorification.
5. The believer has a different power. (**Galatians 5:16**). The energy of the flesh versus the power of the Spirit. The satanic doctrine versus the power of the Word of God.
6. Different way of life. (**Ephesians 4:22, 2:13**). The world's way of life is religion and legalism. The Christian way of life is supernatural.
7. A difference in destiny. (**John 3:36, 3:18**). The World is headed for the lake of fire prepared for the devil and his angels. The believer is headed for heaven.

### CHRISTIAN LIFE – REWARDS AND CROWNS

1. Rewards and Salvation are carefully separated in the scriptures. Salvation is a free gift from God, rewards are for meritorious service in the power of the Spirit.
2. Salvation - a free gift to the lost. (**Ephesians 2:8-9, Romans 6:23, John 4:10**) - an everlasting possession. (**John 3:36, John 5:24, John 6:47**)
3. Rewards - to the saved who faithfully work for the Lord. (**1 Corinthians 9:24, 25, Revelation 22:12**) - distributed at the Judgement Seat of Christ. (**1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10**)
4. Rewards as Crowns:-
  - a) The incorruptible crown - for faithfulness in exercising self control. (**1 Corinthians 9:24-27**)
  - b) The crown of glory - for faithfulness in suffering. (**1 Peter 5:4**)
  - c) The crown of life - for faithfulness under trial. (**James 1:12, Revelation 2:10**)

- d) The crown of righteousness - for faithful testimony. **(2 Timothy 4:8)**
- e) The crown of rejoicing - for faithful service. **(1 Thessalonians 2:19, 20, Philippians 4:1)**

**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)**

**WORRY**

1. General scripture for the cure to worry **(Genesis 15)**.
2. Scriptures where the believer is told not to worry: **(Philippians 4:6; Psalm 55:22; 1 Peter 5:7; 1 Samuel 17:47; Exodus 14:13, 14)**.
3. We are instructed to be imitators of God - God never worries (Ephesians 5:1) When we worry we do not imitate God.
4. Three categories of worry:
  - a) Worry about problems of this life.
  - b) Worry about death and dying.
  - c) Worry about sin (guilt).
5. The example given is of Abram in **Genesis 15**.
6. First cure for worry - The Promises of God (v 1-7).
  - a) God tells Abram not to worry (v 1) -
  - b) "I am thy shield and thy exceeding reward.
  - c) The promise of a natural child is given (v 4).
  - d) The promises of God are backed by the perfect character of God
  - e) God provides an object lesson - the stars (v 5).
  - f) God reminds him of his salvation - a grace gift (v 6).
  - g) God reminds Abram of God's faithfulness in the past (v 7).
  - h) The challenge to Abram: trust in God or worry.
7. Second cure for worry - The Doctrine of the Word (v 8-12).
  - a) God instructs Abram to sacrifice five animals (v 9)

b) Animals sacrificed are:

- i) HEIFER - representing CONFESSION OF SINS
- ii) SHE GOAT representing SALVATION RECONCILIATION
- iii) RAM representing SALVATION PROPITIATION
- iv) TURTLE DOVE representing CHRIST'S DEITY
- v) PIGEON representing CHRIST'S RESURRECTED HUMANITY.

c) Application to the cure of worry:

i) HEIFER - by confessing your sins they are blotted out. Do not worry about past failures. Confession of sins is essential before you can apply the doctrines of the Bible to cure your worry.

ii) SHE GOAT - God provided reconciliation through Christ by removing the barrier between God and man - we are reconciled therefore do not worry.

iii) RAM - God was satisfied by Christ's sacrifice. Jesus Christ can handle our problems in time do not worry.

iv) TURTLE DOVE - Jesus Christ as God is always faithful, He is always with us - do not worry.

v) PIGEON - The resurrected Jesus Christ is seated in the place of commendation at the right hand of God in a most powerful location - do not worry.

d) Satan counter-attacks in the form of birds swooping down on the carcasses, doubts form and there is a temptation to worry (v 11).

e) Abram drives them away - he refuses to worry (v 11)

f) Under pressure, Abram begins to doubt and worry about his descendants (v 12).

8. Third cure for worry - Knowledge of prophecy

a) In our future as believers we will have:

- i) A resurrection body (**1 Corinthians 15:51-54; 1 Thessalonians 4:13-18**).
- ii) A mansion in heaven (**John 14:1-3**)
- iii) An inheritance (**1 Peter 1:3-8**)
- iv) Blessedness and no pressure (**Revelation 21:4**)

b) God gave Abram five prophecies in (**Genesis 15**):

- i) The Jews would serve the Egyptians 400 years (v 13).
- ii) God would judge Egypt with ten plagues (v 14).
- iii) The Jews would leave with great wealth (v 14).
- iv) Abram would die at a ripe old age (v 15).
- v) The Jews would return to the Promised Land (v 16).

c) Abram therefore was assured that his descendants would have a great future and to seal this, God, that same day gave Abram the Palestinian Covenant (v 18 -21).

9. It is of interest that the number of promises inferred were five, the animals killed were five and the prophecies given were five, the number five being that of GRACE, God's unmerited favour to man.

## HARMONY

### BEWARE OF COVETOUSNESS

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed,

and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

INCLUDE GOD IN YOUR PLANS

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

DO NOT BE ANXIOUS, GOD WILL SUPPLY YOUR NEEDS

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

**61C PARABLE OF THE SECOND COMING**

**LUKE 12:35-41**

**Luke 12:35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.**

**KEY WORDS**

Let your	Humon	Your
Loins	Osphus	Loin, Hip
<b>Girded about</b>	<b>Perizonnumi</b>	<b>Gird about, Fasten on ones belt [Perfect Passive Participle]</b>
Lights	Luchnos	Light, Candle
Burning	Kaio	Burn [Present Passive Participle]
Yourselves	Humeis	You
Like unto	Homoios	Like
Men	Anthropos	Man
Wait for	Prosdechomai	Await [Present Middle Participle]
Lord	Kurios	Lord, Master
Will return	Analuo	Return [Aorist Active Subjunctive]

Wedding	Gamos	Wedding
Cometh	Erchomai	Come [Aorist Active Participle]
Knocketh	Krouo	Rap, Knock [Aorist Active Participle]
May open	Anoigo	Open [Aorist Active Subjunctive]
Immediately	Euhteos	Immediately, At once
Blessed	Makarios	Blessed, Inner happiness
Are	-	Not found in the original
Those	Ekeinos	Self same
Servants	Doulos	Slave
Cometh	Erchomai	Come [Aorist Active Participle]
Find	Heurisko	Find [Future Active Indicative]
Watching	Gregoreuo	Vigilant , Keep awake [Present Active Participle]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Shall gird	Perizonnumi	Gird about, Fasten on ones belt [Future Middle Indicative]
Make them	Autos	Them
Sit down to meat	Anaklino	Recline at a feast [Future Active Indicative]
Come forth	Parerchomai	Come near to [Aorist Active Participle]
Serve	Diakoneo	Serve, Minister. [Future Active Indicative]
Shall come	Erchomai	Come [Aorist Active Subjunctive]
Second	Deuteros	Second
Watch	Phulake	Watch
Come	Erchomai	Come [Aorist Active Subjunctive]
Third	Tritos	Third
Find	Heurisko	Find [Aorist Active Subjunctive]
Are	Eimi	Keep on being [Present Active Indicative]
Know	Ginosko	Know [Present Active Imperative]
Goodman of the house	Oikodespotes	Ruler of the house
Had known	Eido	See, Know, Perceive [Pluperfect Active Indicative]
Hour	Hora	Hour
Thief	Kleptes	Thief from which we get the word Kleptomania
Would come	Erchomai	Come [Present Middle Indicative]
Would have watched	Gregoreuo	Vigilant , Keep awake
Have suffered	Aphiemmi	Suffer [Aorist Active Indicative]
Broken through	Diorusso	Be burgled [Aorist Passive Infinitive]
Be	Ginomai	Become [Present Middle Imperative]
Ready	Hetoimos	Prepared
Son	Uihos	Son
Man	Anthropos	Man
Cometh	Erchomai	Come [Present Middle Indicative]
Think	Doceo	Think [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Speakest	Lego	Speak [Present Active Indicative]
Parable	Parabole	Parable
Even	Kai	Even
All	Pas	All

### PERFECT TENSE VERB

PERIZONNUMI – GIRD - Occurs 4 times in the New Testament, with three times in the Perfect Tense.

**In Luke 12:35**, Like military watchman or others who stay permanently prepared when others sleep Jesus followers must be “dressed and ready for action”. **Exodus 12:11**. Keeping lamps lit would literally mean having a ready supply of oil and staying awake so they could draw on the supply, which pictures preparedness, as seen in the parable of the Wise and Foolish Virgins in **Matthew 25:3-10**.

In the Book of the **Revelation** “Perizonnumi” occurs in **Revelation 1:13** and **Revelation 15:6** with the Lord Jesus Christ clothed in a white robe, with a golden band around the chest in **1:13**, and seven angels out of the Temple in Heaven are clothed in a similar way in **15:6**.



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

## REFLECTION

**Verse 35.** Let your loins be girded about, and your lights burning; **36.** And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. **37.** Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. **38.** And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Like military watchman or others who stay prepared when others sleep Jesus followers must be dressed and ready for action, totally obedient to their "Daily Orders" (Biblical Doctrine), and ready for instant communication from the Commanding Officer through the Holy Spirit. **Exodus 12:11, Ephesians 5:14-21.**

Keeping lamps lit would literally mean having a ready supply of oil close by, and staying awake so they could draw on the supply to ensure the lamp stayed burning brightly. This pictures alert preparedness, as seen in the parable of the Wise and Foolish Virgins in **Matthew 25:3-10.** It is the military order, "Stand!" It means to be fully armed, sword out, ready to fight to the end. **Ephesians 6:14-20.**

In the Middle East a belt was drawn around the waist to hold the long flowing garments when a person was about to walk quickly or run. The "girded loins" speaks of a mission to be accomplished and the "burning lamps" suggests constant readiness needs to be maintained for the safe and effective completion of the mission.

Rich households often had special slaves in charge of keeping the door. These slaves would keep unwanted people out and admit members of the household. If the Jewish banquet resembled Greek and Roman banquets the feasting itself could last well into the night. It would be unusual for a well to do householder to return from a distant banquet in the night. Robbers made night travel more dangerous, although the danger was reduced by having a good company of armed men with you on your journey.

The concept of slaves eating at the same level as a Master would have offended the rich and prosperous groups, but it would be a powerful symbol of how Jesus would treat those who remained faithful to the end.

Here we have the Lord going even further, as He says not only will He set the slaves at the table, but that He will take the position of the slave and serve them Himself. **John 13:1-17.**

In verse 38 Jesus follows a Jewish division of night into three watches, whereas the Romans divided the night into four watches. See **Mark 13:35.** The second Roman watch of the night was from 9:00 PM to midnight.

The third was from midnight to 3:00 AM. No matter what watch it was when the master returned his servants were supposed to be waiting for him. If they wrongly assessed the situation and were caught napping there would be severe discipline for the slave.

**Verse 39.** And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. **40.** Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. **41.** Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

The term of translated "broken through" relates to access gained by digging through the walls, which were often built of dried mud, straw and reeds. More well to do homes would use stone instead for more security.

In this section we see the time of Christ's coming is uncertain/unknown, as no one knows the day or the hour when he will return to set up his kingdom. The unexpected commencement of major events is illustrated in **1 Thessalonians 5:2,** "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

The duty of the servant is to keep working while they are waiting. Jesus says that if they work as servants while waiting for their Lord to return they will be rewarded. Disciples often sought clarification from their teachers by asking questions as Peter does here.

## APPLICATION

We as His followers should be serving as servants, watching for the coming of the Lord. There is great reward to those who are faithful in ministry for the Lord while He is away. We see that rewards and crowns can be obtained and again reflect on the Judgement Seat of Christ in **1 Corinthians 3:11-15**.

Not only are we to trust the Lord for our needs, we need to live in constant expectancy of His coming again for the church. There will be rewards for faithful service but condemnation for those who are lax in their service to the Lord.

When the Lord does come, those believers who have laid up treasures only on earth will lose them all. It is a case of a Christian either leaving their wealth behind, or going to heaven to receive it. If we are really watching for Christ's return we will not lay-up treasures on earth, but will lay-up treasures in heaven, where no thief can reach them. Are our rewards here and now, or are they eternal securely waiting for us?

## DOCTRINES

### CHRIST – RETURN OF OUR LORD

This is the hope of the church from the day it was announced at his ascension - **Acts 1:10,11**, and recalled at every communion service, where the believers took the cup with the words, "until he comes" - **1 Corinthians 11:26**. This was the focus and confidence (hope) of the early church, the Lord is risen and he is coming again.

The great truth of the Lord's coming and all it will mean for mankind and the earth brings Paul to the point of praise filled worship towards the Lord, and he "sings" a doxology to the glory of God – **1 Timothy 6:13-16**.

The Lord is referred to as the:

1. "Blessed and only potentate". The Lord is perfectly happy/blessed as he is in control of the universe and his plan is working out. He is the real ruler of the world and this will one day be seen by all.
2. "King of kings", emphasises that he is ruler over all men who have ever ruled the earth as kings.
3. "Lord of lords", indicates his victory over the angels, so that he is recognised by all as supreme ruler. Every knee will bow to him. **Isaiah 45:23, Romans 14:11, Philippians 2:10**.
4. "Who only has immortality". He alone has by nature and deed true immortality, in that as God he has always been in existence and as man he has defeated sin and death through the cross and resurrection, and it is in his power and because of his position that we have everlasting life (we had a beginning but we will like him, have no end).
5. "Dwelling in the light". Light was the clothing of Adam and Eve before the fall and is the clothing of the resurrected Lord. He lives in the purity and radiance of unapproachable light. This made the elders of John's vision in Revelation sink to their knees and sing praises. **Revelation 4:3-11**.

We do not have the right "vision" of the Lord today in many churches; we see him only as he was on earth, not as he is in heaven now. The phrase of Paul directs Timothy to look up and get a clear view of the Lord as he is in glory and so worship and serve him more appropriately.

6. "Who no man has seen or can see". This is a confusing passage for the Lord has been seen in his resurrection body and visions of his glory have been given to John and Paul at least.

What does Paul mean? He means that we see only the Lord in resurrection body since the cross, but not in his full glory as God, for that would completely and literally "blow us away".

Even John who was granted such a great series of visions that he recorded for us in Revelation, says, "No man has seen God at any time", **1 John 4:12, John 6:46**. Maybe we will see him fully as he is, in heaven when we have our resurrection bodies. **1 Corinthians 13:12**.

7. "To him belong all honour and power everlasting". The only one fully deserving honour or reverence is the Lord and he is the only one with true power that lasts forever.

Paul ends this doxology with the "amen", or "so be it". It is the way of saying, "I believe it, it is so", and we must all say amen to the above points, or we will continue worshiping an inadequate view of the Lord.

Do we serve the Lord with an accurate picture in our minds of how he is today? It is easy to be slack when we think of him only as the one who walked the lanes of Israel, but consider the visions of John and bow down before him as he sits or stands in radiant light the all powerful King of kings and Lord of lords, the true ruler of the universe in his full power.

The Lord's coming for the church, terminates the church age and opens the door to the Great Tribulation and then for his final victory over sin and death and the establishment of his kingdom.

### CHRISTIAN LIFE: IGNORANCE

1. On a number of occasions believers are commanded not to be ignorant. As the Bible is the mind of Christ (**1 Corinthians 2:16**) the more we know about the Scriptures the less our ignorance of God's viewpoint.

2. The areas of ignorance deal with past, present and future events.

3. PAST - Due to pride.

That God's righteousness is by faith rather than by man's works. (Romans 10:3) "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

That God has a future for Israel (**Romans 11:25, 26**).

That believers should not be ignorant of history or the Scriptures pertaining to how God dealt with Israel in the past (**1 Corinthians 10:1-4**).

4. PRESENT - Due to immaturity of the believer.

To the existence and use of spiritual gifts (**1 Corinthians 12:1**).

To the use of suffering in the Christian life for development (**2 Corinthians 1:8**).

To Satan's devices in deceiving believers (**2 Corinthians 2:11**).

5. FUTURE - To the existence of the translation or rapture of the Church as a source of comfort to church age believers (**1 Thessalonians 4:13-18**).

### 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 - SERVICE

1. Our duty is to surrender our entire lives to God. (**Romans. 12:1**)
2. Willingness is essential. **Judges 5:2, 8:25, Isaiah 1:19, 2 Corinthians 8:3**
3. Service in the big things requires by faithfulness in the small things.
4. Monotony and difficulties are transformed into the opportunities with the correct attitude (**Matthew 6:33**)
5. Everything we do should be "as unto the Lord" (**Colossians 3:17**)
6. Service to Christ is acceptable to God and approved of men (**Romans 14:18**)
7. Our work should be completed. **John 4:34, 17:4, Acts 20:24, 2 Timothy 4:7**
8. The example of Christ. **Matthew 20:28, Luke 22:27, Philippians 2:7**
9. Qualities of our service:-
  - a) It is demanded. **Hebrews 12:28**
  - b) It should be immediate. **Matthew 21:28**

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

10. It is :-

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

11. It requires:-

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

12. Benefits of Service:-

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

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

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

### CHRISTIAN LIFE: SERVICE – MODEL SERVANT

1. The unnamed servant in (**Genesis 24**) is the picture of the model servant as well as a type of the work of the Holy Spirit.
2. The model servant does not pre-empt his master (v2-9). We should wait upon the Lord and not run ahead of time.
3. The model servant goes where he is sent (v4, 10). We should be in the geographical will of God.
4. The model servant does nothing else. God has specific tasks for every believer to perform. We should concentrate on our own area and not get sidetracked.
5. The model servant is prayerful and thankful. We should always realise where our power comes from and not get proud when we have spiritual blessings and prosperity.
6. The model servant is keen to succeed (v 17-18, 21). We should be keen to evangelise (**Romans 1:14-16**).

7. The model servant speaks not of himself but of his master. Who and what we are is not important, who and what Christ is of the greatest importance (v 22, 34-36).

8. The model servant presents the true issue and requires a clear decision. [v49] We should present the gospel and other doctrine clearly and expect results.

### CHRISTIAN LIFE: SOLDIER: CHRISTIAN SOLDIER IN EPHESIANS 6

#### 1. General Scripture **Ephesians 6:11-17**.

This passage relates to the armour which the Roman soldier wore and analogises its use into the spiritual realm.

#### 2. USE OF THE ARMOUR **Ephesians 6:11**

"Put on the whole armour of God." Ephesians 6:11a. We are instructed to "put on" (ENDUO Gk) - this means "to clothe" - it is a command by God to the Christian soldier. We are to "clothe ourselves" or to "dress ourselves". "Whole armour" (PANOPLIA Gk) - the complete armour "of God" (THEOS Gk) true source of the armour is God.

The whole armour of God is given in **Ephesians 6:14-17**. It comprises:-

- a) The Belt of Truth Ephesians 6:14a
- b) Breastplate of Righteousness Ephesians 6:14b
- c) Boots Ephesians 6:15
- d) Shield Ephesians 6:16
- e) Helmet of Salvation Ephesians 6:17a
- f) Sword of the Spirit Ephesians 6:17b

#### PRINCIPLES:

- i) The Roman soldier wore all his armour for his own safety and protection.
- ii) When the Roman soldier was highly disciplined he ruled the world.
- iii) When the Roman soldier became degenerate the Empire declined and fell.
- iv) The Roman soldier was in the army 7 days a week.

#### 3. SPIRITUAL ANALOGY

- a) As Christian soldiers we wear our armour for our own safety and protection.
- b) When we are highly disciplined in the Christian life we are very effective in our warfare.
- c) If we become degenerate or apostate our Christian witness and effectiveness declines and we become casualties in the spiritual warfare.
- d) The Christian soldier is in the battle 7 days a week. A part time soldier never amounts to an effective soldier.

"That ye may be able to stand against the wiles of the devil." Ephesians 6:11b.

"to stand" (histemi (Gk) - to hold your ground. We are in a spiritual warfare and the purpose of the armour is to hold our ground against the foe. "the wiles (methodeia dia Gk) - tactics, cunning or fraud" "of the devil" (diabolos Gk).

We therefore have the whole armour of God to enable us to stand firm against the devil's tactics.

PRINCIPLE: By learning the tactics likely to be employed by your opponent the Christian soldier is able to go on the offensive using the sword of the Spirit - the Word of God. (verse 17).

#### 4. THE ENEMY (**Ephesians 6:12**)

"For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world against spiritual wickedness in high places. "

"Wrestle" - "the wrestling" (he pale estin Gk) hand to hand combat not wrestling as a sport. "not against flesh and blood"

- not against other members of the human race, but against:-

- a) PRINCIPALITIES (arche Gk) Ruling demons.
- b) POWERS (exousia Gk) - Demons with authority, officers in the demon army.

c) RULERS OF THE DARKNESS OF THIS WORLD (kosmokrator Gk) - world rulers, demons close to the seats of government such as the demons of **(Daniel 10:13, 20)**.

d) SPIRITUAL WICKEDNESS IN HIGH PLACES (pneu matikos poneria Gk) - the demon army.

Quite clearly our fight is against a spiritual foe. From **Hebrews 2:7** we know that as human beings we are inferior to angels. Therefore in order to have success against superior forces we must have God's armour.

#### 5. BE PREPARED (**Ephesians 6:13**)

"Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all, to stand. "

Since the resurrection ascension and session of Jesus Christ the attack of Satan has moved from the line of Christ to the individual believer. Our dependence on the whole armour is imperative yet many believers reject part or all of the armour.

There are many casualties as a consequence.

We are again exhorted to put on the whole armour of God.

#### 6. THE BELT OF TRUTH (**Ephesians 6:14a, Isaiah 11:5**)

"Stand therefore having your loins girt about with truth."

The Roman belt was a wide girdle of leather worn around the waist from which hung the scabbard for the sword and loops for rations and equipment. The leather belt was supported by a cross shoulder strap studded with metal plates with thick leather strips hanging down to protect the lower body. The belt therefore was the basic armour on which the defence of the soldier was based.

PRINCIPLE: Our basic defence is the truth contained within the Word of God. The sword of the Spirit hangs securely to the believer by means of the promises contained within it. The greater our trust in the truth of God the greater our protection against the enemy.

#### 7. THE BREASTPLATE OF RIGHTEOUSNESS (**Ephesians 6:14b, Isaiah 59:17**)

"and having on the breastplate of righteousness."

The breastplate (thorax Gk) was usually made of leather overlaid with metal strips. Shaped like a sleeveless coat it was in the higher ranks often covered with gold or silver. The belt held the breastplate firmly in place its primary function being to protect every vital area of the soldier's body.

PRINCIPLE: The righteousness of Christ protects us. We stand in his righteousness alone. He gave us his righteousness at the cross (**2 Corinthians 5:21**). Our continued protection through his righteousness is through the filling of the Holy Spirit (**Ephesians 5:18**) (See topic Holy Spirit: Filling of the Spirit).

#### 8. THE BOOTS (**Ephesians 6:15, Isaiah 52:7**)

"And your feet shod, with the preparation of the gospel of peace".

The boots (caligae Gk) were made of hobnail studded leather soles 15mm (1/2") thick secured with a leather tie over the instep and round the ankles. Good footwear is essential for the soldier with infantry still being essential even in these days of sophisticated armaments.

PRINCIPLE: In spiritual terms the feet are often analogised to service. The feet take one towards the enemy. The gospel of peace is a direct attack on the enemy. Peace in this context talks of reconciliation between God and man. (**Romans 1:1 4-16, 2 Corinthians 5:18-20**).

#### 9. THE SHIELD OF FAITH (**Ephesians 6:16; 1 John 5:4**)

"Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

The Roman shield (thureos Gk) was shaped like a door being made of glued planks wrapped in canvas or calf skin, the top and bottom edges being protected by iron. The shield was the most active of the defensive armour carried by the Roman soldier. Loss of shield often meant death to the soldier.

PRINCIPLE: The Christian soldier's shield is walking actively in the promises and principles set out in the Word of God. If we do not use our faith we can become spiritual casualties. Using the shield of faith we can claim -the 7,000 promises for the Christian walk including **Isaiah 41:10; 1 Corinthians 10:13; 1 John 4:4.**

10. THE HELMET OF SALVATION (**Ephesians 6:17a; Isaiah 59:17**)

"And take the Helmet of salvation."

With the exception of the standard bearer who wore a wolf's head, every Roman soldier wore a metal helmet (perik Gk) usually of bronze over an iron skull cap. This protected the most important part of the soldier - his head.

PRINCIPLE: Before a person can be a soldier for Christ, he has to be born again. He has to wear the helmet of salvation. One of the wiles of the devil is to make the believer feel that he has lost his salvation. If a believer loses his assurance of salvation he takes his helmet of salvation off and is totally vulnerable to the attack of the foe.

11. THE SWORD OF THE SPIRIT (**Ephesians 6:17b**)

"and the sword of the Spirit which is the Word of God.

The sword referred to is the machaira or Roman short sword. The sword represents the basic offensive weapon for close combat. It was only effective when out of its sheath.

PRINCIPLE: The sword in its sheath is potentially devastating but it is only effective when it is used to combat and defeat the enemy. We must therefore conquer using principles, promises and doctrines from the Word of God.

**CHRISTIAN LIFE: SUBMISSION**

1. This means to humble oneself in willing service to another, with the connotation that it is for your good. **Genesis 16:9, 1 Peter 5:6, Hebrews 13:17.**

2. We must fully surrender ourselves to God. **James 4:7, Romans 12:1-2** As the Lord made himself obedient unto death so must we. **Philippians 2:18.**

3. We are, in Christ to submit ourselves each to the other within the church. This involves putting the spiritual needs of others ahead of any personal interests. **Ephesians 5:21.**

4. Within the church believers are to submit to the teaching authority of the pastor as he preaches from the Word. **Hebrews 13:17, 1 Corinthians 16:6, 1 Peter 5:5.**

5. A wife is to submit herself to her own husband within their marriage. This involves respect for him as her spiritual leader and protector. **Ephesians 5:22, Colossians 3:18, Titus 2:4 -5.**

6. Children also are to submit in love to their parents' authority under God. **Colossians 3:20.**

7. All believers are to be in submission to the laws of their land, unless those laws violate the clear command of God. **Romans 13:1, 2, Matthew 22:21, 1 Peter 2:13-17, exception example, Acts 4:15-20, 5:40-42.**

8. Workers are to be under authority of their employers and their managers. **Colossians 3:22-25, Ephesians 6:5-8, Titus 2:9, 10, 1 Peter 2:18-24.**

9. Those in authority have a special responsibility to treat those under them with care and respect. **Colossians 4:1**

**HARMONY**

SERVANTS ARE TO BE ALERT



Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

## **61D PARABLE OF THE STEWARD AND SERVANT**

### **LUKE 12:42-48**

**42** And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? **43** Blessed is that servant, whom his lord when he cometh shall find so doing. **44** Of a truth I say unto you, that he will make him ruler over all that he hath. **45** But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; **46** The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. **47** And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. **48** But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

### **KEY WORDS**

Lord	Kurios	Lord, Master
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Faithful	Pistos	Faithful
Wise	Phronimos	Wise, Thoughtful
Steward	Oikonomos	Person in charge of a house, House manager
Shall make ruler	Kathistemi	Ordain, Appoint [Future Active Indicative]
Household	Therapeia	Household
Give	Didomi	Give [Present Active Infinitive]
Portion of meat	Sitometron	Allowance of food
Due season	Kairos	Proper time
Blessed	Makarios	Blessed, Inner happiness
Servant	Doulos	Servant, Slave
Cometh	Erchomai	Come [Aorist Active Participle]
Shall find	Heurisko	Find [Future Active Indicative]
So doing	Poieo	Do [Present Active Participle]
Of a truth	Alethos	Truly
Say	Lego	Say [Present Active Indicative]
Will make him ruler	Kathistemi	Ordain, Appoint [Future Active Indicative]
All	Pas	All
Hath	Huparchonta	Possessions [Present Active Participle]
Say	Epo	Say [Aorist Active Subjunctive]
Heart	Kardia	Heart
Delayeth	Chronizo	Delay, Linger [Present Active Indicative]
Coming	Erchomai	Come [Present Middle Infinitive]
Shall begin	Archomai	Begin [Aorist Middle Subjunctive]
Beat	Tupto	Beat, Strike [Present Active Infinitive]
Menservants	Pais	Young men, Servant
Maidens	Paidiske	Maidservant
Eat	Esthio	Eat [Present Active Infinitive]
Drink	Pino	Drink [Present Active Infinitive]

Be drunken	Methusko	Intoxicate, Be drunk [Present Passive Infinitive]
Will come	Heko	Arrive [Future Active Indicative]
Day	Hemera	Day
Looketh not	Prosdokao Ou	Not look for [Present Active Indicative]
Hour	Hora	Hour
Is not aware	Ginosko Ou	Not knowing, Not aware [Present Active Indicative]
Cut in sunder	Dichotomeo	Bisect, Beat severely [Future Active Indicative]
Will appoint	Tithemi	Appoint, Ordain, Set aside [Future Active Indicative]
Portion	Meros	Part, Portion
Unbelievers	Apistos	Unbeliever, Faithless
Knew	Ginosko	Know [Aorist Active Participle]
Will	Thelema	Will
Prepared	Hetiomazo	Make preparation [Aorist Active Participle]
Did	Poieo	Do [Aorist Active Participle]
According to	Pros	According to
Shall be beaten	Dero	Beat, Strike [Future Passive Indicative]
Many	Polus	Many
Stripes	-	Not found in the original
Knew not	Ginosko	Know [Aorist Active Participle]
Did commit	Poieo	Do [Aorist Active Participle]
Things worthy	Axios	Deserving
Be beaten	Dero	Beat [Future Passive Indicative]
Few	Oligos	Few
Much	Polus	Much
Given	Didomi	Give [Aorist Passive Indicative]
Shall be required	Zeteo	Require [Future Passive Indicative]
Men have committed	Paratithemi	Deposit [Aorist Middle Indicative]
Ask	Aiteo	Ask, Call for [Future Active Indicative]
The more	Perissoteros	Much more

**PERFECT TENSE VERBS** - None found

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

## REFLECTION

### INTRODUCTION

Jesus did not answer Peter's question from verse 41 directly. Instead these verses indicate that he was talking primarily about the leadership of the nation at that time. The religious leaders were supposed to be managing the nation for God until he brought in the kingdom. However they failed in that task as they were not looking expectantly towards the kingdom.

**Verse 42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?**

Many well to do householders had a slave called a steward who acted as a manager who controlled the estate. Such a slave could be in charge of rations for the other slaves.

The faithful and wise steward is the one who is set over the master's household and gives food to his people. The steward's main responsibility concerned people not material things. This is in keeping with the entire context warning the disciples against materialism and covetousness. It is people who are important not things, and the eternal destiny of each individual matters to the Lord, not their property. **2 Peter 3:9.**

**Verse 43. Blessed is that servant, whom his lord when he cometh shall find so doing. 44. Of a truth I say unto you, that he will make him ruler over all that he hath.**

When the master comes back and finds his steward taking a genuine interest in the welfare of the men and women under his control he will reward him liberally and promote him. The alternative however is very stark,

for to fail the master is to face his full wrath, for with great trust given, great responsibility and accountability exists for the person blessed to serve.

There was opportunity for promotion among the household servants. Indeed many such servants were better paid than the free peasants in the area, and the extra money could later used to buy their freedom by paying funds back to a master through a temple. This was done often in the Roman world and is testified to on the inner walls of the temple of Apollo at Delphi and many others. This was the process of "Redemption".

**Verse 45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;**

In contrast to the good servant, here we have a self indulgent servant who abuses not only people under his control but also property of the master. This picture may well be a reference to the Pharisees who were left in charge of the welfare of Israel and yet abused people and were self seeking.

They should have discerned that the Messiah was due and have been looking expectantly for Him but they missed it completely and continued to abuse the common folk with huge religious burdens.

Such a slave could abuse other slaves but only if the master were not present. Absentee landowners and householders were quite common especially if the master owned other estates at a great distance. Drunkenness was despised especially where slaves became drunk at their Master's expense. A slave who abused the other slaves was viewed as mistreating his Master's property. They were not another servant's to abuse!

**Verse 46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in asunder, and will appoint him his portion with the unbelievers.**

The punishment of cutting in pieces was a particularly barbaric means of execution. It is likely that Luke's readers would view themselves as more civilized than that, but would no doubt find contemplating that form of punishment horrifying.

It is noted that the word translated "unbelievers" in this verse is *apistos*, which also means "unfaithful". The servant in previous verses has been faithful and enjoyed reward. Here the servant is unfaithful, and therefore is denied reward and shares this penalty of losing rewards with other unfaithful servants. He is therefore cut off from rewards.

**Verse 47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.**

Some ancient laws viewed slaves as people but many saw them as property. Masters legally had the power of life and death over their slaves and were allowed to beat slaves, but it was not in their economic interest to do so unless they were cheap to replace – and sadly that became the situation in the British West Indies in the 1700s where the English worked slaves to death in seven years and replaced them with new slaves obtained through the infamous "Triangle Trade".

It was finally abolished only in 1830 by the life time work of the Christian politician William Wilberforce who died from the stress of the work at the point of its victory.

This sets out a fundamental principle in regards to all Christian service. The principle is that the greater the privilege, the greater the responsibility and accountability. For believers it means that there will be degrees of rewards in heaven. Those who have come to know God's will as it is revealed in the Scriptures are under great responsibility to obey it, and fulfil 100% the Lord's requirements of them.

## APPLICATION

We have a great responsibility to ensure that if we have been given much, and we produce what is required.

"Freely ye have received freely give". We are to use the Biblical understanding that we have received for the production of spiritual fruit.

If we are faithful in our Christian life, and in our work of an ambassador, we will be greatly rewarded in the life to come. If however we waste our time we will lose reward in heaven and will be disciplined by the Lord.

As leaders in the church we have added responsibility to ensure that we assist believers who are under our care to grow in the knowledge and grace of the Lord Jesus Christ. **2 Timothy 4:1-8.**

One day the Lord will return for his church. It will be a great honour to hear from his lips "well done good and faithful servant". Are we a faithful servant? Will we share the disgrace associated with the unfaithful servant?

## DOCTRINES

### CHRISTIAN LIFE – STEWARDSHIP

1. There are a number of promises related to good stewardship. **(Luke 6:38, Acts 20:35, 2 Corinthians 9:6, Hebrews 6:10, 13:16)**
2. We are to distribute to the saints. **(Romans 12:13)**
  - a) Cheerfully **(2 Corinthians 9:7)**
  - b) simply **(Romans 12:8)**
  - c) to the glory of God **(1 Corinthians 10:31)**
  - d) faithfully **(1 Corinthians 4:2, Luke 21:1-4)**
3. Stewardship in the Old Testament **(Deuteronomy 15:7-11; Psalm 112:9; Proverbs 11:24,25; Ecclesiastes 11:1; Malachi 3:10).**
4. Stewardship for the rich is given in **(1 Timothy 6:17-19).**

## HARMONY

### PARABLE OF THE STEWARD AND SERVANT

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

**61 E - CHRIST A DIVIDER OF MEN**

**LUKE 12:49-59**

Luke 12:49 I am come to send fire on the earth; and what will I, if it be already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house **divided**, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. 54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye **can** discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou **mayest be delivered** from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

**KEY WORDS**

Come	Erchomai	Come [Aorist Active Indicative]
Send	Ballo	Throw, Send [Aorist Active Infinitive]
Fire	Pur	Fire
Earth	Ge	Earth
Will	Thelo	Will [Present Active Indicative]
Be kindled	Anapto	Kindle Light [Aorist Passive Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Baptism	Baptisma	Baptism
Baptised	Baptizo	Baptise [Aorist Passive Infinitive]
Am straightened	Sunecho	Preoccupy [Present Passive Indicative]
Be accomplished	Teleo	Completed [Aorist Passive Subjunctive ]
Suppose	Dokeo	Think, Surmise [Present Active Indicative]
Am come	Paraginomai	Come near [Aorist Middle Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Peace	Eirene	Peace
Tell	Lego	Say, Tell [Present Active Indicative]
Division	Diamerismos	Division, Disunion
Henceforth	Nun	Hereafter
Shall be	Eimi	Keep on being [Future Middle Indicative]
Five	Pente	Five
One	Heis	One
House	Oikos	House
<b>Divided</b>	<b>Diamerizo</b>	<b>Divide [Perfect Passive Participle]</b>
Three	Treis	Three
Two	Duo	Two
Father	Pater	Father
Shall be divided	Diamerizo	Divide [Future Passive Indicative]
Son	Uihos	Son
Mother	Meter	Mother
Daughter	Thugater	Daughter
Mother in law	Penthera	Mother in law
Daughter in law	Numphe	Wife, Daughter in law
Said	Lego	Say [Imperfect Active Indicative]
People	Ochlos	Crowd
See	Eido	See, Perceive [Aorist Active Subjunctive]
Cloud	Nephele	Cloud
Rise out	Anatello	Rise or spring up [Present Active Participle]
West	Dusme	Sunset, West
Straightway	Euthos	Immediately
Say	Lego	Say [Present Active Indicative]

Cometh	Erchomai	Come [Present Middle Indicative]
Shower	Ombros	Shower
It is	Ginomai	Come into being [Present Middle Indicative]
See	-	Not in the original
South	Notos	South wind
Blow	Pneo	To breathe hard, Blow [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
Will be	Eimi	Keep on being [Future Middle Indicative]
Heat	Kauson	Heat
Cometh to pass	Ginomai	Come into being [Present Middle Indicative]
Hypocrites	Hupokrites	Hypocrite
<b>Can</b>	<b>Eido</b>	<b>See, Perceive, Discern [Perfect Active Indicative]</b>
Discern	Dokimazo	Test, Discern, Examine [Present Active Infinitive]
Face	Prosopon	Face
Sky	Ouranos	Heaven, Sky
Is that ye do not	Ou	No, Not
Discern	Dokimazo	Test, Discern, Examine [Present Active Infinitive]
Time	Kairos	Time period, Season
Judge	Krino	Judge [Present Active Indicative]
What is right	Dikaios	Right, Righteous
Goest	Hupago	Go, Depart, Withdraw [Present Active Indicative]
Adversary	Antidikos	Adversary at law
Magistrate	Archon	Magistrate, Ruler
As thou art in	En	In
Way	Hodos	Way, Road
Give	Didomi	Give [Aorist Active Imperative]
Give diligence	Ergasia	Diligence
<b>Mayest be delivered</b>	<b>Apallasso</b>	<b>Deliver, Release [Perfect Passive Infinitive]</b>
Lest	Me Pote	Lest at any time
Hale	Katasuro	Arrest, Drag down [Present Active Subjunctive]
Judge	Krites	Judge
Deliver to	Paradomi	Surrender, Yield up [Future Active Indicative]
Officer	Praktor	Officer, Collector, Warder
Cast	Ballo	Throw, Cast [Future Active Indicative]
Prison	Phulake	Prison
Tell	Lego	Say, Tell [Present Active Indicative]
Thou shalt not	Ou Me	Never
Depart	Exerchomai	Depart from [Aorist Active Subjunctive]
Hast paid	Apodidomi	Pay, Restore [Aorist Active Subjunctive]
Last	Eschatos	Last from where we get Eschatology a study of last things
Mite	Lepton	Smallest coin

**PERFECT TENSE VERBS**

APALLASSO – DELIVERED - Occurs 3 times in the New Testament, twice translated “Delivered” in **Luke 12:58** and Hebrews 2:15, with the third time translated “Depart” in Acts 19:12.

DIAMERIZO – DIVIDED - The verb occurs 12 times in the New Testament, and is one of 8 verbs translated “Divided” in the Bible in this category. This verb has the concept of dividing completely. It appears once only in the Perfect Tense of **Luke 12:52** where the permanent divisions within the family group over the person and role of the Lord Jesus Christ is very clear.

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 verse by verse.

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

## REFLECTION

**Verse 49. I am come to send fire on the earth; and what will I, if it be already kindled? 50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!**

The Greek tenses of the verbs in these verses are again of interest as it amplifies our understanding of the above two verse passage which in it's amplified form states: "**I am come** [at a point of time Aorist Active Indicative] [**with the purpose of** [Aorist Active Infinitive] **sending fire on the earth; and what will I, if it already received kindling** [Aorist Passive Indicative]? 50. **But I have** [keep on having – present tense] **a baptism to be baptized with** [passive infinitive showing the baptism is received]; and how am I **preoccupied** [Passive voice Jesus receives preoccupation] **till it might receive fulfilment** - passive voice – receives fulfilment, subjunctive mood showing that the fulfilment is potential!]"

The Lord Jesus Christ knew that His coming to the earth would not bring peace at the outset. First it must cause division and persecution, for people must decide their destiny. Therefore we see that Christ came to the world to cause division. That division was between the believer and unbeliever. The truth always divides a group into those who want to know and those who prefer otherwise.

The word "baptism" means to identify one object with another with a result that the first one is changed. There are seven baptisms in the Bible, four of which are real baptisms and three are ritual. The baptism that is referred to here is the baptism of the cross with which our Lord says He is preoccupied with until it receives its fulfilment.

The baptism of the Cross involved our Lord becoming identified with sin to such an extent that He was judged for our sin so that we might have the right to be saved. **2 Corinthians 5:21**. We notice, as shown by the subjunctive mood, that the fulfilment of this baptism was potential, and became actual because of His free will. He freely chose to pay the price for mankind's sin.

**Verse 51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52. For from henceforth there shall be five in one house divided, three against two, and two against three. 53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.**

Given the great emphasis on family harmony in Judaism Jesus' words here would have great impact on His Jewish hearers. Extended families lived in the same household more frequently than they do today although not everyone would have in laws present.

He knew very well that His coming would not give peace on earth at this time. He warned the disciples that when men came to Him and followed Him their families could potentially persecute them and drive them out. The introduction of Christianity into an average home would split the family.

This paragraph disproves the liberal (and false) theory that Jesus came to unite all humanity into a single universal brotherhood of man. Rather He divided them as they have never been divided before or since! It is an eternal division.

**Verse 54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?**

A cloud from the west would be coming from the Mediterranean Sea and thus will be full of rain. A wind from the south would bring hot air from the desert. Such a way of predicting weather was obvious to the people in Israel. Jesus then says that the truth of His message is equally obvious if they will stop and think.

In Israel at that time a large proportion of the population would have some significant knowledge of the Old Testament scriptures. This is because the ruling group within Israel was the Sanhedrin. These comprised of Pharisees, the Sadducees and Herodians.

The fact that all could read the weather but could not understand the times in which they lived indicated the negative attitude towards the Lord Jesus Christ, and a fatal ignorance of prophetic scriptures.

They had the intellectual capacity to know, but they did not have the will, and therefore they were self deluded and hypocritical in any pretended interest they said they had in Jesus. They just didn't care about Messiah!

**Verse 57. Yea, and why even of yourselves judge ye not what is right? 58. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.**

Being thrown into prison because of debt [**Leviticus 25:39-41, Amos 2:6**] would require the prisoner to have to depend on friends to come up with the needed funds. The debtor would not be released until they did so.

Luke substitutes a Greek officer for Matthew's Jewish one in **Matthew 5:25** which may mean Greek in culture but Jewish in faith, or it may mean Greek speaking Jewish officer making the story more understandable for his own readers. If they had realised the significance that day in which they lived they would have been in a hurry to make peace with the authorities. While these verses related to legal problems they can just as easily refer to God.

At that time God was walking in and out among them pleading with them, giving them an opportunity to be saved and make peace with God. They should repent and put their faith in Him. If they refused they would have to stand before God as their judge. The case will be sure to go against them. They would be found guilty and condemned for the unbelief. They will be thrown into prison that is eternal punishment. They would never come out because they would never be able to pay a tremendous debt to God.

Jesus says that they should discern what time they were living in and get right with God as it was late.

## APPLICATION

It is totally impossible for any sinful woman or man to be able to satisfy the righteousness of God. As a result God had to provide the way for salvation.

This was accomplished by the provision of the Lord Jesus Christ who was totally perfect, and therefore acceptable as the once and for all sacrifice for humanity's shortcomings. We can only be saved in one way and that is through Christ's work on the Cross.

Baptism does not always involve water. Water baptism is a ritual which portrays a deeper spiritual reality. In the case of the Cross Jesus Christ was so associated with our sins that He was able to take our place. This is called the baptism of the cup. The freewill of Christ is shown in the fact that He said, *"If it be Thy will let this cup pass from Me nevertheless not My will but Thy will be done"*.

It is amazing that the perverted nature of relatives of a person who is converted would often rather have their son a drunkard than for him to take a public stand as a disciple of the Lord Jesus Christ.

Many people are able to discern the weather. We now have the whole of the Bible to discern salvation and the grace of God. Are we more expert in weather forecasting?

The effect of rejecting the Lord Jesus Christ as Saviour is eternal damnation to the Lake of Fire. God offers all humanity a free pardon or a fair trial. Those who go for the fair trial based on their own righteousness are condemned because all our righteousness is as filthy rags in the sight of God.

## DOCTRINES

### BAPTISM

1. Usage of word "baptism" prior to the Koine (common) Greek (pre. 350 BC).
  - a) The English word "baptism" is a transliteration of the Greek verb BAPTIZO meaning to identify. This word was used by Greek poets, dramatists and historians to portray identification of one object with a second so that the nature or characteristic of the first object is changed.



b) For example Xenophon (fourth century BC) tells of Spartan soldiers dipping their spears into pigs' blood before going into battle. By identifying the spears with blood, the nature of the spears was supposed to have been changed from a hunting to a warrior spear.

c) Euripedes (fifth century BC) used the word to describe a sinking ship. As it sinks, the character or nature of the ship is changed. It is so identified or "baptised" with the water that it no longer floats - it becomes a wreck.

2. Meanings of the Koine Greek.

a) Verb - BAPTO - to dip (**John 13:26, Luke 16:24**), to dye (**Revelation 19:13**)

b) Verb - BAPTIZO - to dip, to immerse, to cleanse by washing.

c) Noun - BAPTISMOS - washing of dishes (**Mark 7:4**), doctrine of baptisms (**Hebrews 6:2**)

d) Noun - BAPTISMA - ritual baptism (**Matthew 3:7, 21:25**), spiritual baptism (**Romans 6:4**), figure of martyrdom (**Mark 10:38, Luke 12:50**)

e) Noun - BAPTISTES - one who baptises like John the Baptist (**Matthew 3:1, 11:11, Mark 6:25**)

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

a) Baptism of Moses - a double identification of the children of Israel at Red Sea. (**1 Corinthians 10:2**)

i) With Moses - the people were identified with Moses in his faith, leadership and deliverance. They had victory "in Moses".

ii) With cloud - the people were identified with God (the cloud) as He delivered them through the dry seabed and destroyed their enemies behind them. They had victory "in God".

b) Baptism of Fire - unbelievers are identified with judgement. (**Matthew 3:11, 13:24-30, 2 Thessalonians 1:7-9**).

c) Baptism of the Cup - identifies the Church Age believer with the victory of Christ after the cross - Christ identified himself with our sins (**Matthew 26:39, 2 Corinthians 5:21**)

d) Baptism of the Holy Spirit - enters Church Age believers into the Body of Christ, and therefore identifies them with everything that Christ is (**1 Corinthians 12:13, Romans 6, Ephesians 1:3**)

4. Ritual Baptisms: involve literal water, which represents something else.

a) Baptism of Jesus - unique (**Matthew 3:13-17**). Water represented Father's Plan. Christ identified himself with the Father's will in going to the cross.

b) Baptism of John (**Matthew 3:1-11, John 1:25-33, Acts 18:25**). Water represented the kingdom demonstrating identification of John's converts with Jesus and His Kingdom.

c) Believer's (Christian) baptism (**Acts 2:38,41, 8:36-38, 9:18, 10:47-48, 16:33**).

i) Water represents the work of Christ.

ii) Identification of Church Age believer, with Christ in his death (going into the water), burial (under the water) and resurrection to "newness of life" (coming up out of the water).

iii) Water baptism is a testimony to personal faith in Christ.

d) Two ordinances for the Church:

i) Water baptism - once; represents salvation.

ii) Communion - repeated; represents fellowship.

## PEACE

Three types of peace are referred to in the Bible.

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

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

3. Peace of God:- Which is the peace of believers in their soul and spirit who have cast all their cares on the Lord (**1 Peter 5.7, Philippians 4:6,7**) - The Spirit filled life.

## SALVATION

1. Salvation is the gift of God by grace through faith.

2. We cannot work for salvation - we must receive it as a gift. (**Ephesians 2:8, 9, Romans 4:4-5**)
3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. (**Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4**)
4. We are saved so that we can serve God. (**Ephesians 2:8-10**) Our good works show that we have been saved.
5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

### CHRIST – SACRIFICE OF CHRIST

The sacrifice of the Lord Jesus Christ on the Cross had many affects. It was

1. Penal                               **Galatians 3:13 2 Corinthians 5:21**
2. Substitutional                   **Leviticus 1:4 Isaiah 53:5-6 2 Corinthians 5:21 1 Peter 2:24**
3. Voluntary                         **Genesis 22:9 John 10:18**
4. Redemptive                       **Galatians 3:13 Ephesians 1:7 1 Corinthians 6:20**
5. Propitiatory                      **Romans 3:25 1 John 2:2**
6. Reconciling                       **2 Corinthians 5:18, 19 Colossians 1:21, 22**
7. Efficacious                       **John 12:3 20-23 Romans 5:9, 10 2 Corinth 5:21 Ephesians 2:13 Hebrews 9:12**
8. Revelatory                         **John 3:16 1 John 4:9, 10**

### CHRISTIAN LIFE - PRIORITIES

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

### CHRISTIAN LIFE – THINKING BIBLICALLY

1. We must think with Holy Spirit filled discernment. Refer SPIRITUALITY.
2. Our discernment is determined by the amount of God's Word we have read, understood and applied into our lives. **Colossians 1:9-11**. Refer EBCWA CD or website for detailed study Colossians 1.
3. Our human IQ is of no significance in thinking biblically, for the Holy Spirit will teach us as we seek to learn and are obedient to what we learn. **1 Corinthians 1:19- 2:16**. Refer EBCWA CD or website for detailed study of 1 Corinthians 1.

4. To think biblically we must apply what we know. **James 1:21-25**. Refer EBCWA CD or website for detailed study of James 1. There is no such thing as knowledge that remains unapplied, for such “knowledge” is simply self deception.

**HARMONY**

**CHRIST A DIVIDER OF MEN**

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptised with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

**62 SLAUGHTER OF THE GALILAEANS**

**LUKE 13:1-5**

**Luke 13:1** There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. **2** And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because **they suffered** such things? **3** I tell you, Nay: but, except ye repent, ye shall all likewise perish. **4** Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? **5** I tell you, Nay: but, except ye repent, ye shall all likewise perish.

**KEY WORDS**

Were present	Pareimi	Present [Imperfect Active Indicative]
Season	Kairos	Time, Season
Some	Tis	Some
Told	Apaggello	Tell [Present Active Participle]
Blood	Aima	Blood
Mingled	Mignumi	Mix, Mingle [Aorist Active Indicative]
Sacrifices	Thusia	Sacrifice
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Suppose	Dokeo	Suppose, Think [Present Active Indicative]
Were	Ginomai	To become [Aorist Middle Indicative]
Sinners	Hamartolos	Sinner
Above all	Para Pas	Above all
Because	Hoti	Because
<b>Suffered</b>	<b>Pascho</b>	<b>Suffer [Perfect Active Indicative]</b>
Such things	Toioutos	Of this sort
Tell	Lego	Say, Tell [Present Active Indicative]
Repent	Metanoeo	Change your mind, Repent [Present Active Subjunctive]
Shall perish	Apollumi	Perish [Future Middle Indicative]
All	Pas	All
Likewise	Hosautos	In a similar manner

Eighteen	Deka kai Okta	Ten and eight or eighteen
Tower	Purgos	Tower
Fell	Pipto	Fall [Aorist Active Indicative]
Slew	Apokteino	Slay, Kill [Aorist Active Indicative]
Think	Dokeo	Think [Present Active Indicative]
Were	Ginomai	Become [Aorist Middle Indicative]
Sinners	Opheiletes	Debtors, Sinners
Men	Anthropos	Man
Dwelt	Katoikeo	House permanently, Dwell, Reside [Present Active Participle]
Tell	Lego	Say, Tell [Present Active Indicative]
Nay	Ouchi	Not indeed, No
Repent	Metanoeo	Change your mind, Repent [Present Active Subjunctive]
Shall perish	Apollumi	Perish [Future Middle Indicative]

### PERFECT TENSE VERB

PASCHO - SUFFER - Occurs 41 times in the New Testament with it being twice in the Perfect Tense. In **Luke 13:1-2** we note that in most cultures when something bad happened to someone people wondered what the person had done wrong and whether the disaster was a judgment from a god. Pilate's cruelty here fits the sort of conflicts he had previously with the Jewish community, and the presence of Galilean pilgrims at the holy day celebrated in Jerusalem. Pilate was present at the festivals to ensure that law and order were maintained. The first national calamity was the massacre of some Galileans who had come to Jerusalem to worship. Pilate the Roman Governor of Judaea had ordered them to be killed while they were offering sacrifices. Nothing else is known concerning this atrocity. We assume the victims were Jews who had been living in Galilee. The Jews in Jerusalem might well have questioned what had happened to them and have been labouring under the delusion that these Galileans must have committed terrible sins and that their deaths were an evidence of God's judgment on them.

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

### REFLECTION

**Verse 1. There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.**

In most cultures when something bad happened to someone people wondered what the person had done wrong and whether the disaster was a judgement from a god. Pilate's cruelty here fits the sort of conflicts he had with the Jewish community and the presence of Galilean pilgrims at the holy day celebrated in Jerusalem. Pilate was present at the festivals with his army to ensure that law and order were maintained.

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However the Lord Jesus Christ corrected this by warning the Jewish people that unless they repented they would also perish. In both cases in this passage the Greek word "metanoeo" which is translated repent means to change your mind. Israel and individual Jews had to change their opinion about Christ. The subjunctive mood shows that human free will is also involved here.

**Verse 4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.**

The tower of Siloam may well have been on Jerusalem's city wall above the pool of Siloam. It might have been associated with Pilate's construction of an improved water supply system for the city. The Pool of Siloam is a pool to which Jesus sent the man who had been born blind. **John 9:7**. Traces remain of the Herodian reservoir a structure about 6 metres square with steps on the western side. Here the man would have washed and miraculously received his sight. **John 9:8-10**.

The other tragedy concerned the collapse of this Tower in Siloam which caused the deaths of eighteen people. Nothing else is known about this accident other than what is recorded here. Again the point emphasised by the Lord was that the catastrophe should not be interpreted as a special judgement for gross wickedness. Rather it should be seen as a warning to all the nation of Israel that unless they repented a similar doom would come on them.

Jesus is saying that unless you repent you will die in the same way, with your blood being mingled with animal sacrifices and towers collapsing. Because they didn't change their minds many of those present did die in a similar manner. The church at Jerusalem escaped in 66 AD when the first siege was lifted with the withdrawal of the Roman Army back to Caesarea. The radicals pursued them and defeated them, killing the commander at Beth Horon, and while the Jewish rebel soldiers were away the gates were open and the entire Christian community slipped away to Pella.

The Roman's conquest began after the defeat at Beth Horon with the appointment of Vespasian and he crushed the Galilee first then moved south. By 68 the city was surrounded by a siege wall, and after a two year siege in Jerusalem the Romans broke through the undermined the walls and towers. Several of the walls crumbled and fell, and many Jewish soldiers were killed by the collapsing towers.

The last stand was made within the temple compound. The Roman soldiers finally broke into the temple compound towards the time of the evening sacrifice as the animals were being killed. Thus the blood of the animals was literally mingled with the Jewish blood. **Daniel 9:26**. They perished in like manner because they refused to repent, to change their minds about Christ. This doom came to pass in August of AD 70 when Titus destroyed Jerusalem and the surviving Jews were scattered. This could have been avoided if as a nation Israel had turned to the Lord. They will one day soon, but not then! **Zechariah 12:10ff**.

## APPLICATION

In our days we see many catastrophes. We see tsunamis, earthquakes and diseases which can end the life of many people in a very short time. What this should teach us is that we are on this earth for a short period of time, and that we cannot guarantee tomorrow. We know that the Lord has things for believers to do but if we fail to respond to God's guidance we may be taken home early as a result of being a poor ambassador for Christ, or at least we will certainly lose the reward that would otherwise be ours.

Application of an objective view of life is that if we walk with the Lord, even though some things may be very difficult, all things will work together for good of those who love God, to those who are called according to His purpose. Let us therefore follow the Lord Jesus Christ very closely during the time He allows us to be in His service on earth.

We should not assume that when bad things happen to individuals or groups of people that it is discipline for gross sin. We can learn from such catastrophes that we are all here for a short time and that each moment is precious.

It is only in this life that we can earn everlasting rewards for eternity. We need to ensure that we are efficient servants of the Lord and following His direction to optimise the opportunities of being blessed in this life and in the life to come.

## DOCTRINES

### SALVATION: SIN – MAN'S NEED FOR SALVATION

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. (**Romans 3:23**)
2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.

3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God.

**(Romans 3:9-10)**

4. The sin of Adam

a) Sin entered the world with Adam. **(Genesis 3:1-5, Romans 5:12)**

b) The penalty of sin is death **(Romans 6:23)**

i) spiritual death - separation from God in time **(Genesis 3:8)**

ii) physical death - separation of the soul from the body **(Genesis 3:19, 5:5)**

iii) eternal death - separation from God in the Lake of Fire **(Revelation 20:13-14)**

c) The man, Adam, as head over the woman, was therefore held responsible for sin **(Romans 5:12)**

d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.

e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.

f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).

g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned **(Romans 5:19, 8:1)**

5. All of creation is corrupted as a result of sin **(Genesis 3:16-19, Romans 8:20-22)**

6. Three types of sin:-

a) Adam's sin is imputed to all mankind

b) As a result, we all inherit a sinful nature

c) As a result, we therefore commit personal sins

7. Sin manifests itself in three categories:

a) Sins of action/deed

i) Examples include murder, adultery, stealing

b) Sins of the tongue/spoken

i) Examples include lying, slander, gossip, blasphemy

ii) Out of the seven "worst" sins, three are sins of the tongue. **(Proverbs 6:16-19)**

iii) Can result in the sin unto death. **(Psalm 12:3)**

iv) God protects and blesses the believer who is victimised by the sins of the tongue. **(Matthew 5:11-12)**

v) Troublemakers are always characterised by sins of the tongue. **(Psalm 52:2)**

c) Sins of the mind

i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.

8. Recovery from sin

a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.

b) Confess the known sin. **(1 John 1:9, Psalm 66:18)** God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.

c) Examine your motivation - this involves full surrender to God. **(Romans 12:1-2, 2 Corinthians 13:5)**

d) Move on from the sin which you have confessed. Don't get tied up with guilt - this is another sin.

**(Philippians 3:13-14, Psalm 103:10-12)**

e) Resume your active spiritual walk. Avoid areas where you might be tempted. **(Hebrews 12:12-13)**

f) Be reconciled to others once you have been reconciled to God. **(James 5:16)**

g) In human forgiveness we are told to forgive others even as God has forgiven us **(Ephesians 4:32)**.

9. Jesus washed the feet of the disciples **John 13:10**

a) The body is clean - we were eternally forgiven once and for all at the cross. **(Hebrews 10:1-12)**.

b) The feet need regular washing - we must confess our sins to the Father to restore fellowship **(1 John 1:9)**

10. Satan constantly accuses us of our sins before God **(Revelation 12:10)**. However, the Lord Jesus Christ is our Advocate/Lawyer in heaven **(1 John 2:1)**. He pleads for us by saying that the penalty for that sin has been paid in full.

11. Names for sin include:-

a) Unbelief - denial of the truth. **(John 16:9, Hebrews 3:12)**

b) Lawlessness - rejection of rules of life. **(1 Timothy 1:9)**

c) Iniquity - evil acts. **(Acts 8:22, 23)**

- d) Trespass - encroachment on God's authority. (**Ephesians 2:1**)
- e) Disobedience - refusal to obey. (**Hebrews 2:2**)
- f) Transgression - violation of law. (**Luke 15:29, Galatians 3:19**)

12. The sin unto death is the physical death of a believer, due to habitual unconfessed sin or rebellion against God. (**1 John 5:16, 17, 1 Corinthians 11:31, 32**)

Examples

- a) The Corinthian Pervert - (**1 Corinthians 5**)
- b) The Corinthians who habitually came to the Lord's Table in an unworthy manner. (**1 Corinthians 11:27-32**)
- c) Moses (**Deuteronomy 32:48-52**)
- d) Achan (**Joshua 7:16-26**)
- e) Ananias and Sapphira (**Acts 5:1 -11**)

13. There is only one sin which can't be forgiven - the unpardonable sin - rejection of Jesus Christ.

- a) It is based upon rejection of the ministry of the Holy Spirit to reveal the Lord Jesus Christ as God and Saviour. **Genesis 6:3, John 16:7-11, Hebrews 10:29.**
- b) Synonyms for the unpardonable sin are: wilful sin **Hebrews 10:26-31**, blasphemy against the Holy Spirit **Matthew 12:31**, resisting the Holy Spirit **Acts 7:51**, insulting the Holy Spirit **Hebrews 10:29**

14. The first recorded sin was that of Satan - pride (**Isaiah 14:12-14**)

15. God is not the author of sin nor the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. (**James 1:13**).

16. Temptation comes from the world, the flesh (sin nature within man), or Satan. If he entertains the sin, man then chooses to sin - sin is therefore a result of man's own free will. (**James 1:14**)

#### CHRISTIAN LIFE: REPENTANCE

1. Two words are translated repentance in the New Testament:-

- a) Metanoia - META - to change, NOIA - the mind, which means to change one's opinion or mind about something or someone.
- b) Meta Melamai - to feel sorry for - an emotional reaction because of acts undertaken.

2. Repentance in salvation is to change one's attitude toward the person and work of Christ. (**Luke 13:3, 5, 15:7, 10, 16:30, 31, Acts 17:30, 31, 20:21, Romans 2:4, 2 Peter 3:9**)

3. Repentance is used in salvation mainly for the Jews. The Jews had seen Christ as a great teacher, a wise man, a prophet. They repented and now recognised him as the Son of God. In the case of the Gentiles, the word believe is used. (**Acts 16:31**) as they had no previous ideas about the person of Christ.

4. The Fruit of Meta Melamai, such as penance and sorrow does not save, e.g. Judas repented of his actions and went to eternal damnation.

5. However, Godly sorrow works repentance. (**2 Corinthians 7:8-11**)

6. The Holy Spirit is responsible for repentance in salvation. (**1 Corinthians 2:14, John 16:8-11**) It convicts of sin, righteousness and judgement.

7. The Believer is told to repent from dead works or human good.

8. When God repents it is symbolic (**Genesis 6:6, Exodus 32:14, Judges 2:18, 1 Samuel 15:35, Jeremiah 15:6, Amos 7:3, 6, Hebrews 7:21**)

**CHRISTIAN LIFE: SUFFERING**

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (**Romans 8:28**)
  - a) To bring people to a point of helplessness where they call out to Him
  - b) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (**Revelation 21:4**).
4. Unbelievers will suffer forever in the Lake of Fire (**Revelation 20:12-15**).
5. Suffering can be caused by:
  - a) Discipline for your own sins
  - b) The effect of the sins of others on you - gossip, war, crime
  - c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
  - d) The sovereign will of God - health, weather.
6. Premise of Suffering:
  - a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)
  - b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)
  - c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).
7. Purpose of Christian Suffering:
  - a) To receive discipline for carnality or backsliding (**Psalms 38**)
  - b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)
  - c) To illustrate doctrine (Book of Hosea)
  - d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)
  - e) To keep down pride (**2 Corinthians 12:7-10**)
  - f) To develop faith (**1 Peter 1:7, 8**)
  - g) To witness for Christ (**2 Corinthians 13:4**)
  - h) To demonstrate the power of God (**2 Corinthians 11:24-33, 2 Corinthians 12:7-10**)
  - i) To manifest the fruit of the Spirit (**2 Corinthians 4:8-11**)
  - j) To help others who suffer (**2 Corinthians 1:3-5**)
  - k) From indirect action - because other believers get out of fellowship (**Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21**).
8. Dealing With Suffering - Applying Spiritual Daily Orders:  
 To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength.  
  
 The five “Daily Orders” for the battle against the adversary, to be applied in the church age, in the power of the Holy Spirit are found in **1 Peter 5:8,9**. They will protect us against the cunning of the “lion”.
  - a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. **Romans 13:11-13. 1 Thessalonians 5:6 -8.**
  - b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.
  - c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, **Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7.**
  - d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.
  - e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.



**JOSEPH – PLAN OF GOD****1. SCRIPTURE Genesis 30:24 - 50:26.****2. BIOGRAPHY**

Joseph was the eleventh son of Jacob: his first by Rachel (**Genesis 30:24, 35:24**) and his favourite son (**Genesis 37:3, cf. 33:2,7**). Joseph was a spoilt boy who was sold into slavery in Egypt by his jealous brothers. By the age of thirty (**Genesis 41:46**), having spent time in jail as a servant of other prisoners, he is made second ruler over Egypt. By wise planning he was able to deflect the scourge of a major famine, saving Egypt, Canaan and his own family from starvation and death. Reconciliation with his brothers followed, the family settling in the pastures of Goshen in the north-east delta area. After burying Jacob in Canaan, Joseph commanded that his bones should be carried into Canaan when the Jews eventually left Egypt (under Moses). When Joseph eventually died his sarcophagus remained as a reminder of the future of the Jews in the promised land. He died at the age of 110 (**Genesis 50:26**).

**3. EVALUATION**

- a) Jacob gave Joseph a coat of many colours (**Genesis 37:3**) which gave him rulership over his older brothers.
- b) This situation was not improved by his telling them of dreams of his future superiority (**Genesis 37:5-11**).
- c) His brothers plot to remove him from his position and throw him into a cistern (**Genesis 37:18-24**).
- d) He is sold to the Ishmaelites or Midianites (**Genesis 37:28; cf. Judges 8:22-28**).
- e) Joseph is sold to Potiphar, the chief of police in Egypt (**Genesis 37:36**). There were many young Semites who were servants in Egypt. Papyrus Brooklyn lists 79 servants in an Egyptian household in 1740 BC of whom at least 45 were Semites.
- f) Potiphar makes Joseph the administrator over his house (**Genesis 39:4-6**).
- g) Potiphar's wife becomes frustrated and fabricates a false charge against Joseph (**Genesis 39:7-20**).
- h) His administrative skills are soon recognised as shortly after being thrown into prison by Potiphar, Joseph becomes the defacto administrator of the jail (**Genesis 39:21-23**).
- i) Joseph now becomes the servant of two ministers who are imprisoned because of an attempted coup d'etat and interprets their dreams (**Genesis 40:1-13, 16-22**).
- j) Joseph relies on the memory of the cup bearer, who has an attack of amnesia (**Genesis 40:14-15, 23**).
- k) Pharaoh has a series of dreams some two years later, upon which Joseph is released from prison to interpret. He is rewarded by rulership over Egypt (**Genesis 41:1-45**).

**4. PRINCIPLES**

- a) God provides opportunity to train for future ministry as He did for Joseph with administration experience in various areas (**Acts 7:22**).
  - b) God's timing is perfect: He protects this believer by the prompt arrival of the camel train.
  - c) Man's hostility can be used for God's future glory (**Romans 9:17**).
  - d) Dreams were a legitimate means of giving guidance from God (e.g. Daniel and Ezekiel).
  - e) In order to rule you have to learn to be a servant (**John 13:16, 17**).
  - f) You should not rely on the wisdom or skill of man to retrieve you from difficult positions but should rest on the provision of God (**Jeremiah 17:5; Psalm 146:3**).
  - g) If you are prepared, God will provide wisdom and understanding in times of crisis (**Luke 12:11, 12**).
  - h) Life is made up of sunshine and shadows (**Job 1:21**).
  - i) God uses obedient and trained personnel (**1 Samuel 3:9; 15:22**).
5. "And we know that all things work together for good for those who love God for those who are the called according to His purpose." (**Romans 8:28**)
- a) It was bad, that Joseph was favoured by his father - but it worked together for good as it gave him leadership training. (v. 3, 4)
  - b) It was good, that Joseph had the Word of God shown to him and it worked together for good as it gave him confidence when it was fulfilled (v 5-11).
  - c) It was bad that his brothers hated him but it worked together for good for if he had not been sold he would not have been in a position to help his brothers in the future (v 20).
  - d) It was good that the camel train was on time and it worked together for good. If it had been late or early, Joseph would have perished in the pit (v 25-27).
  - e) It was bad that he was sold for 20 pieces of silver but it worked together for good (v 28).
  - f) It was both bad and good that he was sold into Potiphar's household but it worked together for good. It was bad that he was a slave but it was good that it was Potiphar as it gave him training in management. (v 36)

**HARMONY**

**SLAUGHTER OF THE GALILAEANS**

There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

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**HARMONY****THE SIGN OF JONAH**

Then certain of the scribes and of the Pharisees answered, tempting him, saying, Master, we would see a sign from thee from heaven. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

**RETURN OF EVIL SPIRITS**

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

**RELATIONSHIP WITH JESUS CHRIST**

While he yet talked to the people, behold, his mother and his brethren stood without, and could not come at him for the press and they sent unto him, calling him, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to see and speak with thee. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he looked round about on them which sat about him and he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, these which hear the word of God, and do it, the same is my brother, and sister, and mother.

**LET YOUR LIGHT SHINE**

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

**PRIORITIES IN LIFE**

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

## THREE WOES TO THE PHARISEES

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgement and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

## WOE TO THE LAWYERS

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## HYPOCRISY OF THE PHARISEES

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

## BEWARE OF COVETOUSNESS

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

## INCLUDE GOD IN YOUR PLANS

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my

goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

#### DO NOT BE ANXIOUS, GOD WILL SUPPLY YOUR NEEDS

And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

#### SERVANTS ARE TO BE ALERT

Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

#### PARABLE OF THE STEWARD AND SERVANT

And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

#### CHRIST A DIVIDER OF MEN

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptised with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to

pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

#### SLAUGHTER OF THE GALILAEANS

There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.