

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 23

BETRAYAL AND TRIALS OF CHRIST

by

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[BOOK 74-23]

REVISED 2021

WHO IS JESUS CHRIST?

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

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

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

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

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

How do I become a Christian?

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

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

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

The results of Salvation

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

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

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

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

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74-3	EARLY MINISTRY OF CHRIST IN GALILEE
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74-5	THE SERMON ON THE MOUNT
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74-9	MIRACLES
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74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
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74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
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INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

PERFECT TENSE

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

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

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

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

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

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

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

GOSPELS: MATTHEW, MARK, LUKE, JOHN

1. The four Canonical Gospels are Matthew, Mark, Luke and John.

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

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

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

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

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

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

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

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

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

6. The Gospels have equivalents in the Branch.

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

147 PROVISION FOR FUTURE MINISTRY**LUKE 22:35-38**

Luke 22:35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. **36** Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. **37** For I say unto you, that this that **is written must** yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. **38** And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

KEY WORDS

Said	Epo	Say [Aorist Active Indicative]
Sent	Apostello	Send out [Aorist Active Indicative]
Without	Ater	In the absence of
Purse	Balantion	Bag, Purse
Scrip	Pera	Wallet or a leather pouch for food
Shoes	Hupodema	Shoe, Sandal
Lacked	Hustereo	Be in want [Aorist Active Indicative]
Anything	Tis	Anything
Said	Epo	Say [Aorist Active Indicative]
Nothing	Oudeis	Nothing
Said	Epo	Say [Aorist Active Indicative]
Now	Nun	Now
Hath	Echo	Have and hold [Present Active Participle]
Let him take	Airo	Take [Aorist Active Imperative]
Likewise	Homoios	Likewise, In the same manner
Hath	Echo	Have and hold [Present Active Participle]
Let him sell	Poleo	Sell [Aorist Active Imperative]
Garment	Himation	Robe, Garment
Buy	Agorazo	Buy [Aorist Active Imperative]
Say	Lego	Say [Present Active Indicative]
Is written	Grapho	Write [Perfect Passive Participle]
Must	Dei	Ought, Must [Perfect Active Indicative]
Be accomplished	Teleo	Accomplish, Finish [Aorist Passive Infinitive]
Reckoned	Logizomai	Reckon, Count [Aorist Passive Indicative]
Among	Meta	Among
Transgressors	Anomos	Wicked, Lawless
Concerning	Peri	Concerning, About
Have	Echo	Have and hold [Present Active Indicative]
End	Telos	End
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Behold	Idou	Behold, Lo
Here are	Hode	Here
Two	Duo	Two
Swords	Machaira	Roman short sword
Said	Epo	Say [Aorist Active Indicative]
It is	Eimi	Keep on being [Present Active Indicative]
Enough	Hikanos	Enough, Sufficient

PERFECT TENSE VERBS

DEI – MUST, OUGHT - This verb occurs 113 times in the New Testament, but only once in the Perfect Tense here in **Luke 22:37**. DEI is in the Perfect Tense as it deals with the prophecy of **Isaiah 53:12** and as Biblical Prophecies are totally accurate they are permanent and will be literally fulfilled. The Lord Jesus Christ fulfilled 330+ prophecies at His First Advent, and about six times that number deal with the period of His Second Advent, and we expect them all to be perfectly fulfilled literally also.

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

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

REFLECTION

Verse 35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. 37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

Earlier in His ministry the Lord sent the disciples out without money or provisions believing that it would be sufficient for them. And so it had proved. They confirmed that previously in their ministry with the Lord they had lacked nothing.

But now he was about to leave them and they were to enter into a new phase of service for Him. They would be exposed to poverty, hunger and danger and it would be necessary for them to make provision for their future needs. They should now take the money bag, provisions and in the absence of a sword they should sell their garments and buy one.

In verse 37 Jesus explains why it was now necessary for the disciples to take additional material with them. The Lord had been with them up to this point providing for their needs. Soon He would be departing from them in accordance with the prophecy of **Isaiah 53:12**.

His earthly life and ministry would come to a close by His being numbered with the transgressors. It was "written" and it was both certain and necessary for this to occur, and the way things were to be done by them needed to change – they needed to pay attention to the Holy Spirit and walk in the Spirit's power, and under the Spirit's guidance. They would have what they needed only as they walked with the Spirit, exactly as directed.

The disciples completely misunderstood the Lord. They showed Him two swords implying that these would be surely enough for any problems that lay ahead. They would need to see the Resurrection and have other experiences before they "got it". The Lord Jesus ended the conversation by saying, "it is enough". They apparently thought they could foil all the attempts of His enemies to kill Him by using the swords. This is not what the Lord had in mind, and they were no match for a couple of hundred temple guards, let alone a Roman cohort!

APPLICATION

Changing circumstances require changes in the mode of operation of a Christian. We should not rely on just one method of work, but be led by the Holy Spirit, to be accurate but flexible in our work and life direction.

Just because one thing has been dominant over recent years, do not expect it to continue – be attentive to the still small voice of the Holy Spirit within. Be ready to change.

In the author's case I was led to undertake 12 short term mission trips mainly involved in teaching opportunities in Africa, Asia and Europe during the period 1997 to 2002. In 2002 the Lord led me to terminate my twice yearly trips and concentrate on writing and co-ordinating the provision of CD's and written material to six continents.

We need to be sensitive to the leading of the Holy Spirit and use common sense as well to effectively serve the Lord. We need to remember that we are His servants, under His Orders, not following our own plans, and are to be His representatives while here on earth. Isaiah 55 again....

DOCTRINES

CHRISTIAN LIFE - AMBASSADOR

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

CHRISTIAN LIFE: GIFTS - SPIRITUAL GIFTS

1. Three general passages which list spiritual gifts (**Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8**).
2. The purpose of spiritual gifts is to serve and build up the church (**Ephesians 4:8-13**).
3. The gifts are given by the Holy Spirit at the point of salvation (**1 Corinthians 12**).
4. Some gifts were temporary (**1 Corinthians 13:8-10**) and others permanent (**1 Corinthians 12:28 cf. 1 Corinthians 13:8**).
5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (**1 Corinthians 13:8-10**).
6. The operation of a spiritual gift depends entirely on the filling of the Holy Spirit to be effective (**Acts 2:4**).

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.

WORK

1. Since the Fall, man has had to work for a living by the sweat of his. **Genesis 3:17-19.**

2. Our attitude to work as believers should, however, be an offering of praise to God. **Romans 8:19-32, 1 Corinthians 10:31**

3. Our attitude to work is witness to all. Workers are told to follow some simple guidelines to open the door for witness in the work place - **Titus 2:9,10.**

a) "Be Obedient" - The Greek verb *hupotasso* is the same one used for wives of their husbands, and involves responsiveness to the will of the other. The believer is to be the best worker in the situation and is to be known as the one who can be trusted to perform what is required.

- b) "Not answering again" - Talking back, or "back chat" has always been a problem where authority is resented. Such resentment is to have no place in the Christian's life as they are to see every situation they find themselves in as one where they are called to show themselves servants of their master in heaven and live up to his standards and their high calling as ambassadors of Christ.
- c) "Not purloining" - It was always a temptation for slaves to steal, as they had been "stolen" and the only way to get freedom was to buy it with money they saved. Paul's point here and elsewhere, was that freedom was not to be the goal, rather service for the Lord. Freedom was not to come at any price! The believer was to pay taxes and to recognize others wealth as the other person's property and not steal it, even if that other person was not "entitled to it". **Ephesians 4:28.**
- d) "Showing good fidelity" - The Christian worker was to shew by all he or she did that they were trustworthy in all things.
- e) "Adorn the doctrine of God" - Become a credit to the doctrine of God. The English word for cosmetics comes from the word adorn. It means to decorate or present in a good light. As men will take a second look at a woman who is well made up with cosmetics so Paul wanted the masters to take a second look at slaves who served well and so hear what made them different from the rest, namely the gospel. **2 Corinthians 5:20.**

These principles apply to all workers and managers in industry today.

4. Christian employers must be a just and fair. **Ephesians 6:5-9, Colossians 3: 22-4:1, 1 Timothy 6:1-8.**
5. All Christians who can should be working for their living. If they are unable to work they will be able to do something for the Lord, and such service should be supported by the church. **1 Thessalonians 3:10-12**
6. Even Paul who ministered nearly full time, was a tent maker by day and a preacher and Bible teacher by night. **1 Corinthians 9:18, 1 Thessalonians 2:9-12, 4:11-12**
7. Paying the pastor is legitimate, following the principle of the oxen treading out the grain; it ate whatever it needed to keep doing the job. **1 Corinthians 9:6-14, Galatians 6:6, Romans 15:27, Deuteronomy 25:4, 1 Timothy 5:17, 18.**
8. Everything we do is to be looked upon as service to the Lord. **Colossians 3:23.**

HARMONY

PROVISION FOR FUTURE MINISTRY

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

148 THE AGONY IN THE GARDEN**MATTHEW 26:30, 36-46**

Matthew 26:30 And when they had sung an hymn, they went out into the mount of Olives.
Matthew 26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. **37** And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. **38** Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. **39** And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. **40** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? **41** Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. **42** He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. **43** And he came and found them asleep again: for their eyes **were heavy**. **44** And he left them, and went away again, and prayed the third time, saying the same words. **45** Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour **is at hand**, and the Son of man is betrayed into the hands of sinners. **46** Rise, let us be going: behold, he **is at hand** that doth betray me.

KEY WORDS

Had sung a hymn	Humneo	Sing an hymn [Aorist Active Participle]
Went out	Exerchomai	Go out [Aorist Active Indicative]
Mount	Oros	Hill, Mount
Olives	Elaia	Olive
Cometh	Erchomai	Come [Present Middle Indicative]
Them	Autos	Them
Place	Chorion	A parcel of ground, Place
Called	Lego	Say, Call [Present Passive Participle]
Gethsemane	Gethsemane	Oil Press
Saith	Lego	Say [Present Active Indicative]
Disciples	Mathetes	Disciples
Sit	Kathizo	Sit [Aorist Active Imperative]
Go	Aperchomai	Go off, Depart [Aorist Active Participle]
Pray	Proseuchomai	Pray [Future Active Indicative]
Yonder	Ekei	There, Yonder
Took with	Paralambano	Take with [Aorist Active Participle]
Two	Duo	Two
Sons	Uihos	Son
Began	Archomai	Begin [Aorist Middle Indicative]
To be sorrowful	Lupeo	To be distressed, Sorrowful [Present Passive Infinitive]
Very heavy	Ademoneo	Very heavy
Saith	Lego	Say [Present Active Indicative]
Soul	Psuche	Soul
Is	Eimi	Keep on being [Present Active Indicative]
Exceeding sorrowful	Perilupos	Very sad, Deeply grieved
Even Unto	Heos	Unto the place or time
Death	Thanatos	Death
Tarry	Meno	Remain [Aorist Active Imperative]
Watch	Gregoreuo	Keep awake, Keep alert [Present Active Imperative]
Went	Proerchomai	Go forward [Aorist Active Participle]
Little Farther	Mikron	A small distance
Fell	Pipto	Fall [Aorist Active Indicative]
Face	Prosopon	Face
Prayed	Proseuchomai	Pray [Present Middle Participle]
Saying	Lego	Say [Present Active Participle]
Father	Pater	Father
It be	Eimi	Keep on being [Present Active Indicative]
Possible	Dunatos	Possible

Let this	Touto	This
Cup	Poterion	Cup
Pass	Parerchomai	Pass [Aorist Active Imperative]
Nevertheless	Plen	Nevertheless
I will	Ego Thelo	I will [Present Active Indicative]
But	Alla	But
Thou	Su	You [second person singular]
Wilt	-	Not found in the original
Cometh	Erchomai	Come [Present Middle Indicative]
Findeth	Heurisko	Find [Present Active Indicative]
Asleep	Katheudo	Sleep [Present Active Participle]
Saith	Lego	Say [Present Active Indicative]
What	Houto	What
Could	Ischuo	Could, Have the strength [Aorist Active Indicative]
Watch	Gregoreuo	Watch [Aorist Active Infinitive]
One	Mia	One
Hour	Hora	Hour
Watch	Gregoreuo	Watch [Present Active Imperative]
Pray	Proseuchomai	Pray [Present Middle Imperative]
Enter	Eiserchomai	Enter in [Aorist Active Subjunctive]
Temptation	Peirasmos	Temptation, Testing
Spirit	Pneuma	Spirit
Indeed	Men	Indeed
Is	-	Not found in the original
Willing	Prothumos	Willing, Ready
Flesh	Sarx	Flesh
Is	-	Not found in the original
Weak	Asthenes	Weak, Impotent, Sick
Went away	Aperchomai	Go away [Aorist Active Participle]
Second Time	Deuteros	Second time
Prayed	Proseuchomai	Pray [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
May	Dunamai	Have power, May [Present Middle Indicative]
Pass away	Parechomai	Pass Away. Leave [Aorist Active Infinitive]
Except	Ean Me	If not, Except
Drink	Pino	Drink [Aorist Active Subjunctive]
Will	Thelema	Will, Desire, Passion
Done	Ginomai	Come to pass [Aorist Passive Imperative]
Came	Erchomai	Come [Aorist Active Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Asleep	Katheudo	Sleep [Present Active Participle]
Eyes	Ophthalmos	Eye
Were	Eimi	Keep on being [Imperfect Active Indicative]
Heavy	Bareo	Weighed down, Heavy [Perfect Passive Participle]
Left	Aphiemi	Leave [Aorist Active Participle]
Went away	Aperchomai	Go away [Aorist Active Participle]
Prayed	Proseuchomai	Pray [Aorist Middle Indicative]
Third	Tritos	Third
Saying	Epo	Say [Aorist Active Participle]
Same	Hautou	Same
Words	Logos	Word
Cometh	Erchomai	Come [Present Middle Indicative]
Saith	Lego	Say [Present Active Indicative]
Sleep on	Katheudo	Sleep [Present Active Indicative]
Take Rest	Anapauo	Take rest, Take ease [Present Middle Indicative]
Hour	Hora	Hour
Is at hand	Eggizo	Approach [Perfect Active Indicative]
Man	Anthropos	Man
Betrayed	Paradidomi	Betray [Present Passive Indicative]
Hands	Cheir	Hand
Sinners	Hamartolos	Sinner, Sinful
Rise	Egeiro	Rise [Present Passive Imperative]

Let us be going	Ago	Go [Present Active Subjunctive]
Behold	Idou	Behold, Lo
Is at hand	Eggizo	Approach [Perfect Active Indicative]
Doth betray	Paradidomi	Betray [Present Active Participle]

PERFECT TENSE VERBS

BAREO – HEAVY – The verb occurs 6 times in the New Testament, with once in the Perfect Tense where in **Matthew 26:43** the disciples were tired and sleeping through our Lord’s Garden of Gethsemane prayer vigil. In this verse we have defeat with the disciples sleeping again. Their eyes were heavy in the perfect tense showing that the eyes were heavy in the past with the result that their eyes kept on shutting

EGGIZO – AT HAND, DRAW NEAR – The verb occurs 43 times in the New Testament, with 13 times in the Perfect Tense. All the verses are in the Active Indicative, and warns people of a forthcoming event that because it is in the Perfect Tense is going to occur in the future. The Kingdom of Heaven is said to be at Hand by John the Baptist in Matthew 3:8, by the Lord Jesus Christ Matthew 4:17, Mark 1:15 and to be forecast by the Disciples in Luke 10:9. The Lord Jesus Christ warned the disciples that His betrayal was imminent in **Matthew 26:45, Matthew 26:46**, Mark 14:42 The Lord Jesus Christ told the disciples that there will be false teachers in Luke 21:8 as well as the destruction in Jerusalem Luke 21:20 Paul in Romans 13:12, James in James 5:8 and Peter in 1 Peter 4:7 all warn of the Lord returning.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
148	Psalms 69:14-20	Messiah’s anguish of soul before crucifixion	Matthew 26:36-45
	Psalms 69:20	My soul is exceeding sorrowful	Matthew 26:38
	Isaiah 50:5	The Servant bound willingly to obedience	Matthew 26:39
	Isaiah 53:3c	Great sorrow and grief	Matthew 26:37-38

REFLECTION

Verse 30. And when they had sung an hymn, they went out into the mount of Olives.

Following the Lord’s Supper the group now sang a hymn, probably taken from the Great Hallel Psalm “mini Psalter” – **Psalm 113-118**, maybe even some of the Psalms of Ascent also, **Psalms 120-150**. They then left Jerusalem, crossed the Kidron Brook by its only bridge and climbed the western slope of the Mount of Olives to the Garden of Gethsemane.

Verse 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

The Lord Jesus Christ now sees the need for prayer. In His deity the Lord is God, in perfect fellowship, however as a human being He does have prayer with the Father. In His soul He is seeing what is happening and mentors for the Disciples the correct attitude and actions when facing great moments.

The Lord has a repugnance for the Cross for He must become sin for mankind, in order to win our salvation. He says that His soul is sorrowful unto death. This is the normal Greek idiom for being depressed. He comes to a place called Gethsemane which means an oil press. It is an isolated place where He can have prayer, and where we see the deep depression that sin causes Him – do we feel this ourselves? We ought.

The Pharisees prayed in the Temple and on the street corners, but it was fake. They did it in the open, in front of people seven times a day. These people were self righteous and unsaved, but here we see the pain of real prayer, for real prayer hurts us deeply, as we feel our sin, and what it has done to others, and what the unfaced sin of unbelief does to the unsaved, leaving them in despair and emptiness forever.

He said to His disciples, “sit ye here while I go and pray”. He did not ask the disciples to pray for Him He just asked them to sit while He prayed. Do we feel the pain of the lost? Do we feel what it is to face evil and sin

as the Lord did, and as we do when we face the lost, and feel for them – Jesus felt for the lost, and we must also, for they are indeed “lost” forever – it is too awful for words. No believer who knows the Lord’s heart can every rejoice in the judgment of the lost – even those who have hated us and hurt us deeply.

The word for “go” is in the aorist active participle, which is followed by the future active indicative of the verb to pray. He left them and then prayed. The most effective prayer is private prayer. The future tense is the logical progression of going into a secluded spot where He would not be praying in front of anyone.

He began to be very sorrowful when contemplating the Cross. This is the deeply emotional activity of the Lord in relation to the Cross, and His heart is for the cost of sin, for He will bear it all. He was under maximum pressure; pressure we cannot imagine, for the sinless one was about to become sin for us all. During all the time of the trials and abuse He did not cry out, but when He was judged for the sins of the world He cried out, “My God, My God why hast thou forsaken me?”

His soul with all the human emotions of separation, pain, and awfulness, is exceedingly sorrowful. His spirit will do the will of God and wishes to do it, but there is a terrible price to pay. It is in the soul that there is tremendous pressure. The word “is” is in the present tense showing that it was a continuous condition. The word translated “exceedingly sorrowful” is *Perilupos*. It is a compound adjective meaning “deeply grieved”. Literally it means that sorrow is all around Him – it is overwhelming.

The word translated “unto” should be translated “until”, for His distress is going to increase until it reaches its peak when He bears our sins.

He tells His disciples to stay and watch, to be vigilant. He did not say pray, He said watch, be on sentry duty, but they fail, and they, like us are forgiven – for the Lord knows what is in us all – how weak we are.

Verse 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

In this prayer it is clear that in His humanity the Lord Jesus Christ does not want to go to the Cross. Jesus is sinless perfection, and as such He finds the concept of coming into contact with the sins of the world so awful as to be beyond words, yet He will be obedient for our salvation to be won.

Jesus Christ has no Old Sin Nature, and there would therefore be nothing worse than having the sin of mankind poured out on Him, as it would be at the Cross.

We notice that the Lord addresses God the Father with the phrase, “O my Father if it be possible”. The word translated “If” can have four meanings in the Greek [1] If and it’s true, [2] If and it is not true, [3] If maybe yes, maybe no and [4] If I wish it were true but it is not.

In this case the word translated “if” means if and it is true. This shows that it is possible for the cup or the Cross, to be bypassed. The result however would be that no salvation would be available.

This phrase could therefore be translated, “If it be possible and it is possible”. It is possible for Jesus to bypass the Cross because He has freewill. The word from is “apo” the preposition of ultimate source.

The true attitude of our Lord Jesus Christ is now given in the phrase, “*Nevertheless not as I will but as thou wilt*”. We see here the complete obedience of Christ to the will of God. This is the mentoring or us – will we express the same desire?

Verse 40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Jesus now returns to the three who are supposed to be on sentry duty, and finds them asleep. He speaks only to Peter who is the potential leader of the group of disciples. He asks him about his lack of alertness for the short period of an hour.

He now commands them to both watch and pray, keep watching, keep alert and pray. He does not want Peter to pray for Him but to pray for Himself. He is saying to Peter that he also is going to have his pressures tonight, so Peter is going to have to watch and pray for himself.

The phrase, "the spirit is willing, but the flesh is weak", shows the problem that the Christian has, wishing to do the will of God, but inherently weak due to the Old Sin Nature. **Romans 7:15 – 8:2**. In addition Peter and the rest of the disciples are very tired having been up all night, and often physical tiredness does not allow us to be or do what we would like to do or be.

Verse 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. **43.** And he came and found them asleep again: for their eyes were heavy. **44.** And he left them, and went away again, and prayed the third time, saying the same words. **45.** Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. **46.** Rise, let us be going: behold, he is at hand that doth betray me.

Here we have some victories and some defeat. The Lord Jesus Christ went away, and again addressed the Father. This time He again uses "if", and it cannot be, apart from going through with the Cross, He says He will do it. Before He dies physically, all the sins of mankind, past, present, and future will be judged on the Cross and paid for personally by the work of our Lord and Saviour Jesus Christ.

Jesus says, "thy will be done". He is going to submit Himself to the Plan of God. The word "done" is not the usual word translated "do" which is "Poieo" but "Ginomai" which means to come into being or come to pass. It is in the aorist passive Imperative, the passive voice showing the will of God is going to receive fulfilment by Christ dying on the Cross and the imperative mood indicates the Lord recognising that by His action God's will must be done.

In verse 43 we have defeat with the disciples sleeping again. Their eyes were heavy in the perfect tense showing that the eyes were heavy in the past with the result that they kept on shutting. In verse 44 Jesus leaves for a third session of prayer and faced the issue again praying to the Father in the same terms. Given the disciples are sleeping, the Lord must have fully explained this sequence of events to them after His resurrection to teach them about their need for prayer and for alertness.

The passage ends after the third prayer session of our Lord. He says it is all over, the time is finished and the Son of Man is going to be betrayed into the hands of the religious leaders. In verse 46 we see the betrayer approaching to ensure the guard takes Jesus into custody, and he earns his thirty pieces of silver. As the accuser he has to personally touch the accused to identify and also implicate himself in the process, and then he must be at the trial as Number 1 Witness! He won't be, for guilt will get the better of him and he will panic, return the money and suicide before he can give witness.

Sleeping is not going to do these disciples any good; they will not be rested or recharged. All other than John are going to run away frightened and hide for three days, but in this time John will be quietly encouraging Peter and readying him for the Lord's personal restoration on Resurrection morning. This shows the dramatic difference between the humanity of Christ with doctrine guiding Him in calmness, and the disciples who will rely on their emotions.

MARK 14:26, 32-42

Mark 14:26 And when they had sung an hymn, they went out into the mount of Olives. **Mark 14: 32** And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. **33** And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; **34** And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. **35** And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. **36** And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. **37** And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? **38** Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. **39** And again he went away, and prayed, and spake the same words. **40** And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. **41** And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. **42** Rise up, let us go; lo, he that betrayeth me **is at hand**.

KEY WORDS

Had sung a hymn	Humneo	Sing an hymn [Aorist Active Participle]
Went out	Exerchomai	Go out [Aorist Active Indicative]
Mount	Oros	Hill, Mount
Olives	Elaia	Olive
Came	Erchomai	Come [Present Middle Indicative]
Place	Chorion	A parcel of ground, Place
Named	Onoma	Name
Gethsemane	Gethsemane	Oil Press
Saith	Lego	Say [Present Active Indicative]
Disciples	Mathetes	Disciples
Sit	Kathizo	Sit [Aorist Active Imperative]
Pray	Proseuchomai	Pray [Aorist Middle Subjunctive]
Taketh	Paralambano	Take with [Present Active Indicative]
Began	Archomai	Begin [Aorist Middle Indicative]
Sore amazed	Ekthambeo	Greatly amazed [Present Passive Infinitive]
Be Very heavy	Ademoneo	Very heavy
Saith	Lego	Say [Present Active Indicative]
Soul	Psuche	Soul
Is	Eimi	Keep on being [Present Active Indicative]
Exceeding sorrowful	Perilupos	Very sad, Deeply grieved
Unto	Heos	Unto the place or time
Death	Thanatos	Death
Tarry	Meno	Remain [Aorist Active Imperative]
Watch	Gregoreuo	Keep awake, Keep alert [Present Active Imperative]
Went forward	Proerchomai	Go forward [Aorist Active Participle]
Little	Mikron	A small distance
Fell	Pipto	Fall [Imperfect Active Indicative]
Ground	Ge	Ground, Earth
Prayed	Proseuchomai	Pray [Imperfect Middle Indicative]
Were	Eimi	Keep on being [Present Active Indicative]
Possible	Dunatos	Possible
Hour	Hora	Hour
Might pass	Parerchomai	Pass [Aorist Active Subjunctive]
Said	Lego	Say [Imperfect Active Indicative]
Abba	Abba	Father
Father	Pater	Father
All things	Pas	All
Are Possible	Dunatos	Possible
Take away	Paraphero	Remove, Take away [Aorist Active Imperative]
Cup	Poterion	Cup
Nevertheless	Alla	But
I will	Ego Thelo	I will [Present Active Indicative]
But	Alla	But
Thou	Su	You [second person singular]
Wilt	-	Not found in the original
Cometh	Erchomai	Come [Present Middle Indicative]
Findeth	Heurisko	Find [Present Active Indicative]
Sleeping	Katheudo	Sleep [Present Active Participle]
Saith	Lego	Say [Present Active Indicative]
Sleepest	Katheudo	Sleep [Present Active Indicative]
Couldst	Ischuo	Could, Have the strength [Aorist Active Indicative]
Watch	Gregoreuo	Watch [Aorist Active Infinitive]
One	Mia	One
Watch	Gregoreuo	Watch [Present Active Imperative]
Pray	Proseuchomai	Pray [Present Middle Imperative]
Lest	Hina Me	In order that not, Lest
Enter	Eiserchomai	Enter in [Aorist Active Subjunctive]
Temptation	Peirasmos	Temptation, Testing
Spirit	Pneuma	Spirit

Truly	Men	Truly
Is	-	Not found in the original
Ready	Prothumos	Willing, Ready
Flesh	Sarx	Flesh
Is	-	Not found in the original
Weak	Asthenes	Weak, Impotent, Sick
Went away	Aperchomai	Go away [Aorist Active Participle]
Prayed	Proseuchomai	Pray [Aorist Middle Indicative]
Spake	Epo	Say [Aorist Active Participle]
Same	Autos	Same
Words	Logos	Word
Returned	Hupostrepho	Return, Come again [Aorist Active Participle]
Found	Heurisko	Find [Present Active Indicative]
Asleep	Katheudo	Sleep [Present Active Participle]
Eyes	Ophthalmos	Eye
Were	Eimi	Keep on being [Imperfect Active Indicative]
Heavy	Bareo	Weighed down, Heavy [Perfect Passive Participle]
Wist	Eido	Know [Pluperfect Active Indicative]
Answer	Apokrinomai	Answer [Aorist Passive Subjunctive]
Cometh	Erchomai	Come [Present Middle Indicative]
Third Time	Tritos	Third time
Saith	Lego	Say [Present Active Indicative]
Sleep on	Katheudo	Sleep [Present Active Indicative]
Take Rest	Anapauo	Take rest, Take ease [Present Middle Indicative]
It is enough	Apechei	It is enough, It is sufficient
Come	Erchomai	Come [Aorist Active Indicative]
Behold	Idou	Behold, Lo
Son	Uihos	Son
Man	Anthropos	Man
Betrayed	Paradidomi	Betray [Present Passive Indicative]
Hands	Cheir	Hand
Sinners	Hamartolos	Sinner, Sinful
Rise up	Egeiro	Rise [Present Passive Imperative]
Let us go	Ago	Go [Present Active Subjunctive]
Betrayeth	Paradidomi	Betray [Present Active Participle]
Is at hand	Eggizo	Approach [Perfect Active Indicative]

PERFECT TENSE VERB

EGGIZO – AT HAND, DRAW NEAR occurs 43 times in the New Testament with 13 times in the Perfect Tense. All the verses are in the Active Indicative. and warns people of a forthcoming event that because it is in the Perfect Tense is going to occur in the future. The Kingdom of Heaven is **said to be at Hand by John** the Baptist in Matthew 3:8, by the Lord Jesus Christ Matthew 4:17, Mark 1:15 and to be forecast by the Disciples in Luke 10:9. The Lord Jesus Christ warned the disciples that His betrayal was imminent in Matthew 26:45, Matthew 26:46, **Mark 14:42**

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
148	Zechariah 13:7b	A violent death	Mark 14:27

REFLECTION

Verse 26. And when they had sung an hymn, they went out into the mount of Olives.

This is the last thing that happens at the Passover. The Hallel or praise Psalms were sung or chanted in connection with the Passover. The first two Psalms 113-114 before the meal and the final four Psalms 115-118 after it, to conclude the evening observance. Psalms 120-150 could also have been sung.

Since their conversation after the departure of Judas, which included John chapters 14-17, it was probably late, after mid-night, when they left the upper room and headed out to the Mount of Olives.

Verse 32. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. **33.** And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; **34.** And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

Jesus and the eleven disciples came to the wall around the Garden of Gethsemane. The word Gethsemane means a press for crushing oil out of the olives. It was a gardenlike enclosure in olive orchards near the foot of the Mount of Olives. This secluded spot was also known to Judas as one of their favourite meeting places.

Jesus told his disciples to sit down inside, but close to the entrance, and wait until He had prayed. He requested Peter, James and John to go along with Him. As the four walked further into the garden Jesus became noticeably distressed. The full impact of his death and its spiritual consequences struck Jesus and He staggered under its weight. The prospect of the coming alienation from his Father horrified Him.

Verse 35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. **36.** And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

Moving forward at a short distance from the three and gradually prostrating himself on the ground Jesus prayed aloud with great emotion. His prayer lasted at least an hour as noted in verse 37 below.

However Mark recorded only a brief summary of it; first in narrative form in verse 35 and then in direct quotation in verse 36. The words "if possible" is a first class condition in the Greek which means He had made a request on the understanding that God the Father was able to grant it. The issue remained however as to whether it was God's will to do so.

The metaphor of "the hour" indicates God's appointed time when Jesus would suffer and die. The metaphor of "this cup" refers to the same event. The cup represents God's wrath against the sins which when poured out includes not only physical but also spiritual suffering and death.

The double title Abba which is the Aramaic for "my father", and father, the Greek-Roman word Pater, occurs only two other times; in **Romans 8:15**. "*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, and Galatians 4:6*, "*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*"

Abba was a common way young Jewish children addressed their fathers. It conveyed intimacy and familiarity. The Jews however did not use it in prayer, as it was said to be inappropriate in addressing God. Thus Jesus' use of both words in addressing God was new and unique.

The request for the Father to take the cup from him indicates that Jesus was in His humanity, understandably hoping to avoid the hour, and hoping if possible that the cup would be removed, before He must drink it.

However having said this He modified this emotional acknowledgement of the pain, showing His obedience to the Plan of God by stating, "nevertheless not what I will, but what thou wilt".

He therefore acknowledged that the answer to his request was not governed by what He desired emotionally to avoid His own pain, but by what the Father willed as part of the eternal plan, that each member of mankind might avoid the pain of eternal judgment by His taking their punishment for them. God's will entailed the sacrificial suffering and death of Jesus, so He resolutely submitted himself to it.

His deep distress passed from Him, but the significance of this hour did not, for He had met the test and passed it with sadness at the cost of sin, but victory over emotion, and affirmation of the eternal plan for the salvation of us all.

Verse 37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? **38.** Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. **39.** And again he went away, and prayed, and spake the

same words. 40. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42. Rise up, let us go; lo, he that betrayeth me is at hand.

The emphasis in Mark's Gospel now shifts from Jesus' prayer to the failure of the three disciples he requested to stay with Him to stay awake. The last words sum up the perfect tense, and remind us that the events that are about to unfold are eternal in significance, and Judas will determine his eternal judgment by his next actions.

Three times Jesus interrupts His prayer, and returns to where they are, finding them sleeping. The first time He addresses Peter alone, He addresses him as Simon, his old name, and chides him for his inability to watch for even one hour. The Lord is sad as He looks at the sleeping Peter, for He knows what is about to occur over the next hours, and sees Peter's exhaustion, and his absolute unreadiness for the tests that will come.

On His second return Jesus addresses all three disciples. He tells them all to watch be alert to the spiritual dangers and to acknowledge their dependency on God. The Spirit is willing and desires to do the will of God but the flesh, the person in his humanity is weak.

Following a third of prayer session, Jesus returns, and again find them sleeping. Three times Peter failed to watch and pray, way more than three times he would fall into temptation and deny the Lord Jesus. The Lord's prayer sessions are now completed, so Jesus tells them to take some rest. He says that His hour is now come; the culmination of the First Advent is about to unfold.

There is a small interval between the first and second halves of verse 41. In the second half He now tells the disciples to get up and go, because Judas and the band from the temple, who are going to arrest Jesus, are visibly approaching and the time for sleeping and preparing has now well and truly finished.

Instead of fleeing Jesus and the three disciples who have now probably been joined by the other eight advance to meet Judas. The issue that prompted Jesus' prayer in this passage has been settled. He will now go forward and face the Cross in conformity with the Father's will and purpose.

Notice as we draw the accounts together that it would appear only a few of the band go through the gate to confront the arresting group, and the gate of the garden will protect the others and allow flight into the night. It would be expected that the entire group would be arrested, as witnesses and to stop any further "dissent" from the official temple line...but they all escape. God's hand is over this scene, and the Lord directly takes charge and keeps them safe.

LUKE 22:39-46

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

KEY WORDS

Came out	Exerchomai	Come out [Aorist Active Participle]
Went	Poreuomai	Go [Aorist Passive Indicative]
Wont	Kata Ethos	According To custom
Mount	Oros	Mount
Olives	Elaia	Olive
Disciples	Mathetes	Disciple
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Was	Ginomai	To become, Come to [Aorist Middle Participle]

Place	Topos	Place, Location
Said	Epo	Say [Aorist Active Indicative]
Pray	Proseuchomai	Pray [Present Middle Imperative]
Enter	Eiserchomai	Enter into [Aorist Active Infinitive]
Temptation	Peirasmos	Testing
Was Withdrawn	Apospao	To withdraw, Retire from [Aorist Passive Indicative]
From	Apo	From
About	Hosei	About, Like
Stone's	Lithos	Stone
Cast	Bole	Cast, Throw
Kneeled down	Tithemi Gonu	Kneel down [Aorist Active Participle]
Prayed	Proseuchomai	Pray [Imperfect Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Father	Pater	Father
Be willing	Boulomai	Be willing [Present Middle Indicative]
Remove	Paraphero	Carry away [Aorist Active Imperative]
Cup	Poterion	Cup
Nevertheless	Plen	Nevertheless
Will	Thelema	Will
Thine	Sos	Thine own
Be done	Ginomai	Come into being [Present Middle Imperative]
Appeared	Optanomai	Appear [Aorist Passive Indicative]
Angel	Aggelos	Angel, Messenger
Heaven	Ouranos	Heaven
Strengthening	Enischuo	Strengthen [Present Active Participle]
Being	Ginomai	To become [Aorist Middle Participle]
Agony	Agonia	Struggle, Anguish, Agony
Prayed	Proseuchomai	Pray [Imperfect Middle Indicative]
More earnestly	Ektenesteron	More earnestly, More intently
Sweat	Hidros	Perspiration, Sweat
Was	Ginomai	Become something [Aorist Middle Indicative]
Were	Hosei	About, Like
Great drops	Thrombos	Great Drops, Clots from which we get the word thrombosis
Blood	Aima	Blood
Falling down	Katabaino	Fall down [Present Active Participle]
Ground	Ge	Ground
Rose up	Anistemi	Rise up [Aorist Active Participle]
Prayer	Proseuche	Prayer
Was come	Erchomai	Come [Aorist Active Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Sleeping	Koimao	Sleeping, [Present Middle Participle]
Sorrow	Lupe	Sorrow
Said	Epo	Say [Aorist Active Indicative]
Sleep	Katheudo	Sleep [Present Active Indicative]
Rise	Anistemi	Rise up [Present Active Indicative]
Pray	Proseuchomai	Pray [Present Middle Imperative]
Lest	Hina Me	In order that not
Enter	Eiserchomai	Enter into [Aorist Active Subjunctive]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
148	Isaiah 53:3c	Great sorrow and grief	Luke 19:41

REFLECTION

Verse 39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Luke says the place was the Mount of Olives. Matthew and Mark refer to the place as Gethsemane, which means "olive press". The Garden of Gethsemane was set in a grove of olive trees on the Mount of Olives. cf. John 18:1

Verse 40. And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

Once they were in the garden of Gethsemane, Jesus warned them to pray that they should not enter into temptation. Perhaps the temptation, which He had in mind, was the pressure to abandon God and His Christ when the enemies closed in and the threat became very real.

Jesus now left the disciples and went further into the garden, where He prayed alone. His prayer was that if the Father were willing this cup might pass from him nevertheless He wanted the will of God to be done not His own. What Jesus is saying is if there is any other way in which sinners can be redeemed than by His going to the cross please reveal the way to Me now. There was silence because there is no other way. The very thought of contact with our sins caused the Lord Jesus Christ great suffering and mental anguish.

Verse 43. And there appeared an angel unto him from heaven, strengthening him. 44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

In verse 43 we see an angel coming to Jesus from heaven to strengthen Him. The angel is strengthening Him because of a message which is not given here, but is given in **Isaiah 49:1-13**.

1. "Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God. 5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. 7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. 8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; 9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11 And I will make all my mountains a way, and my highways shall be exalted. 12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. 13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted."

The picture of the servant of Jehovah in this passage is the apparent failure of His mission, as Israel has not responded, although he has been faithful in fulfilling that commission which God had given Him, so He agonizes over Israel's denial.

The message from God prophetically here, is that Israel's rejection of His Messiah is not a failure, because that was part of the divine plan and in perfect harmony with their free will as a nation, and the Father, through the prophet, says to the Messiah, that He would also make Him a light unto the Gentiles.

He tells that Israel's rejection was part of God's plan, because by means of that rejection, the Gospels will then be open to the Gentiles, and the Messiah will become a light to the Gentiles, and after a period of time Israel will return to Him, and He will restore the dispersed of Israel.

In Romans 11 there is the companion prophetic outline that Paul gives, where he explains to the Roman Church the reason why the failure of the Jews has meant the opening up of the Gospel for the Gentiles, and that there is a future for the Jews. The rejection does not mean Israel is finished.

Verse 45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

When Jesus returned to his disciples they were sleeping, not from indifference but rather from sorrowful exhaustion. Once again He urged them to rise and pray now for themselves, right now, because the crisis that was drawing near would be upon them in seconds, and they would be tempted to deny Him before the authorities.

JOHN CHAPTER 18

INTRODUCTION

Chapters 18 and 19 contain the seventh sign of John's Gospel, the sign of the resurrection, which is the last and most powerful sign of the Lord's Messiahship.

The seven signs in John are:

- | | | |
|----|---|---------------|
| 1. | The water into wine at Cana. | John 2:1-11. |
| 2. | The child healed by faith. | John 4:43- 54 |
| 3. | The crippled man healed on the Sabbath. | John 5:1-9. |
| 4. | Feeding the 5000. | John 6:1-71. |
| 5. | The blind man healed. | John 9:1-12. |
| 6. | Lazarus raised from the dead. | John 11:1-53. |
| 7. | The Lord's own resurrection. | John 20-21. |

John's purpose in his Gospel is theological. He highlights things mentioned in the Synoptic Gospels, and adds in other things that they omit, all to identify clearly that the Lord came to die! He came to pay the price for our sins, and He does, fully and forever. All events lead us to the cross and the empty tomb, and all history leads away from that point.

The Easter story is the pivot of history to John. In chapter 17 the Lord prayed that he might be glorified, and in these chapters we see that prayer answered.

These chapters do not cover the Lord's defeat, for there is no defeat here at all, even on the Cross, Satan does not win, these chapters cover Jesus' victory.

He is in control throughout all these terrible hours. As evil does its worst He gives his best, and He is in charge of the process at every second, and does not die a minute too soon or late, all is in accord with the perfect plan of the Heavenly Father from eternity past, and our salvation is provided for 100%; no detail at all is missed.

This chapter records two sets of trials; the Lord's and Peter's. John does this to draw attention to the contrast between the strengths of the Lord, and the strengths of the disciple Peter.

Remember that it will be John who supports Peter through the next days and encourages his old friend, and they run to the empty tomb together on Easter Sunday morning, and Peter is ready, due to John's loving care of him, for the Lord's restoration of him after the Resurrection. **Mark 16:7, Luke 24:34, 1 Corinthians 15:5.**

The outline of the chapter makes this clear:

Verses 1 - 9 Arrest of the Lord
 Verses 10 - 11 Peter intervenes
 Verses 12 - 18 Peter's first trial
 Verses 19 - 24 The Lord's first trial before the High Priest
 Verses 25 - 27 Peter's second and third trial before the servant girls
 Verses 28 - 40 The Lord's trial before Pilate

John's point in arranging the chapter like this needs to be seen. Peter was their leader, he was the strongest of them all physically, but he could not fight the Lord's battles in his own strength, even though he desperately wanted to do so. **Matthew 26:33**. The Lord had to fight for Peter, and the Lord had to strengthen him through the Holy Spirit, and only then does Peter become truly strong.

John's point is clear! If the toughest of the disciples was not able to fight for the Lord in his own strength then neither can we! We are not left here to fight our own battles, but to walk in the Holy Spirit and work God's way alone!

If Peter needed the Holy Spirit's power then so do we! None of us can go it alone in the Christian life!

Let us remember Paul's words, from Roman house arrest himself, as chains bound his hands, he wrote to the churches to encourage walking in the power of the Holy Spirit alone. **Ephesians 5:14-21**.

JOHN 18:1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

KEY WORDS

Spoken	Epo	Speak [Aorist Active Participle]
These words	Tauta	These
Went forth	Exerchomai	Go forth [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Brook	Cheimarrhos	Brook
Was	Eimi	Was [Imperfect Active Indicative]
Garden	Kepos	Garden
Entered	Eiserchomai	Enter in [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

The Garden of Gethsemane was one of the places where pilgrims camped during Passover time around Jerusalem. There would have been thousands sleeping on the ground in this place. These events were not played out in a corner; there are many witnesses to the events of this night! **Acts 26:26**.

There was a gate to the garden, and it is through this that the Lord goes to meet the troops and Judas. He leaves the disciples with a way of escape; they will run back through the garden gate and be safe amongst the hundreds of thousands of other pilgrims who have now all been woken up by the noise of the arrest.

This is why the Temple Guard and any Roman troops leave with Jesus quickly, for they are fearful of a riot!

APPLICATION

Privacy in prayer is a central principle in the Christian life. It is time for the believer to commune with God on a one to one basis. Prayer is not ever to be a spectator sport! Leave that to the play actors – hypocrites!

We can never understand the pressure that our Lord was under contemplating and on the Cross. These sufferings were unique.

We have three wills active in the universe; God's will, Angelic will, and Human will. Without human free will there would have been no salvation. Adam could only sin one way by using his free will against God's Word, and it is that battle that the Lord wins this night, and so reverses the doom that Adam opened up for us all.

We should always use our free will to do the Will of God for our lives. As a believer we can handle our problems before God, by casting them at His Feet and seeking His solution.

As the deity of Christ cannot die, it will be the humanity of Christ on which the sins of the world will be judged.

Prayer has relationship power within it, to assist us in our resisting temptation and testing.

With sins having been dealt with at the Cross, a person either relies on the imputed righteousness of Christ, **2 Corinthians 5:21** or their own good works to satisfy God.

The unbeliever is eventually condemned by her/his own good works, which they trust rather than accepting Jesus work for them. **Revelation 20:11-15**.

In times of inactivity that we experience, let us see them as a God given opportunity to build up your knowledge of the Word of God, as it is application of the truths of the Bible, which will see you through the hard times when they come. This warning from the Lord about "watching and praying" applies to all believers, for all of us are susceptible to spiritual failure, and we need a spirit of prayerfulness at all times.

DOCTRINES

MUSIC

1. Music has been with creation since the start (**Job 38:7**).
2. The Jews sang their thanks to God for their delivery from Egypt (**Exodus 15:1**).
3. Sacred music provides:-
 - a) Refreshment and drives away evil spirits (**1 Samuel 16:23**).
 - b) Assists with the ministry of the Word (**2 Kings 3:15, 16**).
 - c) Helps to bring man to God (**Psalms 40:1-3**).
 - d) Helps defeat the enemy (**2 Chronicles 20:21-22**).
 - e) Fills the House of God with glory (**2 Chronicles 5:13, 14**).
4. The Jews lost their song in captivity (**Psalms 137:1-6**) but recovered it when they returned (**Ezra 3:2, 11**).
5. We have the lyrics of many songs in the Bible such as the Psalms, Miriam's song but no musical notes. The lyrics which accompany the music are important as music by its effect on the emotional pattern can cause the believer to sing words which are inaccurate or heretical, yet feel good.
6. There is a song for the redeemed (**Colossians 3:16**) which is one of the results of the filling of the Holy Spirit (**Ephesians 5:18, 19**).
7. There will be a new song in heaven (**Revelation 5:9**).

PRAYER

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

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

2. Promises Involving Prayer

- a) **Matthew 21:22** We should ask believing.
- b) **Matthew 18:19** The power of corporate prayer.
- c) **Psalm 116:1, 2** God is always available to hear our prayer.
- d) **Isaiah 65:24** God will answer while we are yet praying.
- e) **Matthew 7:7** We are commanded to pray.
- f) **John 14:13-14** We can ask for anything in His name.
- g) **Philippians 4:6** The prayer should be with thanksgiving.
- h) **1 Thessalonians 5:17** We should pray without ceasing.
- i) **Hebrews 4:16** We can come boldly to the throne of Grace.

3. Prayer Divided into 4 Segments

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

4. Power of Prayer

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

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

6. To Whom are Prayers Addressed?

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

7. Prayers can be Divided into Petition and Desire

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

8. Four Possible Combinations

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

9. Reasons for Unanswered Prayer

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

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

10. Intercessory Prayer

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

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

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

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.)**

CHRISTIAN LIFE – MENTAL ATTITUDE

1. Definition: Attitude or Mental attitude is the state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.

2. Every believer faces the inner conflict of divine versus human viewpoint. These two attitudes are at war in humanity in human history from the time of the fall. (**Isaiah 55:7-9**)
3. We are commanded to have divine viewpoint in our souls not the viewpoint of Satan (worldliness). **2 Corinthians 1:7, 10:5.** (via Doctrine in the Soul).
3. Attitude determines both the life and character of a person - what you think is what you are (**Proverbs 23:7**)
4. As Christians we are commanded to have our thinking in tune with the mind of Christ. Gods plan for our lives calls for a new attitude in our souls, a new viewpoint, without any human viewpoint or mental attitude sin (**1 Corinthians 2:16, 2 Corinthians 10:4-5 Romans 12:2, Philippians 2:5, 2 Timothy 1:7**)
5. Fellowship within a church is based on believers all being in tune with what the Bible teaches. **Philippians 2:2.**
6. Knowledge of the Bible (the mind of Christ, **1 Corinthians 2:16**) and control by the Holy Spirit renews the mind of the believer, giving divine viewpoint. (**Romans 12:2**)
7. The right mental attitude produces joy (**Philippians 2:2**), confidence (**2 Corinthians 5:1, 6, 8**), stability (**Isaiah 26:3-4, Philippians 4:7, 2 Thessalonians 2:2**), true giving (**2 Corinthians 9:7**), love (**1 Corinthians 13:5**)
8. Human viewpoint is called worldliness. (**Romans 12:2, Colossians 3:2**)
9. Evil is what you think as you are following Satan's policy. **Matthew 9:4, Galatians 6:3.** Mental attitude sins produce self induced misery. (**Proverbs 15:13**)
10. Without clear thinking there is conflict in the mind of the believer. **Isaiah 55:6-9, James 1:7-8.**
11. True stability of Character comes only this way. **Philippians 4:7, 2 Thessalonians 2:2.**
12. Giving is a mental attitude. **2 Corinthians 9:7.** Love is a mental attitude. **1 Corinthians 13: Deuteronomy 6:5, 10:12.**
13. Worldliness is a mental attitude: It is all non-grace thinking i.e. Anti Gods Plan, **Colossians 3:2.**
14. Confidence in service and living generally flows from having "Divine Viewpoint" which has other advantages such as
 - [a] Stability in life - James 1:8
 - [b] Prosperity of soul - **Philippians 4:7**
 - [c] Giving to the Lord - **2 Corinthians 9:7**
 - [d] Spiritual rather than worldly - **Romans 12:2, Colossians 3:2**
 - [e] Purity rather than evil - **Matthew 9:4**
 - [f] No arrogance - **Galatians 6:1-5.**
 - [g] Inner beauty - **1 Timothy 2:9, 10, 15.**

CHRIST: ISAIAH CHAPTER 53: SUFFERING OF JESUS CHRIST

Isaiah 53 is one of the most famous chapters in the Bible and portrays prophetically the sufferings of the Lord Jesus Christ.

Prophecy - 53:1 "Who hath believed our report? and to whom is the arm of the LORD revealed?"

Fulfilment - **John 12:38**

Prophecy - 53:2 "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Fulfilment - **Philippians 2:5-8**

Prophecy - 53:3 "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not"

Fulfilment - **John 1:11, Matthew 26:38; 27:20-22,**

Prophecy - 53:4 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Fulfilment - **Matthew 8:16, 27:41-43**

Prophecy - 53:5 "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Fulfilment - **Matthew 27:26-29, Colossians 1:20, 1 Peter 2:24**

Prophecy - 53:6 "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Fulfilment - **Romans 3:23, 2 Corinthians 5:21.**

Prophecy - 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." –

Fulfilment - **Matthew 27:12-14, 1 Peter 2:23.**

Prophecy - 53:8 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

Fulfilment - **Luke 23:4-33, John 18:3-30**

Prophecy - 53:9 "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Fulfilment - **Matthew 27:24, 57-60**

Prophecy - 53:10 "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Fulfilment - **John 3:16, Romans 8:32**

Prophecy - 53:11 "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.:"

Fulfilment - **John 19:34, Romans 4:25**

Prophecy - 53:12 "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Fulfilment - **Mark 15:27, Luke 23:34, John 19:28-31**

CHRIST: KENOSIS OF CHRIST

1. Kenosis is an expression which means to "empty oneself" or "to make himself of no reputation."
2. Principle of Kenosis:- (**Philippians 2:5-8**)
3. Jesus Christ from eternity past always has been God. As such he is all knowing, he is all powerful, has everlasting life and many other absolute qualities. He was not created because he is eternal.

4. Jesus Christ chose to become a little lower than the angels and took on the form of man.
5. Adam the first man aspired to be God, the second Adam who is God divested himself of his deity (Kenosis) and became man in order to save mankind.
6. During his earthly ministry, rather than using his own absolute power he used the power of the Holy Spirit.

GOD: DIVINE INSTITUTIONS – FREEWILL

1. Definition :- Volition or free will is the responsibility before God to choose different ends and means in life.
2. The above definition does not say that one has the power to do what you choose but it does give the opportunity to choose.
3. God gave Adam a choice in the garden in **(Genesis 2:16,17)** where God told the man "thou shalt not eat" in the imperative mood which is a command.
4. Free will gives you the opportunity to want to accomplish things in conformity with God's will without having the natural ability to do so. **(1 Kings 3:5-10)** Solomon in this case wanted to judge but could not because of his own limitations.
5. In (Psalm 13) David's free will continued to be positive even though he had not been successful.
6. One of the reasons for the delay in the answering of prayer requests is to allow the strengthening of free will to desire to do God's will.
7. Free will in both believer and unbeliever. **(John 7:17)**
8. Free will in giving. **(2 Corinthians 8:12)**
9. Free will cannot be coerced or compromised thus Christianity is a matter of obedience. **(2 Corinthians 5:10)**
10. As God is to judge all men it means that man is responsible for his actions and that all normal members of the human race have free will. **(Revelation 20:11-15)**
11. Relationship of free will is vertical, between man and God not man and man. **(Ephesians 6:5-9)**
12. Because man is subject to judgment there is an age of accountability as portrayed by the "rich young ruler".
13. Animals and plants are not judged.
14. Free will also puts the responsibility on both ends and means. An example of the right end but wrong means is the sin unto death of Moses. **(Numbers 20)**
15. By application just because God is blessing a ministry, in the case of Moses by providing water it does not mean that the person is necessarily in God's will. God blesses through his grace and not necessarily because they are doing things by God's way.
16. Human viewpoint attack on free will - Determinism.
 - (a) The concept is that if one starts out with any physical item and I know everything there is regarding it and the laws that control it then I can dogmatically predict the future state of that item.
 - (b) This concept is incorrect as shown by the power of prayer **(James 5:17)**.
 - (c) It is possible for God to manipulate His universe. **(Acts 16:26)**.
17. Types of miracles in the Bible
 - (a) natural - a variation of a natural law
 - (i) Elijah and the drought
 - (ii) Paul and the earthquake

- iii) Moses at the Red Sea with the east wind
 - (b) supernatural - a direct violation of a natural law
 - (i) The resurrection of Christ
 - (ii) Being born again

18. In physics this concept is called "Heisenburg's Uncertainty Principle" after the German Nobel prize winner who postulated it.

Modern science now views a lot of the formulae of physics as occurring the vast majority of times but on odd occasions not complying with observed laws. Such non compliance would include miracles or manipulation by God.

19. Evolution is an attack on free will as it states that man is evolved from animals and is a higher form of animal. This is often reinforced in text books which state "men and the other animals" indicating that man differs in degree only and not in "kind".

- (a) "Difference in degree" - hot and cold is a matter of relative heat; ice, water and steam are all water and of the same kind.
- (b) "Difference in kind - a square and a triangle.
- (c) Solomon in (**Ecclesiastes 3:21**), a believer out of fellowship assesses man as different only in degree from animals.
- (d) Based on evolutionary principles abortion can be justified and atrocities condoned against other races such as the Nazi reaction to Jews, gipsies and the Slavs. From this comes the concept that if we knew everything about animal behaviour we could then describe man.
- (e) The Biblical view however is that we do vary in kind, not in degree (**Genesis 2:16**) with the thing that sets man apart from the animals being volition.
- (f) By implication man is never totally determined by his environment.
- (g) Hell is a monument to the fact of free will because if you do not have a choice you cannot be judged.

20. Three problems which the Bible solves regarding free will -

- (a) What about babies who die before they hear the gospel or those who are mentally unable to decide?

Solution - (**2 Samuel 12:18**) where a child born to David and Bathsheba dies on the 7th day, the day before circumcision which would have brought the child into a covenant relationship.

David says that he will go to be with the child indicating the child has been automatically saved without a covenant requirement.

This is the principle of "unlimited atonement". (**1 John 2:2**)

- (b) What about the physical damage which hinders the person causing a restriction of free will ?

Solution - (**John 9:1-7**) where a man blind from birth is healed. Jesus did not bypass the free will but made up for the blindness. He breaks down the barriers for a person to do God's will but the free will of the person is not manipulated.

- (c) What about spiritual damage to free will ?

Solution - (**Genesis 3:8**) where after the fall God sought out Adam and Eve in the garden where they had hidden from him. God who is all knowing asked the question "Where are you ?"

The principle of the "total depravity of man" is seen here in the fact that man will not of his own free will seek God.

In (Deuteronomy 5) Moses and all the Israelites heard a public address by God which the Israelites shrank back from.

God speaks to man in three areas:-

- (a) He speaks to all men. (**Matthew 5:45, Acts 14:17**)
- (b) He has a more intense form of calling. (**Genesis 6:3, Romans 13:1**)
- (c) He calls through the gospel of Jesus Christ. (**John 16:8-11**)

It is however possible to so damage the free will regarding spiritual matters that it becomes impossible to believe or repent.

Examples

- (a) the Amorites and Canaanites of Joshua's day. (**Genesis 15:16**)
- (b) the Pharaoh of the Exodus. (**Exodus 7- 11**)
- (c) those who accept the mark of the beast. (**Revelation 13:8**)
- (d) the reaction of unbelievers at the second advent. (**Revelation 6:16**)

21. However there are many areas over which even those who have had limited free will have control and the person who searches will find. (**John 7:17**)

22. If God is truly sovereign how can man have genuine free choice? God has absolute sovereignty as shown by a study of His character. It is also clear that man has free will. God uses his free will as creator whilst man uses his as a part of creation.

23. One way of looking at this is fatalism which is the basis of most eastern religions which state that man's destiny is set and certain.

24. Another way is autonomy which says that all things are uncertain and therefore history goes on chaotically.

25. True biblical sovereignty is based on the creator/creation concept with the creator outside the universe and the created beings within.

Three non salvation examples:-

- (a) Paul as a prisoner on a ship bound for Rome predicts, having received advice from the angel of God, that there will be no loss of life but the ship will become a wreck. The guarantee is a sovereign guarantee and therefore absolute. Paul however tells the soldiers that they must stay on the boat to be saved. They do and they are saved. Sovereign decrees by God therefore contain free will decisions by man. (**Acts 27**)
- (b) The sovereign decree is that all things work together for good towards the goal of predestination and eventual glorification. We have a guarantee that we will be in heaven. We need to be actively involved in the chain of events. (**Romans 8:28**)
- (c) Daniel understood the time of "desolations" as seventy years as prophesied by Jeremiah and knew that it would end on time. He now seeks by supplication with sackcloth and ashes forgiveness for Israel's sin on the basis that no discipline is going to be removed without the sin having been forgiven. (**Daniel 9:2**)

God promises certain things but they are contingent on our prayer Using the principle of the sovereignty of

God we can be confident in prayer if we are controlled by the Holy Spirit. (**James 4:2**)

26. Can free will be neutral ? The answer is no, one is either positive or negative towards God. For instance if a young man is keen on a girl and is asked if he is going to marry her and he answers he does not know. As long as he debates the question he will not marry her and is therefore negative to marriage.

27. Every attack in the Christian life has one common feature, the denial of the Word of God as shown in the temptation of our Lord. Each of them therefore is an attack on the character of God.

28. The act of negative free will to the plan of God is given in (**Romans 1:18-32.**)

In this passage:-

- (a) The unbeliever hold the truth in unrighteousness. (v18)
- (b) The power of God is clearly seen by all men. (v19-20)
- (c) They became vain in their imaginations and worshipped part of the creation rather than the creator. (v21-23)
- (d) The result is sexual and other perversions. (v24-31)
- (e) They end up encouraging others to defy God. (v32)

29. Are the majority always right ? A scriptural example of this was Elijah and the prophets of Baal in (**1 Kings 18**) where on a public opinion basis Elijah would have been considered wrong.

The concept that public opinion is always correct comes from the French philosopher Rousseau who stated "the most general will is always the most just also the voice of the people is in fact the voice of God".

Another good example of this would be the public opinion that happened at the crucifixion of Christ.

30. There are therefore two classes in the Christian life, positive or negative to God's will.

31. In Old Testament times physical idols were common. The idols nowadays are commonly abstract in the form of ideas and concepts. It is up to the Christian to challenge these concepts where they occur.

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.

SOUL AND HUMAN SPIRIT

1. The real person is in the soul (**Genesis 2:7**), the body is merely a house for the soul (**2 Corinthians 5:1-4**).
2. The soul and the spirit are separate (**Hebrews 4:12**).
3. In creation, Adam received soul and spirit (**Genesis 2:7**).
4. It is the soul that is saved, not the body (**Romans 5:12, Psalm 19:7, 34:22, Mark 8:36,37, Hebrews 10:39, 1 Peter 1:9**).
5. The unbeliever has body and soul only (**1 Corinthians 2:14**).
 - a) The unbeliever does not have an activated spirit (**1 Corinthians 2:14, Jude 19**).
 - b) The Holy Spirit acts as the regenerator of the human spirit (**Genesis 6:3, John 16:8-11, 1 Corinthians 2:14-16**).
 - c) At the point of salvation the human spirit is activated.
6. The believer has body, soul and spirit (**1 Thessalonians 5:23**).
 - a) The believer has an activated spirit (**1 Thessalonians 5:23**).
 - b) The human spirit deals with spiritual understanding.
 - c) He understands spiritual phenomena (**1 Corinthians 2:14**).
 - d) The believer grows in grace and knowledge (**Ephesians 3:16-19**).
7. Characteristics of the Soul
 - a) Deals with human understanding.
 - b) Self awareness (**Genesis 35:18, 1 Kings 17:21**) - either focus on Christ, or on self (either pride or self-pity).
 - c) Thinking (**Luke 12:19**) - either divine viewpoint, or human viewpoint.
 - d) Freewill (**Acts 3:23**) - either obedient to God's will, or self will.
 - e) Emotions (**Song of Solomon 1:7, Luke 12:19, 2 Peter 2:8**) - either controlled, or pleasing self.
 - f) Conscience (**Acts 24:16, Romans 2:15, 9:1, 2**) - either God's standards, or (either lawlessness or self-righteousness).
 - g) Sin nature (**Leviticus 5:1, Psalm 58:2-5, Ezekiel 18:4, Matthew 15:19**) - either controlled, or in control.
 - h) Departs from body at death (**Job 27:8, Psalm 16:10, 2 Corinthians 5:8**).
 - i) Area of love (**1 Samuel 18:1**).
 - j) Area of misery (**Psalm 6:3, 106:15, 119:25, 28, 81**).

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.

HARMONISATION

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

HARMONY**JESUS ARRIVES AT THE GARDEN OF GETHSEMANE**

When Jesus had spoken these words and they had sung an hymn, he went as he was wont over the brook Cedron into the mount of Olives where was a garden, into the which he entered and his disciples also followed him. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

JESUS PRAYS ABOUT THE CROSS

And he took with him Peter and the two sons of Secedes, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, about a stone's cast and kneeled down and fell on his face, and prayed, saying, O my Father, if it be possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; and if thou art willing take away this cup from me: nevertheless not what I will, but what thou wilt.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

THE DISCIPLES FAIL HIM

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, Simon, sleepest thou? What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing and ready but the flesh is weak.

And again he went away, and prayed the second time, and spake the same words. O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And when he returned, he found them asleep again, (for their eyes were heavy,) he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation, neither wist they what to answer him.

And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise up, let us be going: behold, he is at hand that doth betray me.

149 THE ARREST OF CHRIST, DISPERSION OF DISCIPLES**MATTHEW 26:47-56**

Matthew 26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. **48** Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. **49** And forthwith he came to Jesus, and said, Hail, master; and kissed him. **50** And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him. **51** And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. **52** Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. **53** Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? **54** But how then shall the scriptures be fulfilled, that thus it must be? **55** In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. **56** But all this **was done**, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

KEY WORDS

While	Autos	While, Yet
Spake	Laleo	Speak [Present Active Participle]
Lo	Idou	Behold, Lo
One	Heis	One
Twelve	Dodeka	Twelve
Came	Erchomai	Come [Aorist Active Indicative]
Great	Polus	Great
Multitude	Ochlos	Crowd, Multitude
Swords	Machaira	Roman short sword
Staves	Xulon	Stave, Club, Staff
From	Apo	From the ultimate source
Chief priests	Archiereus	Chief Priest
Elders	Presbuteros	Elder, Old man
People	Laos	People
Betrayed	Paradidomi	Betray [Present Active Participle]
Gave	Didomi	Give [Aorist Active Indicative]
Sign	Semion	Sign
Saying	Lego	Say [Present Active Participle]
Whomsoever	Hos	Who
Kiss	Phileo	Love, Kiss [Aorist Active Subjunctive]
Same	Autos	Same
Is	Eimi	Keep on being [Present Active Indicative]
Hold fast	Krateo	Hold fast [Aorist Active Imperative]
Forthwith	Eutheos	Immediately
Came	Proserchomai	Come to [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Hail	Chairo	Hail, Hello [Present Active Imperative]
Master	Rhabbi	Rabbi
Kissed	Kataphileo	Kiss earnestly [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Friend	Hetairos	Friend, Comrade
Wherefore	Epi Hos	Upon why, Wherefore
Art come	Pareimi	Be at hand [Present Active Indicative]
Came	Proserchomai	Come to [Aorist Active Participle]
Laid hands	Epiballo Cheir	Lay hands [Aorist Active Indicative]
Took	Krateo	Take [Aorist Active Indicative]
Behold	Idou	Lo, Behold
Which were with	Meta	With
Stretched out	Ekteino	Extend, Stretch out [Aorist Active Participle]
Hand	Cheir	Hand
Drew	Apospao	Unsheathe, Draw [Aorist Active Indicative]

Struck	Patasso	Strike [Aorist Active Participle]
Servant	Doulos	Slave, Servant
High Priest's	Archiereus	Chief Priest
Smote off	Aphaireo	Cut off, Remove [Aorist Active Indicative]
Ear	Otion	Ear
Said	Lego	Say [Present Active Indicative]
Put up	Apostrepho	Bring again, Turn back [Aorist Active Imperative]
Place	Topos	Place, Location
All	Pas	All
Take	Lambano	Take [Aorist Active Participle]
Shall perish	Apollumi	Perish [Future Middle Indicative]
Thinkest	Dokeo	Think [Present Active Indicative]
Cannot	Dunamai Ou	To not have power, Cannot [Present Middle Indicative]
Pray	Parakaleo	Beseech, Call upon [Aorist Active Infinitive]
Father	Pater	Father
Shall presently give	Paristemi	Provide [Future Active Indicative]
More	Pleion	More
Legions	Legeon	Legion
Angels	Aggelos	Angel
How then	Pos	In what way
Shall the	Ho	The
Scriptures	Graphe	Scripture
Fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Must	Dei	Must [Present Active Indicative]
Be	Ginomai	To come into being [Aorist Middle Infinitive]
Same	Ekeinos	Same
Hour	Hora	Hour
Said	Epo	Say [Aorist Active Indicative]
Multitudes	Ochlos	Multitude, Crowd
Are ye come out	Exerchomai	Come out [Aorist Active Indicative]
Against	Epi	Against
Thief	Lestes	Thief, Robber, Brigand
Take	Sullambano	Seize [Aorist Active Infinitive]
Sat	Kathezomai	Sit [Imperfect Middle Indicative]
Daily	Kata Hemera	Daily
Teaching	Didasko	Teach [Present Active Participle]
Temple	Hieron	Central sanctuary, Temple
Laid hold	Krateo	Lay hold, Seize [Aorist Active Indicative]
Done	Ginomai	To come into being [Perfect Active Indicative]
Prophets	Prophetes	Prophet
Might be fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Disciples	Mathetes	Disciple
Forsook	Aphiemi	Forsake [Aorist Active Participle]
Fled	Pheugo	Flee [Aorist Active Indicative]

PERFECT TENSE VERB

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

In Matthew's Gospel there are seven verses with Ginomai in the Perfect Tense. In order for the fulfilment of Isaiah 7:14, for the birth the Lord Jesus Christ being a virgin birth, a unique event in the history of humanity, Matthew 1:22. Due to hardness of man's heart, the rules for divorce are changed, Matthew 19:8. The requirements of a donkey to fulfil Isaiah 62:11, and Zechariah 9:9, need a change of heart of the owners, Matthew 21:4. In order that humanity is not exterminated, the days are shortened, Matthew 24:22, the Bridegroom coming will be an unexpected surprise, Matthew 25:6, after two days at the Passover, the Son of Man will be delivered up, Matthew 26:2, and the arrest of Jesus was done so that the Scriptures could be fulfilled in **Matthew 26:56**.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
149	Isaiah 53:8a	Confined and persecuted	Matthew 26:47-27:31
	Zechariah 13:7d	Israel scattered as a result of rejecting Him	Matthew 26:31-56

REFLECTION

Verse 47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49. And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him.

While Jesus is speaking an armed cohort approaches, made up of Jewish Temple Guards, possibly some Romans, but the majority are armed with swords and clubs (Temple Police). These people are obviously concerned about the Lord as a revolutionary, as they have come in a large group to lay hands and detain a single person.

These people are aware that the Lord is physically strong, as they saw, when He threw the moneychangers out of the Temple and overturned their tables which were loaded up with money. They are afraid of Him. They believe that there is security in large numbers. This is almost funny, if it wasn't so tragic for them all. There is no security in having a lot of pagans around you when you face God!

“From” is the preposition of ultimate source, this armed cohort has come “from” the Chief Priest. The ultimate source of the persecution of our Lord is religion. These people give alms, they pray, they attend services in the Temple, yet they are now trying to eliminate the Lord of Glory.

In verse 48 we have the official betrayal. Judas has said that he will betray Jesus of Nazareth with a kiss. Judas realised the power of the Lord and ordered the mob to keep hold of Him. He uses the aorist active imperative of *krateo* to command the mob to secure the Lord. Judas was afraid of reprisals. He reduced the Lord's reaction to his own thought pattern.

Judas is sadly a petty carnal man, but Jesus follows the concept of leaving matters in God's hands under the principle, “Vengeance is mine I will repay says the Lord”. **Hebrews 10:30-31**. Judas by his thought pattern and petty actions destroyed himself. He has money now, but it does not make him happy.

Judas approaches Jesus and addresses Him as Rabbi or teacher. Jesus says, “Friend wherefore art thou come or why are you here?” He knows why Judas is come. Jesus is in fact saying, “Get on with what you are doing”. It is noted that the word for friend in verse 50, *Hetairos*, is the Greek word for associate or comrade rather than *Philos*, which is the word for real friend, and indicates endearment. Jesus recognises Judas who has associated with Him for the period of His ministry, but there is no real spiritual relationship there.

The mob now come and seizes Jesus violently to take Him away. Good old Peter will now act against them all. It is easy to mock Peter, but he here takes on possibly as many as 600 armed men!

Verse 51. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54. But how then shall the scriptures be fulfilled, that thus it must be?

The person who drew his sword was Peter, as seen in other Gospel accounts. The sword was the *Machaira* or Roman short sword, which Peter had concealed, apparently in a shoulder scabbard. With this he swings at a servant of the High Priest named Malchus according to John, and cuts off his ear. It is of interest that the Synoptic Gospels do not mention who were those involved in this incident, but John who wrote his Gospel well after the death of Peter did.

Here Peter is expressing his sincerity and his passion; he said earlier that would be standing by the Lord and was ready to be dying with the Lord. Peter had seen demonstrations of cleaving the skull of an opponent

with a sword, but was inaccurate when he tried to do this movement on Malchus. Peter should have been relying on the sword of the spirit, the Word of God, rather than a physical sword against an armed numerically superior mob.

Jesus has been emphasising that He has to die yet Peter is still not accepting it, and still sees Jesus as the Messiah, who is in the process of setting up His kingdom on earth. The Lord tells Peter to replace his sword in the scabbard. Peter had good intentions, but all actions taken in the Christian life must reflect the Word of God, and good intentions are neutralised by ignorance of the Bible.

Jesus in telling Peter to remove his sword is pointing out the fact that Peter is a civilian using a deadly weapon. He says that those who live by killing others will be subject to capital punishment.

In verse 53 Jesus says that He could call on twelve legions of angels, one for the Lord and one for each of the eleven disciples to disperse the mob. However what is happening here is part of the Plan of God, and is necessary to fulfil prophecy. Peter is actually in the way by getting active with the sword. In contrast Judas as an unbeliever was actually fulfilling what had been prophesied. Jesus asks how the prophecy can be fulfilled while Peter is swinging his sword about. The ignorant believer can hinder the Plan of God

The word fulfilled is in the passive voice, which means it receives fulfilment while the word “be”, is ginomai which means to come into being. This verb is in the infinitive denoting purpose. It is therefore necessary for the Cross to come to pass. From a point of view of courage Peter is a great man but he is delaying the plan.

Verse 55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Jesus now addresses the mob. He asks why they are armed as they are. He asks them why they have come out to arrest Him as if He were an armed dangerous gangster. He reminds them that He has been daily teaching in the Temple and questions why they did not arrest Him there. Note the perfect tense here – all “was done”, with eternal results. God’s Plan is being worked out, even though it looks like a defeat, it will be a victory, and it will occur the only way it can.

Then all the disciples forsook Him and fled. The majority ran. Two do stay around, John and Peter who observed some of the trials. The perfect tense is John’s reminder that the events playing out here have eternal significance, and for each of them this night they will have lasting consequences. I have wondered (Dr McEwan thinking aloud here) as I have gone through this Harmony revision, about the fate of each of the disciples, as each become apostles of the church age, and all, other than John, die martyr’s deaths violently for their Lord and Saviour.

John alone is blessed by length of days and dies of old age, although not without suffering on the Isle of Patmos. I have wondered whether the long life and peaceful death of John may relate back to his behaviour at the Cross, and after it. All the others fled, but he stood firm until the end and records the details in his Gospel account. I wonder whether the Lord gives each of the men who fled, the opportunity to win their own martyr’s crown, and thereby feel they had vindicated themselves for their cowardice that day at His Cross. John alone stood firm, and helped Peter over the next three days, and so didn’t need that opportunity later, but faced a different test, that of debility as an old man, and day after day facing pain and disablement. We will only know this in heaven, but each have their path before the Lord, and their separate paths unfold from this day’s events.

MARK 14:43-52

Mark 14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain

young man, having a linen cloth **cast about** his naked body; and the young men laid hold on him: 52
And he left the linen cloth, and fled from them naked.

KEY WORDS

Immediately	Eutheos	Immediately
Spake	Laleo	Speak [Present Active Participle]
Cometh	Paraginomai	Become near [Present Middle Indicative]
One	Heis	One
Twelve	Dodeka	Twelve
Great	Polus	Great
Multitude	Ochlos	Crowd, Multitude
Swords	Machaira	Roman short sword
Staves	Xulon	Stave, Club, Staff
Chief Priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribes
Elders	Presbuteros	Elder, Old man
Betrayed	Paradidomi	Betray [Present Active Participle]
Given	Didomi	Give [Pluperfect Active Indicative]
Token	Sussemon	Pre agreed signal
Saying	Lego	Say [Present Active Participle]
Whomsoever	Hos	Who
Shall kiss	Phileo	Love, Kiss [Aorist Active Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
Take	Krateo	Take [Aorist Active Imperative]
Lead	Apago	Take away [Present Active Imperative]
Safely	Asphalos	Safely
Soon as he was come	Erchomai	Come [Aorist Active Participle]
Goeth	Proserchomai	Come to [Aorist Active Participle]
Straightway	Eutheos	Immediately
Saith	Lego	Say [Present Active Indicative]
Master	Rhabbi	Rabbi
Kissed	Kataphileo	Kiss earnestly [Aorist Active Indicative]
Laid hands	Epiballo	Lay on, Throw on [Aorist Active Indicative]
Hands	Cheir	Hand
Took	Krateo	Take [Aorist Active Indicative]
Stood	Paristemi	Stand by [Perfect Active Participle]
Drew	Aospao	Unsheathe, Draw [Aorist Middle Participle]
Smote	Paio	Strike, Smite [Aorist Active Indicative]
Servant	Doulos	Slave, Servant
High Priest	Archiereus	Chief Priest
Cut off	Aphaireo	Cut off, Remove [Aorist Active Indicative]
Ear	Otion	Ear
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Are ye come out	Exerchomai	Come out [Aorist Active Indicative]
Against	Epi	Against
Thief	Lestes	Thief, Robber, Brigand
Take	Sullambano	Seize [Aorist Active Infinitive]
Daily	Kata Hemera	Daily
Temple	Hieron	Central sanctuary, Temple
Teaching	Didasko	Teach [Present Active Participle]
Took	Krateo	Lay hold, Seize [Aorist Active Indicative]
Scriptures	Graphe	Writings, Scriptures
Must be fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
All	Pas	All
Forsook	Aphiemi	Forsake [Aorist Active Participle]
Fled	Pheugo	Flee [Aorist Active Indicative]
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Certain	Tis	A, Certain
Young Man	Neaniskos	Youth less than 40 years of age

Having	Periballo	Clothed [Perfect Middle Participle]
Linen cloth	Sindon	Linen
Cast about	Epi	Around
Naked	Gumnos	Naked
Body	-	Not found in the original
Laid hold	Krateo	Seize [Present Active Indicative]
Left	Kataleipo	Leave [Aorist Active Participle]
Fled	Pheugo	Fled [Aorist Active Indicative]

PERFECT TENSE VERBS

PARISTEMI – TO STAND - Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts. In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act. These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus' ear in **Mark 14:47**, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord, and soldiers striking the Lord, and Paul, at their trials.

PERIBALLO – CLOTHED - Occurs 32 times in the New Testament with 11 appearances in the Perfect Tense with apart from twice in the Gospel of Mark occurring in the Revelation. In all cases it is in the Middle Voice and Participle mood. The Middle Participle showing that there is benefit is designating the status of the wearer. In **Mark 14:51** a young man **clothed** in a linen cloth is seen. The use of the perfect tense is interesting here as in a skirmish he loses his cloth and departs naked from the scene. In Mark 16:5 another young man, in this case an angel is clothed in a white robe in the tomb of Jesus who tells them that He is risen.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
149	Psalm 31:11	His acquaintances fled from Him	Mark 14:50
	Isaiah 53:3d	Men hide from being associated with Him	Mark 14:50-52

REFLECTION

Verse 43. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

Because they had been sent by the leaders of Israel in the form of the High Priest, Elders and Scribes the band that comes to arrest Jesus would be the temple guard. This guard was known to possess the specific weapons mentioned here - swords and the clubs.

Clubs was said to have characterised a corrupt priestly aristocracy in charge of the Temple, as well as being useful in controlling rioters. Clubs were not supposed to be carried on Holy days including the Passover festival. These men came prepared for armed resistance from one they supposed to be a messianic revolutionary because they had interpreted Jesus' act in the temple in terms of cultural categories of the day rather than in terms of the rest of His teaching.

Verse 44. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 46. And they laid their hands on him, and took him.

A kiss was a sign of special affection among family members and close friends or of a disciple's affection for his teacher. Thus Judas' kiss is a special act of hypocrisy. **Proverbs 27:6** says, "*Faithful are the wounds of a friend; but the kisses of an enemy are deceitful*".

This band believed they needed Judas to lead them in person to the appropriate spot. Had they searched for Jesus only on the basis of general directions they thought their search would have given Jesus time to escape. The kiss is therefore necessary because darkness made it difficult to recognise Jesus.

Under normal conditions the guard of course could have recognised Him as He had been teaching in the temple, but it is deep night.

Verse 47. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

Being rich the high priest had ample servants. Although the servant mentioned herein is probably not a Levite and thus unable to minister in the temple in the way it is worthy of note that the one who were missing appendages such as ears were barred from serving in the sanctuary.

In fact John Mark who was eligible to be a Levitical Priest is said to have removed the tip of one of his fingers to prevent him from serving in that way. His action caused him to inherit the nickname of stumpy finger.

Although the object of the expedition was only to arrest Jesus, the disciples would have been useful as forced witnesses, and had the sword struck again, or Jesus not instantly healed the man, many of the disciples would likely have been killed in the ensuing conflict.

Verse 48. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49. I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50. And they all forsook him, and fled.

The later assassins who slew Jewish aristocrats under the cover of the crowds in the Temple, did act secretly so as to avoid capture. Jesus' supposed subversion had been public and unconcealed. An arrest in the temple would have been politically disadvantageous and probably aroused a riot. There is a big danger of riot right here this night.

Verse 51. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52. And he left the linen cloth, and fled from them naked.

Except for some Jews, totally enamoured by Greek culture, and considered apostates, Jewish people generally despised nakedness. At night one might expect the young disciple to have an outer garment as well as the linen cloth. Although one could sleep naked inside one's home in Palestine in April, but it is unlikely. Jerusalem's higher elevation made it likely that it was a cold night.

This is confirmed by Peter warming himself by the fire later in the chapter. Passover pilgrims who camped outdoors had coverings. This young man was in a hurry and had wrapped himself in a linen cloth which also allowed him to slip from the hold of his captors, and runs off likely in his underwear – "naked" as far as the pious were concerned.

LUKE 22:47-53

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

KEY WORDS

While	Autos	While, Yet
Spake	Laleo	Speak [Present Active Participle]
Behold	Idou	Behold, Lo
Multitude	Ochlos	Crowd, Multitude
Called	Lego	Say [Present Passive Participle]
One	Heis	One

Twelve	Dodeka	Twelve
Went before	Proerchomai	Go before [Imperfect Middle Indicative]
Drew near	Eggizo	Draw near, Approach [Aorist Active Indicative]
Kiss	Phileo	Kiss [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Betrayest	Paradidomi	Betray [Present Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Kiss	Philema	Kiss
Were about	Peri	About
Saw	Eido	Perceive. See [Aorist Active Participle]
Would follow	Eimi	Keep on being [Future Middle Participle]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Shall we smite	Patasso	Smite, Strike [Future Active Indicative]
Sword	Machaira	Sword
Smote	Paio	Strike, Smite [Aorist Active Indicative]
Servant	Doulos	Slave, Servant
High Priest	Archiereus	Chief Priest
Cut off	Aphaireo	Cut off, Remove [Aorist Active Indicative]
Right	Dexios	Right
Ear	Otion	Ear
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Suffer	Eao	Permit [Present Active Imperative]
Thus far	Heos Toutou	Until here
Touched	Haptomai	Touch [Aorist Middle Participle]
Healed	laomai	Heal, Make whole [Aorist Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Chief Priests	Archiereus	Chief Priest
Captains	Strategos	Captain
Temple	Hieron	Temple
Elders	Presbuteros	Elder, Old man
Were come	Paraginomai	Arrive
Come out	Exerchomai	Come out [Aorist Active Indicative]
Against	Epi	Against
Thief	Lestes	Thief, Robber, Brigand
Staves	Xulon	Stave, Club, Staff
Was	Eimi	Keep on being [Present Active Participle]
Daily	Kata Hemera	Every day
Stretch forth	Ekteino	Stretch out [Aorist Active Indicative]
Hands	Cheir	Hand
Against	Epi	Against
Is	Eimi	Keep on being [Present Active Indicative]
Hour	Hora	Hour
Power	Exousia	Authority
Darkness	Skotos	Darkness

PERFECT TENSE VERBS – None found

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

REFLECTION

INTRODUCTION

Over and over again in Jesus' ministry the main thing that the Pharisees had against him was His violation of their traditional laws, later called the Mishnah, or the "tradition of the fathers". They will never be able to accuse Him of violating any commandment of the Mosaic Law because he was unique and kept the Law perfectly, as HE had given it personally to Moses as the visible member of the Godhead. They however accuse Him consistently of violating what will later become the Mishnah.

Now however, in their massive and quick attempt to do away with him, they themselves will violate the very Mishnah that they have been accusing Jesus of violating. In the course of the arrest and religious trials of Christ they will violate 21 of their own rules.

Verse 47. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

Judas is needed for three reasons. Firstly he was needed to show them where Jesus could be arrested away from the multitudes which were following him. Knowing about Jesus' habit of going privately away from the multitudes into the garden of Gethsemane, Judas is able at this point to fulfil the first reason.

Secondly, by Roman Law, before the Romans could release the cohort for the arrest, a person had to bring in a formal indictment or formal charge. After Judas left the Passover he went to the chief priest and elders. He then would have been taken before Pilate, and the High Priests would have had to produce a charge before Pilate for which Jesus could be tried under Roman rule. They want to implicate Pilate, and they are able to pressure him because of his previous actions in past years.

That is why as we will see later that although it is in the small hours of the morning Pilate is dressed and ready to conduct a trial as soon as they come. So when Judas was brought before Pilate to give the official charge the soldiers, the cohort was released to Judas and he takes them, plus Temple Police to do the arrest in the garden. The Roman cohort may have consisted of between 400 to 600 men.

The Romans are there to "keep the peace", not make a religious arrest, Pilate is smart enough to want the Chief Priests blamed for that. The delay in getting the Guard and soldiers explains why the Lord is able to safely leave the Upper Room, pass the Temple Gate, from which the troops will pour out later, and walk across the Kidron Valley and have the time he does at prayer before they all arrive.

The third function Judas will need to perform is as the prosecuting witness in the civil trial. He will fail to do this, and will suicide instead.

In these verses Judas has arrived with a group of the chief priests, elders and captains of the Temple to arrest the Lord. By prearrangement the traitor was to mark out Jesus by kissing him. Jesus' asked Judas, "Why are you betraying the Son of man with a kiss?"

Verse 49. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50. And one of them smote the servant of the high priest, and cut off his right ear. 51. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

The disciples realised what was going to happen and were ready to take the offensive. One of them took a sword and cut off the right ear of the servant of the high priest. Jesus rebuked him for using carnal means to fight a spiritual war. His hour had come for the Cross, and God's predetermined purposes must come to pass. Graciously Jesus touches the ear of the victim and healed him instantly.

Luke is the only one who tells us that Christ heals the ear and puts it back in its place. He is the doctor and is fascinated by this fact. This action by Jesus of healing Malchus' ear saves Peter's life, and allows the rest to escape. There is no way that Peter could have taken on those 600+ soldiers.

Concerning this healing, it is unique, as it is the only miracle that we know that Jesus performs in a flesh wound. It is also the only miracle we know that he performs upon an enemy. All of this has to do with Jesus' own victory and the agony of Gethsemane. He is still focused on the task, and that is the sin-bearing, and nothing will stop the Father's Plan being completed. Malchus is healed, and the use of the name may indicate he is already dead when Luke records this, as his name getting out would be dangerous for him, and Luke is careful of such details, but clearly Luke has tracked down eye witnesses and get the details right.

Verse 52. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? 53. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

The attention of our Lord now goes towards the Jewish leaders, and He distracts them by His observations, that are ordinary and focus them on the past events, not the immediate situation. He asks them why they have come out after Him as if they were after a bandit. Had He not taught daily in the temple area yet they had not tried to take Him then.

He says that this is their hour and the power of darkness. The power of darkness indicates that there was not only the Old Sin Natures of the religious leaders involved but also demonic forces at work in this event. Not only were they coming out under the cover of darkness but they are also acting as the forces of darkness to kill the Messiah.

The garden experience must have ended by about 2:30 AM for the six trials of Jesus were completed by morning and Jesus was on the cross by 9:00 AM. The arrest in the garden was illegal, for it was done at night and was accomplished through a hired accuser.

JOHN 18:1-12

John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. **2** And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. **3** Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. **4** Jesus therefore, **knowing** all things that should come upon him, went forth, and said unto them, Whom seek ye? **5** They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. **6** As soon then as he had said unto them, I am he, they went backward, and fell to the ground. **7** Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. **8** Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: **9** That the saying might be fulfilled, which he spake, Of them **which thou gavest me** have I lost none. **10** Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. **11** Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father **hath given me**, shall I not drink it?

KEY WORDS

Betrayed	Paradidomi	Betray [Present Active Participle]
Knew	Eido	Perceive, Know [Pluperfect Active Indicative]
Place	Topos	Place, Location
Oftentimes	Pollakis	Many times, Often
Resorted	Sunago	Come together [Aorist Passive Indicative]
Disciples	Mathetes	Disciple
Received	Lambano	Receive [Aorist Active Participle]
Band	Speira	Band
Men	-	Not found in the original
Officers	Huperetes	Officer
Chief Priests	Archiereus	Chief Priest
Cometh	Erchomai	Come [Present Middle Indicative]
Lanterns	Phanos	Lantern
Torches	Lampas	Lamps
Weapons	Hoplon	Weapon
Knowing	Eido	Know [Perfect Active Participle]
All things	Pas	All
Should come	Erchomai	Come [Present Middle Participle]
Went forth	Erexchomai	Go out [Aorist Active Indicative]
Said	Lego	Say [Present Active Indicative]
Seek	Zeteo	Seek [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Saith	Lego	Say [Present Active Indicative]
I Am	Ego Eimi	I keep on being [Present Active Indicative]
He	-	Not found in the original
Betrayed	Paradidomi	Betray [Present Active Participle]
Stood	Histemi	Stand

As soon as	Hos Oon	With all speed, As soon as
Said	Epo	Say [Aorist Active Indicative]
I am	Ego Eimi	I keep on being [Present Active Indicative]
Went	Aperchomai	Depart [Aorist Active Indicative]
Backward	Eis Opiso	Backwards
Fell	Pipto	Fall [Aorist Active Indicative]
Ground	Chamai	On to the ground
Asked	Eperotao	Ask, Request [Aorist Active Indicative]
Seek	Zeteo	Seek [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Told	Epo	Tell, Say [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Seek	Zeteo	Seek [Present Active Indicative]
Let	Aphiemi	Let [Aorist Active Imperative]
Go their way	Hupago	Go their way [Present Active Infinitive]
Saying	Logos	Word
Fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Spake	Epo	Speak, Say [Aorist Active Indicative]
Gavest	Didomi	Give [Perfect Active Indicative]
Lost	Apollumi	Lose [Aorist Active Indicative]
Having	Echo	Have and hold [Present Active Participle]
Sword	Machaira	Sword
Drew	Helkuo	Draw [Aorist Active Indicative]
Smote	Paio	Strike, Smite [Aorist Active Indicative]
Servant	Doulos	Slave, Servant
Cut off	Aphaireo	Cut off, Remove [Aorist Active Indicative]
Right	Dexios	Right
Ear	Otion	Ear
Name	Onoma	Name
Was	Eimi	Keep on being [Imperfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Put up	Ballo	Throw [Aorist Active Imperative]
Sheath	Theke	Scabbard, Sheath
Cup	Poterion	Cup
Father	Pater	Father
Given	Didomi	Give [Perfect Active Indicative]
Shall I not	Ou Me	Not at all
Drink	Pino	Drink [Aorist Active Subjunctive]
Captain	Chiliarchos	Captain, Colonel
Took	Sullambano	Take, Seize [Aorist Active Indicative]
Bound	Deo	Bind [Aorist Active Indicative]

PERFECT TENSE VERBS

DIDOMI - GIVE occurs 413 times in the New Testament with 36 times in the Perfect Tense. On 26 occasions it is in the Active Voice leaving 10 in the Passive. The vast majority of the Perfect Tenses occur in the Gospel of John with 24 and with 3 in I John accounts for 75% of the occurrences.

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 a segregated form.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
149	Psalm 40:14	Confronted by adversaries in the garden	John 18:4-6
	Psalm 69:26	The Saviour given and smitten by God	John 18:11
	Isaiah 53:10a	God’s will that He die for mankind	John 18:11
	Zechariah 13:7a	God’s will that He die for mankind	John 18:11

REFLECTION

Verse 2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

In these verses a band of soldiers has been given to Judas and he has headed out to arrest Jesus. The word for band is "speira" which means a cohort or up to 600 men. A battalion of men has been sent to arrest the Lord. The Roman band then has the Temple Police contingent to do the arrest, and includes officers and the High Priest's officials. Here we have representatives of both the Jewish/Roman political and Jewish religious systems.

Pilate was involved from the beginning in this unjust exercise. The Roman cohort is there to stop any possible unrest and be able to fight their way out of trouble. Passover was a time when the whole place could erupt in problems. There may be 1000 armed men here to arrest the Lord, and possibly the disciples as well.

Pilate could not allow any riot to happen as he was on his last warning from Rome due to earlier problems he had been involved with. The population of Jerusalem was swollen from 100,000 to well over 1 million at that time of year. You had a vast tent city at this time on all the hills including this one. Pilate had a good reason to be concerned.

It was not going to be easy to find Jesus in this sea of humanity, and if the crowd rose up to protect Him the soldiers would have been overwhelmed and a full revolt could have started. The Roman troops have their orders; they are to go in there with Judas, march quietly, no shouting, quickly arrive, ensure the Temple Guard make the arrest, grab any followers they can, but don't wait around - they are to get out of there quickly and report back to Pilate on the situation!

Every governor had his spies. He needed to hear what was happening. It is apparent that Jesus was portrayed as a potential trouble maker, and that He needed to be put out of the way. Pilate was not surprised to be woken up early to try the case; he would have had to give the order to make the arrest in the first place.

After the arrest his cohort commander would have given him a report saying that Jesus was no problem as His followers had fled and He had come quietly. The cohort had orders to ensure the prisoner was under the care of the Temple guards at all points, as it was a 'religious matter' and Pilate probably hoped they would sort it out. He also knew that religious matters in Palestine had the potential to become political. It was a volatile country, and Passover was a volatile time.

Note that they came out with torches and weapons. They came out with small and large torches. They used a hand held olive oil burning type and a large pitch covered poles. They come prepared. They come with the heavily armed infantry. These were heavily armed, battle ready and battle hardened soldiers. There may also have been a hundred or so Temple guards, Jews who guarded the Temple, but a cohort of Roman auxiliaries may also have come. There were probably closer to one thousand men coming to arrest the Lord. They were ready for major trouble.

Judas knew where the Lord would be, once he discovered the Upper Room empty. He went there first. How do we know? Because he wakes up a young man there and this young man runs semi dressed through the streets to try to get to the Lord first to warn Him. That young man is John Mark, and it was probably his house in which the 'Upper Room' last supper was held, or at least he was close by.

Mark and Judas knew that Jesus never slept in the city overnight, but always in this Garden or at Bethany. The reason; He would not stay in the city of David unless as King. If he was not to be accepted as King and Lord, He would not rest his head there. Judas motive for betrayal is mentioned here.

What was going on in Judas' mind? We cannot know, except that he did not accept the Lord's words about His upcoming death. Judas wanted power and money and influence, and when the Lord made it clear that this was not on His agenda, Judas betrayed the Lord. Maybe he did this to try to force the Lord's hand to raise the revolt against the Romans, that Judas knew He could have, and with the power Jesus had shown He had over nature and men, Judas may have expected Jesus to "flash forth" His power and it was then all on.

Jesus would “flash forth” His glory once this night (below) and the entire contingent of soldiers falls backwards. Imagine the noise of that, the swearing and disorder for a few seconds, all of which wakes the thousands of sleeping pilgrims – anything can happen...

Judas wanted Jesus on his terms, and this is exactly the sinful error of unbelievers still! They either want nothing to do with Jesus, or they want Him on their terms, but they will not accept Him as Lord of their life, for they wish to run their own affairs, and live their own way! Judas sin is power-lust and pride, it is self centeredness; it is living for himself rather than living for God.

Whatever was on Judas' mind the evil result was the betrayal of the Lord of glory and his own eternal damnation. We face this issue daily at a lesser level – will we live God's way or our own?

Verse 4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

In verse 4 the Lord comes out to meet them. He went out knowing all things that should come upon Him. He asked them, 'who is it you want?' The deity of Christ is in focus here. There are no surprises here. He knows God's plan is going to succeed; He is control! He was in control of history this night, and He still is today.

This was a walled garden. The Lord goes through the gate to talk to the soldiers. The disciples have a wall between them and the soldiers. Probably only Peter goes beyond the wall. The Lord's action guarantees all their safety; they have the way of escape open and they take it and are off. Only John and Peter will follow the Lord into the city after the arresting group, who double away.

The Lord says, “Who are you seeking?” It was a full moon at Passover time, so it may have been darkly overcast and these torches were not the most efficient method of finding people. This indicates that the Lord and the disciples could have easily got away. There was not a lot of visibility. Jesus is not going to slip away this night – it is the time for Him to fulfil His destiny and pay for our sins.

It is the time for the Cross; the Cross was not an accident. It was part of the plan and as such God is in control of the whole thing, and the Lord is setting his face towards it here. **John 7:6, 30, 8:20** make the point that if the time is right the plan gets done, and the work will be done for our salvation this day.

In verse 5 they say that they seek Jesus the Nazarene. Jesus says, “I am he”. Even Judas did not recognise the Lord until he came forward to meet them. He is recognised as Jesus of Nazareth. He says, "I AM". This title signifies deity. Notice that the word “he” is not in the original. Jesus is using the name of Jehovah showing He is God.

As a result of the words the entire company of soldiers went backwards and fell to the ground. For an instant His deity flashed out and it demolished the army. The Romans were in deep trouble at this point, as they were on their backs in full armour.

Jesus shows that he has the power to resist if he wants to. **Matthew 26:53** says that if he had asked for it he could have had twelve legions of angels, or 72,000 angels, to assist Him. God is in control and while this may appear to be a tragedy unfolding now, it is part of the plan, and the flashing forth for this moment shows His power and majesty and that this is His purpose!

Verse 7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

They get up looking apprehensively around. Put yourself in the picture here! You are one of those soldiers, you are in a place where you know that over 100,000 Jewish people were asleep, all of whom hate Romans! You have just had over 600 heavily armed men fall over; you now have the sleeping crowd waking up. The valley would have been filled with the cries of the waking people wondering what was going on.

The Romans are in deep trouble, they don't want to wait around here!

Their fear and confusion is shown by the fact that the Lord has to say again, 'whom do you seek?' and again they say, Jesus of Nazareth and again he says, I AM. The other Gospel writers tell that Judas came forward and gave Him the traitors kiss at this point. When you see the kiss in its context it is a truly pathetic thing!

John still remembers the Lord's next words, 'If therefore you seek Me let these go their way'. His concern is for them, so that He would lose none of them. It is interesting that even after Peter's provocation they all got away, and that flash of deity ensured the Romans were wanting to be back in the Antonia Fortress and would have been "at the double" all the way back. Peter's next action just delays things a few seconds.

Verse 10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Peter is going to die some 37 years later. It is not his time to die but it is the Lord's time to die. He protects His disciples. Peter decides that it is not time for the Lord to die so he tries to chop the High Priest's servant's head off but misses and slices off an ear. John knows the family of the High Priest and notes that the servant's name is Malchus. The fact that John mentions his name may indicate that he eventually became a believer [note in Luke that he was healed at this point, instantly defusing the situation].

The Lord makes it very clear that He is in charge, and that these who arrest Him are the children of darkness. They are coming with inferior lights to treat unjustly the light of the world.

In verse 11 Peter is rebuked and is told that the Cross is part of God's plan and you have no business trying to stop it with a sword. We must follow the Lord's will. Peter tried his best but the Lord wanted Him to be obedient, not to try his best in human strength and human thinking.

Here we are reminded of the Lord's control over the events leading to the Cross. He has a cup to drink and He will drink it to the last drop, for our salvation rests upon His completion of the task, and He will affirm, "It is Finished!" and it will be. The time for His arrest has come, and so He lets it occur.

Judas' pathetic sin of betrayal and Peter's enthusiastic, if misguided defence, have been contrasted here. Both are wrong in their thinking, actions and conclusions, but Peter's love for the Lord and the Lord's provisions for Him will lead to his stability and comfort. Judas is the son of perdition by his own choices; he has rejected love right to the end and chooses suicide rather than repentance.

Verse 12. Then the band and the captain and officers of the Jews took Jesus, and bound him,

The Lord allows this to happen, but it is not a quiet 'considerate' arrest. The Romans or Temple Police are very brutal in the arrest itself. The Lord is thrown to the ground and considerable force is used on the Lord and his is painfully bound with his arms pinned behind his back. Probably as a bundle, as Paul will also later be bound, **Acts 21:32-36**, he is carried by the soldiers back to the High Priest's house.

APPLICATION

In the case of Judas, he told the mob to restrain the Lord, as he was afraid of reprisals. Those who have criminal or bad attitudes often expect others to react as they would. We need to respond as our Lord would and not react to situations according to our Old Sin Nature. Judas betrays his total lack of understanding of the Lord right to the pathetic end of his life.

Pettiness of attitude is eliminated by the application of the Word of God to one's life.

The ignorant believer cannot hinder the Plan of God, although at times it may seem like it, like in Peter's case, while at time God will even use the free will actions of an unbeliever as an integral part of His plan.

Self centred people value things that they can lose, and the fickle praises of man, rather than the 'well done' of God, for that is just too far away for them.

Let us learn from the sin of Judas. As believers we are not like him, but we may resemble him at times when we place our ideas of what might be "right to do" above the will of the Lord for our lives.

Remember the principle; if you are in a situation where the Lord wants you, He will protect you until you have completed the task. You need to ask, "Am I doing what the Lord would have me do?" Relax and do it!

If you are, you are safe, and even if you are out of the will of God at that point, you may well be as safe as Peter was here. If He wants you to be a martyr give Him thanks that you have been given the opportunity to gain the martyr's crown before you go to be with Him. Find out what He wants you to do and do it without fear. Saturate each moment with prayerfulness.

God doesn't want us to give our human best! He wants us to be obedient to Him and follow the Holy Spirit, and give our supernatural spiritual best!

DOCTRINES

REVOLUTION

1. The Word of God does not justify revolution (**Numbers 16**).
2. Revolution involves mobs which can neither think nor achieve anything worthwhile.
3. Revolution means apostasy and lack of the Word of God (**Isaiah 1:3-5; 59:13**).
4. Revolution is anti-God (**Isaiah 31:6**).
5. Revolution is always caused by some failure of the mind (**Jeremiah 5:23**) e.g. maximum mental sins, drug addiction, alcoholism, lack of morals.
6. Jealousy is a motivator of revolution. (**Isaiah 11:13 cf. 1 Kings 12:19; 2 Chronicles 10:19**).
7. When Bible doctrine is communicated it tends to stop revolution (**Ezekiel 2:3-10**) e.g. in England in the 18th and 19th centuries there were no revolutions. In Europe, however, with the lack of doctrine, many revolutions occurred.
8. Principle:
 - a) When human power and privileges are monopolised by a few, the people become oppressed. (**1 Kings 21:1-16; 1 Samuel 8:11-19**).
 - b) Limited in freedom and opportunity, they become slaves, even though they may not have shackles.
 - c) Anything accomplished by revolution could have been accomplished without revolution and therefore could have been undertaken in a stabilised form e.g. the reforms in Britain during the 19th century.
 - d) National trauma occurs in revolution as it is a sharp break with the past.

JUDAS - BETRAYAL

1. SCRIPTURE **Matthew 26:14-16, 25; 27:3-10. Mark 14:1-11. Luke 22:3-6. John 12:3-6; 13:2, 27-30, Acts 1:18, 19.**

2. BIOGRAPHY

Judas was one of the twelve disciples of Jesus Christ. He was the son of Simon (**John 6:71**) and was known as Judas Iscariot. Iscariot indicates that he was from Kerioth which was located in Moab (**Jeremiah 48:24, 41 Amos 2:2**) or Kerioth Hezron (**Joshua 15:25**) which was situated 20 kilometres south of Hebron. Judas was the treasurer (**John 13:29**) and was also a thief (**John 12:6**). It was Judas who criticised Mary when she anointed the Lord with precious ointment (**John 12 3-5**). The ointment he saw as a source of income. His avarice eventually became so overpowering that he conspired with the religious leaders of the time to betray Jesus. He did not understand the whole implications of his action because when he saw what the authorities were doing to Jesus Christ, he felt sorry for his actions and eventually committed suicide (**Acts 1:18,19**).

3. EVALUATION

- a) Judas always appeared last on the list of disciples (**Mark 3:14-19**).
- b) He was described as a traitor (Luke 6:16) and betrayer (**Matthew 10:4**).

- c) Judas was an unbeliever who did not address Jesus as Lord (Kurios) but Rabbi - Teacher (**Matthew 26:25**).
- d) At Simon the leper's house, Mary came and anointed the feet of Jesus with ointment while they were eating (**Mark 14:3**).
- e) The disciples, led by Judas, complained about the waste of money, estimating it at a year's salary (**Mark 14:5**).
- f) After this Judas left to barter with the chief priests to betray Jesus (**Mark 14:10, 11; Zechariah 11:12; Exodus 21:32**).
- g) At the last supper, Jesus gave Judas his last chance to be saved when he offered the sop, a portion of food reserved for honoured guests (**John 13:26**).
- h) Judas rejected Jesus and was then indwelt by Satan (**John 13:27**). He then went to betray Jesus.
- i) Judas betrayed Jesus with a kiss (**Matthew 26:47-50**).
- j) When Judas saw that Jesus was to be condemned he felt sorry (Metamelomai, Gk.) for what he had done (**Matthew 27:3**) but did not repent (Metaneo, Gk.) or change his mind about Jesus Christ (**2 Corinthians 7:10**).
- k) He went and hanged himself (**Matthew 27:5**) and his body fell into the Kidron Valley (**Acts 1:18, 19**), at Acaldema - the field of blood (**Zechariah 11:12, 13**).

4. PRINCIPLES

- a) We should not doubt the Lord's sincerity in calling Judas to be a disciple. Jesus appealed to Judas on many occasions to believe in Him (**2 Peter 3:9**).
- b) Jesus' fore-knowledge does not imply fore-ordination that Judas must become the traitor.
- c) Judas was never a true believer. He remained a son of perdition (**John 17:12**).
- d) Unbelievers are called the sons of Satan (**John 8:44**).
- e) He was lost because he was never truly saved (**John 3:36**).
- f) Judas is an awful warning of the future for the unconverted follower of Jesus (**Romans 8:9b**).
- g) He was doomed and damned because he chose to be, and God confirmed him in that choice (**Matthew 26:14-25**).
- h) The love of money is the root of all evil (**1 Timothy 6:10**).
- i) Feeling sorry for your sins does not save; it is a change to belief in Christ (**Hebrews 12:16, 17**).
- j) Religious apostates reject the truth and will dispose of collaborators as soon as they are no longer useful to them (**Revelation 17:16**).
- k) The unbeliever ends his life in misery (e.g. suicide) (**Psalms 37:38; Psalm 73:17, 18**).

JUDAS - OUTLINE OF JUDAS' LIFE

1. His Opportunities

- a) He was from the tribe of Judah (**John 6:71**)
- b) He was called by Christ. (**Luke 6:16**)
- c) He was one of the twelve (**Matthew 10:4**)
- d) He was treasurer of the disciples. (**John 12:6**)
- e) He was present at the Last Supper. (**John 13:26**)

2. His Sowing

- a) He was covetous. (**John 12:4-6**)
- b) He was a thief. (**John 12:6**)
- c) He was Satan possessed. (**Luke 22:3**)
- d) He bargained to betray Jesus. (**Mark 14:10, 11**)
- e) He was bribed to become a traitor. (**Matthew 26:14-16**)

3. His Reaping

- a) His repentance. (**Matthew 27:3**)
- b) His act of restitution. (**Matthew 27:4**)
- c) His death. (**Matthew 27:5, Acts 1:18**)
- d) His curse. (**Acts 1:20**)
- e) His replacement. (**1 Corinthians 15:7-10**)

CHRISTIAN LIFE: CONFESSION AND FORGIVENESS

1. Forgiveness is by the death of Christ (**Matthew 26:28, Revelation 1:5**)
2. Divine forgiveness is to all who believe in Christ (**Acts 10:43, Acts 16:31**)
3. The penalty of sin was paid by Christ on the cross. (**Hebrews 9:22, 2 Corinthians 5:21**)
4. When a believer sins his fellowship with God is disrupted. God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins. (**1 John 1: 9**).
5. Jesus Christ is our propitiation. (**1 John 2:1, 2**)
6. In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32). This can only be accomplished by the filling of the Holy Spirit. (**Ephesians 5:18, Galatians 5:22, 23**)
7. Steps towards restoration of fellowship
 - [a] Examine yourself for genuineness of motivation. [**2 Corinthians 14:5**]
 - [b] Act on what you see [**Romans 4:7-8**]
 - [c] Deal with any sin by confession. [**1 John 1:9, Psalm 66:18**]
 - [d] Forget the sin which you have confessed. Do not proceed into a pattern of guilt. [**Philippians 3:13-14, Psalm 103:10-12**]
 - [e] Resume your active spiritual walk. Avoid areas where you might be tempted by the sin which so easily besets us. [**Hebrews 12:12-13**]
 - [f] Be reconciled to others once you have been reconciled to God. [**James 5:16**]
 - [g] Get moving and grow up. [**2 Peter 2:17-18**]

CHRIST – I AM

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

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

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

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

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

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

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

He is the way, the truth, and the life; the only way to live is in the truth, the only way to have life and have it more abundantly is in Him. The only way to God is through the God man Jesus Christ. We need to live in him as He is the only one who has the truth because he is the truth. He can give life, for He is the Creator!

7. PRODUCTION - **John 15:1-5** – I AM THE VINE. Walking from the Passover meal past the Temple towards Gethsemane, he talks about the spiritual production that is ours in union with him. He is the vine; the only way to spiritual productivity is in Christ Jesus through the fruit of the Spirit. Love Joy Peace and the other fruit is only available in Christ. You have to be in the vine to have fruit. Many unbelievers want joy and peace but they cannot have it without Christ.

KISS

1. A kiss is recognition.
2. A kiss shows relationship.
3. A kiss is a reward.
4. In the case of Judas the hypocrisy is shown in all three types.
 - a) Judas did not recognise Jesus as God or the Saviour. "Hail Master" - Rabbi. (**Matthew 26:49**)
 - b) Judas as an unbeliever has no relationship with Christ. (**John 3:18**)
 - c) Judas has no reward as he is building up his own reward - self destruction. (**Acts 1:16-18, Matthew 27:5**)

CUP

1. The content of the cup or vessel forms the basis for every Biblical analogy.
2. Divine discipline of a nation. (**Isaiah 51:17, Jeremiah 25:15-18**). In these passages the nation drinks the goblet of God's wrath. A nation is disciplined for rebellion.
3. Blessing from God. (**Psalms 23:5**) "my cup runneth over" The cup was always full for the widow and Elijah.
4. Salvation (**Psalms 116:13**). In the cup of salvation free will is involved, faith drinks, disbelief rejects.
5. Sins of the world. Jesus Christ used his own free will when he went to the cross and bore the sins of the world. As he drank them God the Father poured out his wrath on Jesus. (**1 Peter 2:24, 2 Corinthians 5:21, Matthew 20:22, 26:39,42**)
6. A remembrance of the cross in the Church Age. (**1 Corinthians 11:25-27**) the Lord's table.
7. Satanic Doctrine which people willingly receive. (**1 Corinthians 10:21**)
8. Anti Semitism (**Zechariah 12:2**) God disciplines the Jews himself. Do not get in God's way.
9. The religious system of the beast. (**Revelation 14:9-11, Revelation 18:3**)

HARMONISATION

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

HARMONY**JUDAS LEADS A MOB TO JESUS**

Judas also, which betrayed him, knew the place: for Jesus often resorted thither with his disciples. Judas, one of the twelve having received a band of men and officers from the chief priests headed up a great multitude including Pharisees scribes and elders of the people with lanterns, torches, swords and staves.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: take him, hold him fast. and lead him away safely and forthwith he goeth straightway to Jesus, and said, Hail, master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they, and laid hands on Jesus and took him.

JESUS APPROACHES THE MOB

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

PETER ATTACKS THE MOB

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

Then Simon Peter having a sword stretched out his hand and drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Put up again thy sword into the sheath: for all they that take the sword shall perish with the sword. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? The cup which my Father hath given me, shall I not drink it?

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

In that same hour said Jesus to the multitudes, the chief priests, and captains of the temple, and the elders, which were come to him, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. Then the band and the captain and officers of the Jews took Jesus, and bound him

MARK ESCAPES

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

150 PRELIMINARY EXAMINATION OF ANNAS**JOHN 18:13-14, 19-24**

John 18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

19 The high priest then asked Jesus of his disciples, and of his doctrine. 20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent him bound unto Caiaphas the high priest.

KEY WORDS

Led	Apago	Lead away [Aorist Active Indicative]
First	Proton	First
Was	Eimi	Keep on being [Imperfect Active Indicative]
Father in law	Pentheros	Father in law
Was	Eimi	Keep on being [Imperfect Active Indicative]
High Priest	Archiereus	High Priest
Same	Ekeinos	Same
Year	Eniautos	Year
Was	Eimi	Keep on being [Imperfect Active Indicative]
Gave counsel	Sumbouleo	Recommend, Give counsel [Aorist Active Participle]
Was Expedient	Sumphero	Better for [Present Active Indicative]
One	Heis	One
Man	Anthropos	Man
Should die	Apollumi	Die [Aorist Active Infinitive]
People	Laos	People
Asked	Erotao	Ask, Inquire [Aorist Active Indicative]
Disciple	Mathetes	Disciple
Doctrine	Didache	Doctrine, Teachings
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Spake	Laleo	Say [Perfect Active Indicative]
Openly	Parhessia	Openly, Clearly
World	Kosmos	World
Ever	Pantote	Always
Taught	Didasko	Teach [Aorist Active Indicative]
Synagogue	Sunagoge	Synagogue
Temple	Heiron	Temple
Always	Pantote	Always
Resort	Sunerchomai	Assemble, Go to Meet [Present Middle Indicative]
Secret	Krupto	Secret
Said	Laleo	Say [Aorist Active Indicative]
Nothing	Hotau	Nothing
Askest	Eperatao	Ask [Present Active Indicative]
Ask	Eperatao	Ask [Aorist Active Imperative]
Heard	Akouo	Hear [Perfect Active Participle]
Have said	Laleo	Say [Aorist Active Indicative]
Behold	Idou	Lo, Behold
Know	Eido	Know, Perceive [Perfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
When he	Autos	He
Thus spoken	Epo	Say [Aorist Active Participle]
Officers	Huperetes	Officer
Stood by	Paristemi	Stand by [Perfect Active Participle]

Struck palm of the Hand	Didomi Rhapsima	To strike with the palm of the hand, Slap [Aorist Active Indicative]
Saying	Epo	Say [Aorist Active Participle]
Answerest	Apokrinomai	Answer [Present Middle Indicative]
So	Hotou	In this manner
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Have spoken	Laleo	Speak [Aorist Active Indicative]
Evil	Kakos	Evil
Bear witness	Martureo	Bear witness [Aorist Active Imperative]
Well	Kalos	Good
Smitest	Dero	Strike [Present Active Indicative]
Had sent	Apostello	Send out [Aorist Active Indicative]
Bound	Deo	Bind [Perfect Passive Participle]

PERFECT TENSE VERBS

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

In John 5:37 Jesus says that no one has Heard God. In John 4:42 the Samaritans Heard Jesus at the well resulting in their knowing Jesus is the Christ. In Acts 6:11 and 6:14 false witnesses were induced to lie about Hearing resulting in the martyrdom of Stephen.

In Romans 15:21 a prophecy from Isaiah 52:12 is quoted where those who have Not Heard will see the Messiah and believe. Under “Grapho” below we note the permanency of prophecy.

In 1 John 1:1, 1:3 and 1:5 the Apostle John is testifying to the fact that the disciples heard the Lord Jesus Christ with permanent results of conversion and eternal life. In Acts 4:3 John confirms that his hearers has Heard about the spirit of Antichrist, so that their lives are changed permanently. The remaining occasion of Akouo is in **John 18:21** which is in the Participle forms. Here we see the Lord Jesus Christ in answering the High Priest questioning why the He is being asked something which has been widely Heard and tells the High Priest to ask the hearers.

DEO – BOUND, BIND, IN BONDS and TIED - The verb occurs 44 times in the New Testament and 23 times in the Perfect Tense, with 7 times in Acts, 4 in Mark, 3 in Matthew, and 1 Corinthians, and once in Luke, Romans, Colossians, and The Revelation. In all cases with the exception of Acts 22:29 where the Magistrate was frightened because they had bound Paul a Roman citizen which is in the Active voice the other occurrences are in the Passive Voice.

The other cases of binding in the Gospels are:- The authority given to the disciples to bind things on earth Matthew 16:19 guaranteed to be bound in heaven The colt which was tied until the prophecy of its releasing could be properly fulfilled Matthew 21:2, Mark 11:2, 11:4 and Luke 19:30 The Demonic of the Gadarenes is consistently bound in chains which he breaks in Mark 5:4 Barabbas is permanently chained ready to go to the Cross Mark 15:7 Lazarus as a corpse is bound permanently hand and feet John 11:44 and Jesus is bound by Annas as he sends Him to Caiaphas. **John 18:24**

LALEO – TO SPEAK - Occurs 298 times in the New Testament with 14 appearances in the Perfect Tense, In John 6:63 Jesus says that the words He “speaks” are spirit and are life. Jesus said that the Jews seek to kill Him, a Man who had “told” them, the truth from God John 8:40. However in John 9:29 the Jews say that they know that God “spoke” to Moses but do not know about Jesus. Addressing the disciples at the Last Supper in John 15:3 Jesus tells them that they are all clean because of the words He had “spoken” to them already while in John 15:11 that the words “spoken” to them was so that their joy might be full and peace rule their hearts. John 16:33.

In John 16:1 the words “spoken” were so they should not stumble, in John 16:4 when the time comes they may remember them but noted that because He had told them of His departure at this stage they were sorrowful. John 16:6. In John 16:25 Jesus said that He had been speaking in parables but would now “speak” plainly and in **John 18:20** that He had always “spoken” openly in the synagogues when asked about His doctrines by the High Priest.

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

PARISTEMI – TO STAND - Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act.

These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus’ ear in Mark 14:47, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord and soldiers striking the Lord and Paul at their trials. Most poignant is the sight of Jesus’ mother and the Apostle John standing by the Cross where Mary is placed in John’s care by the Lord Jesus Christ in John 19:26.

POIEO – DONE, MADE - Occurs 475 times in the New Testament with 16 times in the Perfect Tense and with one exception all are in the Active Voice. John 12:18 tells of those who had heard of Lazarus being resuscitated and came to meet Jesus because they heard He had done this sign. However in John 12:37 although He had done so many signs they did not believe in Him fulfilling the prophecy of Isaiah 53:1. At the foot washing of the disciples in **John 13:12** Jesus said to them “Do you know what I have done to you? Later we find Peter in John 18:18 warming himself in the courtyard by a fire that had been made.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
150	Isaiah 53:8b	He would be judged	John 18:13-22

REFLECTION

Verse 13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 14. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Annas was a key figure in the political intrigue of Palestine, and had been for thirty years at this point. He was a part of the ruling Mafia family of the high priests.

Appointments were made to the High Priesthood by political intrigue; spirituality was not even an issue. This was organised religion under Satan’s control. It was all about power and control, rather than the service and worship of God.

Annas had been High Priest (7-11AD), under Herod's son, but he was deposed by the first Roman Procurator Valerius Gratus. His son Eleazer was High Priest in 16-17 AD, his son-in-law Caiaphas was High Priest from 18-36 AD, when he was deposed by the Roman Procurator Vitellus.

Annas' other sons were also High Priests; John in 36, 37, Theophilus 37 - 41, Matthias 42, Annas 61, and his grandson Matthias was the final High Priest of the Temple 65, 66AD, when the Romans destroyed it and killed the entire family. Read A. Edersheim’s, “The Life and Times of Jesus the Messiah”, for a good account of all the details of the Lord’s incarnation, but especially the details of this corrupt and doomed family.

When you looked at the power structure of Israel at the time, the family of Annas was the powerful one and the Lord and the disciples looked like poor no-bodies. The power and the states total power apparatus is at the beck and call of the old man Annas; he is the power behind all things in Jerusalem, but he waits in hell this day until the Last Judgment.

The Lord is then taken to Caiaphas, but both he and Annas lived together, in two palaces on adjacent sites with shared courtyards, and the old man controlled things through his sons and son-in-law. All the Sanhedrin members that were in his pocket were already there ready to start the 'court'. It was what we would call today, 'a set up'; a rump court, that would only ever return the verdict the powerful man wanted.

John reminds us here of the words of Caiaphas about the usefulness of the Lord's death to their plans and schemes. **John 11:49-52**. Even though he was a pagan he spoke prophetically the truth. Can a pagan speak prophetically the truth? The answer is yes, and that proves again the Lord's control over all things.

Verse 19. The high priest then asked Jesus of his disciples, and of his doctrine. **20.** Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. **21.** Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. **22.** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? **23.** Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? **24.** Now Annas had sent him bound unto Caiaphas the high priest.

Verse 19 The danger Peter is in is made clear by the question of the High Priest here about the disciples. The courtyard was not a safe place to be in this night! The whole thing about this trial is that it is based in injustice. They don't have a case against the Lord, they are trying here to develop one by schooling liars, and even that will fail and the Lord will have to give them some evidence Himself.

Verses 20 - 21 The Lord's answer here is masterful, and directly challenges the High Priest's legitimacy, and the illegality of these proceedings. John is careful to record the Lord's answers here as he wants to make clear that the Lord had no secret teachings (as the cults would later claim), but that all He said was public and they had heard Him. All the Lord's teaching was open and honest. **John 20:31, 21:25**.

The truth is hated by those who are devoted to lies as seen in verse 22. This assault was minor against what was to come, but it is indicative of the injustice that evil would go to, to kill the one who they would not accept.

The uses of the perfect tenses make it clear that the Lord wants them all to see that they are doing things that have eternal consequences for them all, and sadly that is now settled, and nearly all these people await the Last Judgment in Hell, with memories of this night haunting them every second!

Satan's plan actually called for the death of the Lord before He could get to the cross. Satan did all he could to stop the cross, for he suspected what it was about. When he couldn't stop it he tried to kill the Lord before the sin bearing could take place, as we will see he nearly succeeded! The Lord's control is seen throughout this time. The hatred of the evil world is referred to earlier. **John 15:18 - 20**.

In verse 23 the Lord's reply demands an answer from the guilty men. If His teaching has been evil there must be evidence for that! Remember the priest's words, **Luke 11:11-20**, 'by Satan He casts out Satan'. If this was true there will be evidence of the evil in His words or life. From His teaching they must prove their case.

By the end of this passage the discussion is over and they move on with the next trial, which will be a more formal one. He is still painfully bound and the pain of the ropes would get worse and worse over the next hours.

Peter has faced and failed his first trial while the Lord has faced and passed His first trial. Now Peter faces his second and third trial and he will fail both. (Peter below – next sections.)

APPLICATION

As Christians we can often get side tracked by the powerful people in our countries, we can think they are 'important', but in God's sight they are not.

Don't ever be influenced, or impressed by those with the power in the state, for they are more often in Satan's camp than in ours!

It is not winning in the state that matters it is being on the winning side for eternity, and that is the Lords!

For the disciples however the power in balance on that night was just too great and they fled into the garden.

DOCTRINES**CHRIST: TRIALS OF CHRIST**

1. This shows how one of the two greatest forms of law of the ancient world was perverted to indict Christ.
2. Power of the Sanhedrin - the highest Courts in the land. The Sanhedrin could not pass capital punishment as the power to do so had been removed from them in 6 AD by the Romans.
3. There was a twofold indictment against the Lord:
 - a) Destroying the Temple and building another in three days. (**Matthew 27:40, Matthew 26:61**)
 - b) Claiming to be the Son of God. (**Matthew 27:43**)
4. The illegality of the Jewish trial:
 - a) Judge was prejudiced and had previously plotted the death of Jesus. (**Matthew 26:59**)
 - b). There was to be no arrest by religious authorities that was effected by a bribe. (**Exodus 23:8**)
 - c) The Courts was without jurisdiction to try a capital offence.
 - d) The incompetence of the judges is seen by the cross examination of the judges as its purpose is self incrimination. (**Matthew 26:57-67**)
 - e) The judges portrayed further prejudice by attempting to obtain testimony from false witnesses.
 - f) There were to be no steps of criminal proceedings after sunset.
 - g) Judges or Sanhedrin members were not allowed to participate in the arrest.
 - h) There were to be no trials before the morning sacrifice.
 - i) There were to be no secret trials, only public.
 - j) Sanhedrin trials could only be conducted in the hall of judgement of the Temple compound.
 - k) The procedure was to be first the defence and then the accusation.
 - l) All may argue in favour of acquittal, but all may not argue in favour of conviction.
 - m) There were to be two or three witnesses and their testimony had to agree in every detail. **Deuteronomy 19:15**
 - n) There was to be no allowance for the accused to testify against himself.
 - o) The High Priest was forbidden to rent his garments. **Leviticus 21:10**
 - p) Charges could not originate with the judges, they could only investigate charges brought to them.
 - q) The accusation of blasphemy was only valid if the name of God itself was pronounced.
 - r) A person could not be condemned on the basis of his own words alone.
 - s) The verdict could not be announced at night, only in the daytime.
 - t) In cases of capital punishment, the trial and guilty verdict could not occur at the same time but must be separated by at least 24 hours.
 - u) Voting for the death penalty had to be done by individual count beginning with the youngest so the young would not be influenced by the elders.
 - v) A unanimous decision for guilt shows innocence since it is impossible for 23-71 men to agree without plotting.
 - w) The sentence could only be pronounced three days after the guilty verdict.
 - x) Judges were to be humane and kind.
 - y) A person condemned to death was not to be scourged or beaten beforehand.

Principle - religion destroyed the objectivity of Jewish law.

5. General principles:
 - a) Any system of law which is bona-fide recognises a person as innocent until proven guilty.
 - b) Guilt must be proved in a fair trial by true laws of evidence.
 - c) In the time of Christ, two legal systems existed, Roman and Jewish law.
 - d) Jewish law was distorted by the infiltration of manmade religion.
 - e) Roman law was distorted by political expediency.
 - f) In His trials Jesus was subject to the two greatest systems of law in the ancient world, but both had been distorted by man.

HARMONY

TRIAL BEFORE ANNAS

And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

151 EXAMINATION BEFORE (the rump) SANHEDRIN

MATTHEW 26:57,59-68

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

KEY WORDS

Laid hold	Krateo	Seize, Lay hold [Aorist Active Participle]
Led away	Apago	Lead away [Aorist Active Indicative]
High Priest	Archiereus	High Priest
Scribes	Grammateus	Scribe
Elders	Presbuteros	Elder
Assembled	Sunago	Assembled [Aorist Passive Indicative]
All	Holos	All, Complete
Council	Sunedrion	Sanhedrin
Sought	Zeteo	Seek [Imperfect Active Indicative]
False witness	Pseudomarturia	False witness
Against	Kata	Against
Put to death	Thanatoo	Put to death [Aorist Active Subjunctive]
Found	Heurisko	Find [Aorist Active Indicative]
None	Ou	None
Many	Polus	Many
Came	Proserchomai	Come forward [Aorist Active Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Last	Husteron	Last

Came	Proserchomai	Come forward [Aorist Active Participle]
Two	Duo	Two
Said	Epo	Say [Aorist Active Indicative]
Fellow	-	Not found in the original
Said	Phemi	Speak [Aorist Active Indicative]
Am able	Dunamai	Have power [Present Middle Indicative]
Destroy	Kataluo	Throw down [Aorist Active Infinitive]
Temple	Naos	Temple
God	Theos	God
Build	Oikodomeo	Construct, Build [Aorist Active Infinitive]
Three	Treis	Three
Days	Hemera	Days
Arose	Anistemi	Arise [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Answerest	Apokrinomai	Answer [Present Middle Indicative]
Is it which	-	Not found in the original
Witnesses	Katamartureo	Witness against [Present Active Indicative]
Held His peace	Siopao	Dumb, Did not speak [Imperfect Active Indicative]
Answered	Apokrinomai	Answer
Said	Epo	Say [Aorist Active Indicative]
Adjure	Exorkizo	Exact an oath [Present Active Indicative]
Living	Zao	Living [Present Active Participle]
Tell	Epo	Say [Aorist Active Subjunctive]
Be	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ, Messiah
Son	Uihos	Son
Saith	Lego	Say [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Nevertheless	Plen	Nevertheless
Say	Lego	Say [Present Active Indicative]
Hereafter	Apo Arti	After now, Hereafter
See	Optanomai	See [Future Middle Indicative]
Man	Anthropos	Man
Sitting	Kathemai	Sit [Present Middle Participle]
Right hand	Dexios	Right hand
Power	Dunamis	Power
Coming	Erchomai	Come [Present Middle Participle]
Clouds	Nephele	Cloud
Heaven	Ouranos	Heaven
Rent	Diarrhesso	Rend, Tear apart [Aorist Active Indicative]
Clothes	Himation	Clothes, Cloak, Robe
Saying	Lego	Say [Present Active Participle]
Spoken blasphemy	Blasphemeo	Blaspheme [Aorist Active Indicative]
Further	Eti	Further, Additional
Need	Chreia	Need
Have	Echo	Have and hold [Present Active Indicative]
Behold	Ide	Behold, Lo
Heard	Akouo	Hear [Aorist Active Indicative]
Think	Dokeo	Think [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Guilty	Enochos	Guilty
Death	Thanatos	Death
Did spit	Emptuo	Spit upon [Aorist Active Indicative]
Face	Prosopon	Face
Buffeted	Kolaphizo	Punch [Aorist Active Indicative]
Smote palms of hands	Rhapizo	Slap [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Prophecy	Propheteuo	Prophecy [Aorist Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]

Smote

Paio

Strike, Smite [Aorist Active Participle]

PERFECT TENSE VERBS – None found**OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST**

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
151	Psalm 35:11	False witnesses rose up against Him	Matthew 26:59
	Isaiah 50:6	The Lord was brutalised in His trial	Matthew 26:67
	Isaiah 52:14	The Servant shockingly abused	Matthew 26:67-68
	Isaiah 52:15	Nations startled by the message of the Servant	Matthew 26:67-68
	Isaiah 53:4b	Thought to be cursed of God	Matthew 26:66

REFLECTION

Verse 57. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. **59.** Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; **60.** But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, **61.** And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. **62.** And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? **63.** But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. **64.** Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

This is the second trial following the first one before Annas, the political-religious “mafia boss” of Jerusalem. This is now the formal court session before the specially selected “rump” Sanhedrin, supposedly the highest Jewish court in the land, but it is at night, and illegal, and only those selected by the criminal network are there. Keep remembering what the time is – its around 3am and the only people up and about are those wakened to be part of this evil, and the only people in the crowd crying “Crucify Him” later will be those in the pay of these criminal politicians.

The Sanhedrin now actively sought false witnesses to try and find a way to destroy the Lord Jesus Christ.

In order to get a conviction under Jewish law there was a requirement to get two witnesses to provide corroborating evidence. There are many people in their pay who are desperate to earn their money, and be part of the murder of Jesus – these are totally narcissistic people, determined to be successful in the eyes of their corrupt and evil peers. They coach people in their lies, but still they cannot find any who can consistently lie with others, although many false witnesses appeared before the tribunal. Many people were willing to perjure themselves against the Lord but they found none who could get their stories to agree.

Eventually two witnesses came and said that Jesus had claimed He was able to destroy the temple of God and rebuild it in three days. He was of course talking about His physical death and resurrection. The High Priest stood and asked what He had to say about this but He said nothing in reply. The Lord rightly makes them sweat over this travesty of justice, and He will have to help them to secure the conviction, for they just cannot get their criminal act together in time! Pilate is waiting impatiently for them to get the lies straight!

The High Priest in desperation, now puts Jesus under oath to condemn Himself. Totally illegal – but that is satanic policy after all...

It is ironic that the High Priest is doing this “by the Living God”, when he is face to face with “the Living God”. Jesus has to tell the truth and in verse 64 says, “Thou hast said”, which is an idiom for “Yes”. Jesus has to help them, or they couldn't even have gone back to Pilate.

Jesus now breaks off the staged illegal discussion to get to the people there to face the true issue. He therefore continues telling the whole Sanhedrin, rather than the High Priest [as the verb “to see”, Optanomai is in the third person plural rather than singular], that they will see His Second Coming as Messiah.

He will be sitting at the right hand of the Father, the place of commendation and coming in the clouds. They will all see this from hell itself, while they await the Last Judgment – but they will all see it! **Luke 16:19-31**.

The Lord bypasses any discussion of the Cross, realising that these people reject His perfect work for them on the Cross, but knowing that they are familiar with **Psalms 110:1**, He draws attention to His Second Advent, and to the reality of their facing the eternal consequences of their actions here this night. Also He is aware that there are many angels and demons in the courtroom, for this is being played out in the “Angelic Conflict” as all we do is also. In some way those in hell also see the Second Advent – all will know HE has arrived to judge and that their doom is certain.

(Dr McEwan chuckled at this point, because exactly here in the revision, an error occurred in the computer and the entire manuscript was wiped. The Angelic Conflict was indeed active right here in the revision at 5am as he worked through a storm that had woken him, and Satan’s team didn’t want this to be right! Dr McEwan simply pushed “quit” – and “don’t save changes”, and the manuscript saved itself from before the “error”, and this page was then rewritten, and he worshipped through the revision of the revision!)

The demons will be there at the Last Judgment also – and they too will see the eternal consequences of their own actions through space-time, and face them eternally! **James 2:19**. These unsaved religious people are all about to go through the religious ritual of the Passover Feast from the next night and yet are going to reject the reality right in front of them. They are desperate to kill Jesus before the Passover, so they can celebrate it with their families! See this scene and see what evil religion does to people. Let us get the reality of walking with Jesus right in our lives each day, by walking in the filling of the Holy Spirit, and let us calmly plod forward, one foot after the other, following Jesus alone.

Verse 65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66. What think ye? They answered and said, He is guilty of death. 67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

In verse 65 the judge loses his temper. He accuses the Lord Jesus Christ of speaking blasphemy. He rejects the fact that the Lord is equal with God. “Blasphemy” is the loud accusation of all evil religious people against people of genuine faith, and this has been true down the ages, even to the murder of Christians today in the Moslem world on false charges.

Having made that statement aloud, and given the “party policy”, he asks the Sanhedrin what their verdict is, and they reply with their pre-arranged verdict, that “He keeps on being guilty of blasphemy and should therefore be killed”. Don’t be shocked at the actions of these evil men, for they are repeated today all around the world.

After the verdict, many in this corrupt court, and some of the attendants spat on Jesus, they slapped and punched Him. They sarcastically ask Him to prophesy, as to who hit Him. He of course knew who had done it and knew it well before they did it, and the Lord does not resist, nor abuse them back, for He knows what they will face forever because of this day. Those not saved from this group later have eternity to regret their actions. Do not waste any emotion on them, neither anger/outrage, nor sympathy – they made their choice this day and the choices we make are at times fatal. The theme of the Harmony again and again is this message – Choices = Consequences.

MARK 14:53,55-65

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the

Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

KEY WORDS

Led away	Apago	Lead away [Aorist Active Indicative]
High priest	Archiereus	High Priest
Were assembled	Sunago	Assembled [Present Middle Indicative]
Chief Priest	Archiereus	High Priest
Elders	Presbuteros	Elder
Scribes	Grammateus	Scribe
All	Holos	All, Complete
Council	Sunedrion	Sanhedrin
Sought	Zeteo	Seek [Imperfect Active Indicative]
Witness	Marturia	Witness
Against	Kata	Against
Put to death	Thanatoo	Put to death [Aorist Active Infinitive]
Found	Heurisko	Find [Imperfect Active Indicative]
None	Ou	None
Many	Polus	Many
Bare false witness	Pseudomartureo	Bring false witness [Imperfect Active Indicative]
Agreed not together	Eu Ou Isos	Kept on agreeing not together [Imperfect Active Indicative]r
Arose	Anistemi	Rise up [Aorist Active Participle]
Certain	Tis	Some
Bare false witness	Pseudomartureo	Bring false witness [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Heard	Akouo	Hear [Aorist Active Indicative]
Say	Lego	Say [Present Active Participle]
Destroy	Kataluo	Throw down [Future Active Indicative]
Temple	Naos	Temple
Made with Hands	Cheiropoietos	Of human construction, Made with hands
Within	Dia	Within
Three	Treis	Three
Days	Hemera	Days
Build	Oikodomeo	Construct, Build [Future Active Indicative]
Another	Allos	Another
Made without hands	Acheiropoietos	Made without hands
Neither	Oude	Neither
Did their	Autos	Their
Agree together	Eu isos	Agree together [Imperfect Active Indicative]
Stood up	Anistemi	Stand up [Aorist Active Participle]
Midst	Mesos	Middle
Asked	Eperotao	Ask, Inquire [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Answerest	Apokrinomai	Answer [Present Middle Indicative]
Is it which	-	Not found in the original
Witness	Katamartureo	Witness against [Present Active Indicative]
Held his peace	Siopao	Dumb, Did not speak [Imperfect Active Indicative]
Answered	Apokrinomai	Answer [Aorist Middle Indicative]
Asked	Eperotao	Ask, Inquire [Imperfect Active Indicative]
Said	Lego	Say [Present Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ, Messiah
Son	Uihos	Son
Blessed	Eugoletos	Blessed, Adorable
Said	Epo	Say [Aorist Active Indicative]
I am	Ego Eimi	I keep on being [Present Active Indicative]
See	Optanomai	See [Future Middle Indicative]

Man	Anthropos	Man
Sitting	Kathemai	Sit [Present Middle Participle]
Right hand	Dexios	Right hand
Power	Dunamis	Power
Coming	Erchomai	Come [Present Middle Participle]
Clouds	Nephele	Cloud
Heaven	Ouranos	Heaven
Rent	Diarrhesso	Rend, Tear apart [Aorist Active Participle]
Clothes	Chiton	Clothes
Saith	Lego	Say [Present Active Indicative]
Need	Echo Chreia	Have and hold need [Present Active Indicative]
Heard	Akouo	Hear [Aorist Active Indicative]
Blasphemy	Blasphemia	Blasphemy
Think	Phaino	Think [Present Passive Indicative]
All	Pas	All
Condemned	Katakrino	Condemn, Judge against a standard [Aorist Active Indicative]
Be	Eimi	Keep on being [Present Active Infinitive]
Guilty	Enochos	Guilty
Death	Thanatos	Death
Began	Archomai	Begin [Aorist Middle Indicative]
Spit	Emptuo	Spit upon [Present Active Infinitive]
Cover	Perikalupto	Blindfold
Face	Prosopon	Face
Buffet	Kolaphizo	Punch [Present Active Infinitive]
Say	Lego	Say [Present Active Infinitive]
Prophecy	Propheteuo	Prophecy [Aorist Active Imperative]
Servants	Huperetes	Officer, Servant
Strike	Ballo	Hit, Throw, Strike [Aorist Active Indicative]
With Palms of hands	Rhapisma	A Slap

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
151	Psalm 80:17	The Man of God's right hand	Mark 14:61-62
	Isaiah 50:6	The Lord was brutalised in His trial	Mark 14:65

REFLECTION

Verse 53. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 55. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56. For many bare false witness against him, but their witness agreed not together. 57. And there arose certain, and bare false witness against him, saying, 58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59. But neither so did their witness agree together.

This is Mark and Peter's account of the second trial; the first trial being before Annas. The first trial is found more fully described in **John 18:13, 19-24**. In verses 55 to 59 we have an account of an early morning meeting of the Sanhedrin.

The Sanhedrin comprised 71 members and was presided over by the High Priest, but here there will be a fraction of that number, because the decent members are at home, in bed asleep.

On this particular night the selected group of Pharisees, Sadducees, Scribes and elders who comprise the High Priest's faction of the Sanhedrin showed utter disregard for the rules under which they were supposed to operate. They were not supposed to meet at night, or during any of the Jewish Feasts. They were not supposed to bribe witnesses to commit perjury, nor coach witnesses to agree. A death verdict was not to be carried out until a night at least had elapsed from the verdict being reached, and unless they met in the Hall of Hewn Stone in the temple area their verdicts were not binding.

In the eagerness to do away with the Lord Jesus Christ the religious leaders did not hesitate to stoop to break nearly all their own rules. Their determined efforts produced a group of false witness that still failed to produce united testimony. Some misquote the Lord as threatening to destroy the temple and to rebuild it within three days. What He actually said can be found in **John 2:19**. The witnesses had purposely confused the Temple in Jerusalem with the temple of His body. It is a reminder that Satan's people are not that smart, and find it hard to agree to their lies.

In relation to two witnesses that seem to be saying the same thing in **Matthew 26:61**, *And said, This fellow said, I am able to destroy the temple of God, and to build it in three days*, and the account in Mark, *"I will destroy this temple that is made with hands, and within three days I will build another made without hands."* The difference between "I am able" and "I will" in a Jewish court would be sufficient to disqualify the witnesses as Mark notes in verse 59.

Verse 60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

When the High Priest questioned Jesus our Lord, He did not reply. But when they asked under oath, as shown in the Matthew account, whether He was the Messiah the Son of the Blessed, the Lord replied, "Yes". He was acting in conformity with **Leviticus 5:1**. *"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity"*.

Then in order to remove any doubt as to who he claimed to be the Lord Jesus Christ told the Sanhedrin that they would yet see the Son of Man sitting at the right hand the power and coming back to the earth with the clouds of heaven.

During his first advent of the glory of His deity was clothed in human body but when He comes again in power and great glory the veil will be removed and everyone will know exactly who He is.

Verse 63. Then the high priest rent his clothes, and saith, What need we any further witnesses? 64. Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

The high priest understood what Jesus meant. He tore his clothes as a sign of his righteous indignation against this supposed blasphemy, but such an action was forbidden – that didn't worry this man, for he was an actor, and this was theatre, not a court of truth.

The person in Israel who above all others should have been ready to recognise and receive the Messiah was loudest in his condemnation, for he hated the truth, and didn't know God at all. But he was not alone, the Sanhedrin members present agreed that Jesus had blasphemed and condemned Him to be deserving of death.

In verse 65 the scene that followed was almost unbelievable. Some members of the Sanhedrin began to spit on the Son of God, to blindfold Him and to challenge Him to name his assailants as they punched Him in the head. It is almost incredible that our Lord should have to endure such actions by the leaders of Israel against himself. Truly there will be "weeping and wailing" in Hell today as these evil men recall this day's events!

The officers of the court also joined in the scandal by hitting the Lord with the palms of their hands. This is something that will be repeated by the Romans, who always did this to condemned men, but for the Jewish leadership to do this was to open themselves to the full judgment of God when the city fell 38 years later, and they received repayment for this in full from the Roman Armies.

LUKE 22:54, 63-65

54. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

63. And the men that held Jesus mocked him, and smote him. 64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65. And many other things blasphemously spake they against him.

KEY WORDS

Took	Sullambano	Take [Aorist Active Participle]
Led	Ago	Lead [Aorist Active Indicative]
Brought	Eisago	Bring in [Aorist Active Indicative]
High Priest	Archiereus	High Priest
House	Oikos	House
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Afar off	Makrothen	Far off
Men	Aner	Man
Held	Sunecho	Hold, Restrain [Present Active Participle]
Mocked	Empaizo	Jeer, Mock [Imperfect Active Indicative]
Smote	Dero	Strike, Punish [Present Active Participle]
Had blindfolded	Perikalupto	Blindfold [Aorist Active Participle]
Struck	Tupto	Strike [Imperfect Active Indicative]
Face	Prosopon	Face
Asked	Eperotao	Ask, Inquire [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Prophecy	Propheteuo	Prophecy [Aorist Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Smote	Paio	Hit [Aorist Active Participle]
Many	Polus	Many
Other things	Heteros	Other things
Blasphemously	Blasphemeo	Blaspheme [Present Active Participle]
Spake	Lego	Say [Imperfect Active Indicative]
Against	Eis	Against

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 54. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

As has been noted, this trial breaks a number of Jewish legal rules that will later be codified, and may still be read in the Mishnah. Taking Jesus to the High Priests home at night was against the rules.

We note that Peter followed a long way off. The word followed [Akoloutheo] is in the imperfect tense meant that he kept on following the Lord Jesus Christ but at a great distance, and this is a reminder of the drama about to unfold with him. The Lord is enduring trials, but Peter will also endure great trials over the next hours and fail them all. Fortunately the Lord passes every test and meets every trial with dignity, and He will go to the Cross and pay the full price for Peter's sins, and for yours and mine.

Verse 63. And the men that held Jesus mocked him, and smote him. 64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65. And many other things blasphemously spake they against him.

All this occurs while at the house of the high priest, with Jesus being mistreated by the men who were guarding him. They mocked him and beat him. What horror here, that men would do this to the Son Of God, and yet this is what evil does, and it still does it. Do not be shocked, nor feel any outrage, for this is how satanic forces control and work their evils out through deceived evil woman and men, and the demonic has always done so. By their "fruit" you know their family!

While the Jewish law permitted the public flogging of a condemned person, the treatment described here was mocking and beating, and so illegal that an immediate acquittal was demanded under Jewish Law, but the Law isn't being followed this night, sheer satanic malice is driving proceedings. Jewish law meticulously guarded the rights to the accused and erred on the side of mercy in official decisions.

Blindfolding him and mocking, they asked Him to prophesy by telling who hit Him. Apparently they knew of His claims, so they are without excuse for this, but they had a complete misunderstanding of true prophecy, and their self deception sees them in hell today awaiting final judgment. They will not be there for this evil, but for rejecting the work that Jesus is about to do! Determined Evil people are condemned, not for their individual sins, for the Lord will pay for these, but they are condemned for rejecting the Lord as their Saviour.

APPLICATION

Ritual without reality is meaningless, and the arrogance that it feeds opens the door to more evils. People with negative attitudes rarely are convinced by the truth.

Legalistic people are more interested in keeping their self imposed traditions than facing up to the truth.

Judges should never lose their tempers. It is critical that the facts of a case are objectively reviewed.

It is always important that one stays focussed on the main reason for us being here and consider how questions that are put to us can be utilised for the Glory of God and clarification of God's grace.

Just because a person is highly trained and qualified it does not mean that from a spiritual viewpoint you will get unbiased and good advice.

Pride and power not only corrupt but also can blind a person to the truth.

PROPHECIES

[1] FALSE WITNESSES

PROPHECY

Psalms 35:11-12 (1000 BC): False witnesses did rise up; they laid to my charge things that I knew not, and they reward me evil for good...

FULFILMENT

Matthew 26:59-61 (32 AD): Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

1. Although the rulers of Israel had plotted the arrest and condemnation of the Lord Jesus Christ, when it came to the trial they could not get two witnesses to agree on accusations against him.
2. They accused Jesus on two counts: destroying the temple and building another in three days (**Matthew 26:61**); and claiming to be the son of God (**Matthew 27:43**).
3. Both the Jewish legal system, which employed the false witnesses, and the Roman system, which was in force in Israel at that time, were the great legal systems of the ancient world.
4. Both were distorted when Jesus Christ was condemned.
5. The Jewish law was distorted by religion and legalism.
6. The Roman law was perverted by political expediency.

[2] SPIT IN HIS FACE

PROPHECY

Isaiah 50:6 (712 BC): I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

FULFILMENT

Mark 14:65 (32 AD): And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

1. The act of spitting in someone's face is one of the most degrading acts of contempt that one member of the human race can perpetrate on another. During his mistreatment by the Roman soldiers Jesus suffered this indignity.
2. Nevertheless the first cry from the cross was, "Father forgive them for they know not what they do" (**Luke 23:34**).

DOCTRINES

CHRIST – KENOSIS see page 28

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**)

CHRIST: ASCENSION AND SESSION

1. The resurrection body of Christ was capable of 'space travel', The humanity of Christ in resurrection travelled through all three heavens. (**John 20:17**). (1st Heaven - the atmosphere, 2nd Heaven - Stellar Space, 3rd Heaven - the Throne Room of God).

2. The purpose of this space travel was to arrive in a human body at the throne room of God the Father. Although covered with no protective space suit, the resurrection body did not burn up as it travelled through the universe, it did not suffer fatigue but arrived in perfect condition (**Romans 8:34, Colossians 3:1, Hebrews 1:3, 8:1, 10:12, 12:2**).

Upon his arrival, the Father said "sit down at my right hand" (**Psalm 110:1, Hebrews 1:13**). Deity does not sit, only Christ's humanity sat down. This indicated the acceptability of the humanity of Christ (Ephesians 1:20) and guarantees the acceptability of regenerate mankind (**Ephesians 2:6**)-

The seating or session of Christ declared Him superior to all angels, elect or fallen (**1 Peter 3:22**). Today believers are positionally higher than angels but in the resurrection body believers will be physically superior to angels.

This is why God gives every believer at least one angelic servant - to some many more - a down payment that we will be one day superior to them (**Hebrews 1:14**). Who made this possible? Jesus Christ through ascension and session.

3. The ascension and session of the humanity of Christ produced victory in the angelic conflict. (**Hebrews 1:3-13**).

4. The ascension begins a new stage of the angelic conflict (**Ephesians 1:20-22, 4:7-10**). Hence the believer of the Church age is involved in the intensification of the angelic conflict.

5. The ascension and session begins the subjection of his enemies (**Psalm 110:1**) as quoted in (**Luke 20:42-43, Acts 2:33-34, Hebrews 1:13**).

6. The second advent of Christ will conclude the subjection process (**Daniel 7:13, 14, Zechariah 13:2, Colossians 2:15, Revelation 20:1-3**)

7. The ascension and session also completes the glorification of Christ. (**Acts 2:33, Philippians 2:9, 1 Peter 3:22**)

8. The ascension explains the uniqueness of the Church Age. (**John 7:37-39**)

9. With Jesus Christ now in heaven, He has given His Spirit to indwell us on earth. (**John 7:37-39**)

10. Seated at the right hand of the Father, Jesus now ministers as our great high priest (**Hebrews 7:23-25**)

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 worshipping 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.

CHRIST: FIRST AND SECOND ADVENTS

1. Old Testament saints had difficulty in distinguishing between the two advents of Christ. (**1 Peter 1:10, 11**)

2. Old Testament prophecy has Christ coming as a gentle lamb led to the slaughter. (**Isaiah 53:7**)
3. Old Testament prophecy has Christ coming as the conquering King and Lion of the tribe of Judah. (**Isaiah 11:1-12**)
4. Jesus commenced his ministry announcing the Kingdom of Heaven is at hand. (**Matthew 4:17**) This connects the first and second advents.
5. Old Testament Prophecy showed that the Messiah would:-
 - a) Be born of a virgin. (**Isaiah 7:14**)
 - b) Be of the tribe of Judah. (**Genesis 49:10**)
 - c) Be of the house of David. (**Isaiah 11:1, Jeremiah 33:21**)
 - d) Die as a sacrifice. (**Isaiah 53:1-12**)
 - e) Be crucified. (**Psalms 22:1-21**)
 - f) Be resurrected from the dead. (**Psalms 16:8-11**)
 - g) Return to earth at his second advent. (**Zechariah 8:3**)
 - h) Be seated at the right hand of God. (**Psalms 110:1**)
6. It should be noted that the return of Christ for the Church (the Rapture) as given in (**1 Thessalonians 4:14-18**) was not revealed in the Old Testament - it is a mystery doctrine of the Church (**Colossians 3:4-6**)
7. The day of the Second Advent is characterised by supernatural darkness
 - a) When Christ returns every eye shall see him (**Matthew 24:29-30**) Christ is the light of the world and he will return to a world covered in darkness (symbolic of sin).
 - b) The darkness is similar to the darkness of the day of our Lord's crucifixion which hid the Lord Jesus Christ from man's sight whilst he was bearing our sins. (**Mark 15:33**)
 - c) The Second Advent delivers the Jewish believers besieged in Jerusalem by the King of the North. (**Daniel 11, Zechariah 12:1-3, 14:1-4**)
 - d) Other passages indicating that the day of the Second Advent is a day of total darkness on the earth. (**Isaiah 13:9-10, Ezekiel 32:7-8, Joel 2:10-11, Joel 3:14-15, Amos 5:18, Zechariah 14:6, Matthew 24:29-30, Luke 21:25-27, Revelation 6:12-17**)
8. Heralds of the Two Advents of Christ
A herald is a person who preceded a King in ancient times to announce his arrival. The King that we study is the Lord Jesus Christ.
 - a) First Advent
 - i) Human herald - John the Baptist (**Matthew 3**)
 - ii) Angelic heralds - Angels (**Luke 2:1-15**)
 - b) Second Advent
 - i) Human heralds - Moses, Elijah (**Revelation 11**)
 - ii) Angelic herald - The mighty angel (**Revelation 10**)

PRIESTS – PRIESTLY GARMENTS

1. General Scripture:- (**Exodus 28**)
2. The priestly garments of the High Priest of Israel consisted of seven items.
 - a) The linen garments
 - b) The robe of the Ephod
 - c) The Ephod
 - d) The Urim and Thummim
 - e) The Girdle
 - f) The Crown
 - g) The Breastplate
3. The priestly garments were designed by God and every detail points to the person and work of Christ. In Exodus 28 the garments are called Holy (v2) fine linen (v5) pure gold (v4) precious stones (v17-20) anointed with costly ointment (v41) made by the wise hearted (v3). This speaks that the garments are made of the very best materials by the finest craftsmen.
4. The Linen Garments (**Exodus 28:39-43**)

All the priests wore fine twined linen clothes. The fine twined linen shows the absolute perfection of Christ. The garments of the High Priest were built up and covered the white linen clothes.
Principle: All works in the Christian life are based on the work of Christ on the Cross. We stand justified by his righteousness alone.

The Material - Fine twined linen was an art which died with the Egyptians. The only linen of this type in existence today covers mummies in museums. The fine twined linen was finer than the finest muslin.
Principle: Only the finest material can speak of his holiness and righteousness. The fabric was embroidered with colour. (v39).

Two words are used for embroidery in the bible. One to add colour to a basic garment the other to weave into the base garment a design as an integral part of the garment. The latter is used in this verse. From afar the coat looked like a white garment. Close up however the garment appeared beautifully coloured and exquisite.

Principle: From afar Jesus may appear as a great teacher or prophet. Close up however he is revealed in his full beauty as the Son of God.

The Coat: The word for coat is used in only one other location in the bible - in Genesis 3, where Adam and Eve were covered by a coat of skin (singular) - one death sufficed for Adam and Eve.

Analogy: The death of Christ availed for all mankind.

The High Priest on the Day of Atonement: On that day the High Priest wore a linen coat, hat and trousers when he offered his sacrifice in the Holy of Holies.

Analogy: Christ in his human body (the linen coat) offered once and for all the sacrifice of his body for the sins of the world. Having been judged satisfactory by God he put on his High Priest's garments- the resurrection body.

5. Robe of the Ephod. (**Exodus 28:31-35**)

The robe of the Ephod was of blue with golden bells and pomegranates around the hem. The robe, unlike the coat, signifies an office. The placing on of the robe was appointment or commissioning to a high calling.
Analogies: Our High Priest was commissioned to be a High Priest for us. Christ means commissioned one. The robe is almost always associated with royalty in the bible. Christ is a royal priest after the order of Melchizedek. (Psalm 110:4). We also are of the royal priesthood because of our union with Christ.

The holiness of Christ (the linen coat) is covered by the blue robe of the Ephod (the deity of Christ). This has its counterpart in the Tabernacle where the broken tablets of stone in the Ark of the Covenant were covered by the solid gold (deity) of the mercy seat.

The robe of the Ephod was woven in one piece. It had neither beginning nor end.

Analogy: The deity of Christ is eternal; it has neither beginning nor end. (Revelation 1:8). All the grace covenants are eternal in nature.

The binding around the neck was as strong as chain mail thus making the robe untearable.

Analogy: Our salvation is secure through the power of God.

Fruit Symbols: Pomegranate - peace. Grape - joy. Apple - love.

These three fruits are often found together in the Old Testament. The New Testament equivalent is (**Galatians 5:22**) - Love, Joy, Peace as the first three characteristics of the fruit of the spirit.

The robe with the pomegranates show the King of peace - Melchizedek was the King of Salem (peace).

Principle: The Melchizedek priesthood is shown within the Aaronic priesthood. The bells represent intercessing prayer. They continuously rang as he moved about in the Holy Place - Christ is constantly interceding for us.

6. The Ephod (**Exodus 28:6-14**)

The Ephod was made of blue, purple, scarlet and white linen. The colours were interlaced by gold representing the deity of Christ binding together the various facets of the person of Christ.

Blue - Godward - Gospel of John. Purple - Kingly - Gospel of Matthew. Scarlet - Saviour - Gospel of Mark.

White - man - Gospel of Luke. (see the Four Gospels)

In the book of Exodus these colours are repeated 24 times.

7. The Urim and Thummim (**Exodus 28:30**)

- a) Urim - lights
- b) Thummim - perfection

It appears these were placed in a pouch in the breastplate. It is not known what they were but it is thought that they could have been the white and black stones used in voting either yes (white) or no (black) in the ancient world. **(Revelation 2:17)**

God's will would therefore have been given by a yes or no answer to questions asked. A check in the Old Testament of the use of Urim and Thummim reveals that it was always positive or negative, never conversational. Our Urim and Thummim today is the Word of God as a completed canon which represents the total revelation of God to man necessary to successfully live the Christian life. (1 Corinthians 2:16)

8. The Girdle **(Exodus 28:8)**

This was a strip of fine twined linen worked in blue, purple and scarlet. It was around the waist of the High Priest tied tightly so that the garments became an inseparable part of the priest.

The girdle was used in three different ways:-

Working - The Lord washing the disciples' feet.

Walking - Exodus generation. **(Exodus 12:11)**

War - The Girdle of truth. **(Ephesians 6:14)**

In **1 Peter 1:13** we are commanded to gird up our mind.

9. The Crown. **(Exodus 28:36-38)**

This was a plate of pure gold inscribed 'Holiness to the Lord'. It was tied to the mitre by a blue ribbon and was positioned on his forehead. This is immediately in front of the thinking part of the brain and over the soul of the High Priest of Israel. **(Joshua 1:8)**

10. The Breastplate **(Exodus 28:15-29)**

The Breastplate was made of blue, purple and scarlet on white and had twelve precious stones set in it. Each represented one of the twelve tribes with the exception of Levi.

It was 20 cm. square, doubled forming a pocket for Urim and Thummim. It was secured from above by chains of gold to the shoulder stones and at the base by ribbons of blue to the Ephod.

The Stones and Tribes were in order

Sardis - Judah; Topaz - Issachar; Carbuncle - Zebulun; Emerald - Reuben; Sapphire - Simeon; Diamond - Gad; Ligure - Ephraim; Agate - Manasseh; Amethyste - Benjamin; Beryl - Dan; Onyx - Asher; Jasper - Naphtali.

On the Two Shoulder Stones - two onyx stones **(Exodus 28:9, 10)** the names of the tribes were written again with Ephraim and Manasseh being replaced by Joseph and Levi.

The Shoulder Stone names were according to their birth **(Exodus 28:10)** - representing Salvation - the two stones are the same - Salvation is the same for everybody.

The Breastplate Stone names were according to their precedence in the tribes. **(Numbers 10:14-27)** all stones are different - representing a variety of spiritual gifts - all have different talents for serving the Lord. Principle: All the stones in the breastplate were precious. We are all precious in his sight and important in God's service. We are all necessary as members of the body of Christ. We have diversity without inferiority.

UNBELIEVER

1. God is Holy and cannot compromise with sin or evil. **(Psalm 22:1-3, John 1:5)**
2. Sin is solved at the Cross for all. **(1 John 2:2)**
3. The way is therefore open to all who will believe. **(John 3:16, 36, Acts 16:31)**

4. Those who reject Christ are without hope, promise and God in the world. (**Ephesians 2:12, Romans 5:14, 17, 6:23**)
5. We are born dead to God. (**Psalms 51:5**)
6. It is only through Christ that we can be born again. (**John 14:6**)
7. The unbeliever spurns this grace offer and the Lord who died for him. (**Hebrews 2:1-4**)
8. God is Love, but when love is spurned, that person has chosen darkness rather than light. They are therefore judged on the basis of their works as they have rejected the Lord's work for them. (**John 3:16-21, Revelation 20:11-15**)
9. The first stop for the unbeliever after death is Torments in Hades or Sheol. This is a place of regret, torment and anguish. It is also called the bottomless pit. (**Revelation 9:2**)
10. Their ultimate state is the Lake of Fire after they have been judicially sentenced to it by the Lord Jesus Christ at the Last Judgement where they are judged according to their works. (**Revelation 14:11, 20:11-15, Matthew 8:12, 25:41, Mark 9:44, Jude 13**)

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.**

SIN: OLD SIN NATURE - THE FRUIT OF

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

- [a] Sensual
- [b] Religious,
- [c] Social
- [d] Personal

2. SENSUAL

[i] fornication - porneia - illicit sexual activity or any sexual activity other than with your partner.

[ii] uncleanness - akatharsia - all acts of indecency and uncleanliness that shock people, this includes abnormal sexual acts

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

3. RELIGIOUS

[i] idolatry - eidoltria - worship of things other than God

[ii] witchcraft - pharmakeia - this involved magic, astrology, séances and sorcery.

[iii] hatred - echtros - this is unrestrained rage without a reason. You get so angry that no one can talk to you at all.

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

4. SOCIAL

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

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

[iii] seditions - - this is faction forming

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

[v] evil - this is tied into jealousy eating away at the souls of people who harbour resentment.

5. PERSONAL

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

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

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

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)

PROPHECY

1. The gift of prophecy and the office of the prophet are distinguished in Scripture. In the Old Testament there were those who had the office of prophet, and served in an official capacity within the worship system of Israel but there were also those who at times were given the gift of prophecy to give a special prophecy even though they were not full time prophets. Elijah was a man with the office and the gift, where-as David had the gift at times but not the office.

2. The roles of the person with the office of prophet were many and varied:

[a]. - Aaron was a preacher **Exodus 7:1**

[b] - In Nehemiah's time the prophet-preacher had a role to exegete the Word of God clearly so that the people would know the truth. **Nehemiah 6:7, Hosea 6:5,**

[c] - As revivalists they were to call people to repentance. **Judges 6:7-12, Zechariah 7:7-12.**

[d] - They were to oppose apostasy so that those who were likely to be misled by a false teacher would have no excuse. **1 Kings 18:36-39, 40, 2 Chronicles 25:15 Ezekiel 2:5, 2 Kings 20:11.**

[e] - They were encouragers of the people. **Ezra 5:2.**

[f] - They were sometimes song/worship leaders for the people. **1 Samuel 10:5.**

[g] - They led in prayer at worship. **2 Chronicles 32:20.**

[h] - They were the advisers to the kings and they were associated with coronations. **1 Samuel 10:1, 1 Kings 11:28, 29, 2 Kings 9:1-6, 2 Chronicles 12:5, 2 Chronicles 12:6, 15:2-7.**

[i] - They were spiritual advisers or seers for the kings; they "saw" the immediate future and so were able to advise the kings of the right decisions. **1 Samuel 9:9, 2 Samuel 24:11, 1 Chronicles 21:9, 24:29, 2 Chronicles 19:2, 33:18, 2 Kings 17:13, Isaiah 29:10,**

[j] - They were fore-tellers of significant future events. **2 Samuel 7:5-16, Amos 9:11, Isaiah 9:6,7, Isaiah 53, Ezekiel 34:22ff, Micah 5:2, Daniel 9:26, Zechariah 13:8, Joel, Zechariah 14,** and many more.

[k] - God intended them to be the shepherds and vine-dressers of the nation. As such they were to be the type of Christ, who is referred to in the Old Testament as "the great prophet". **Deuteronomy 18:15-19, Zechariah 13:5, 6, Matthew 21:11, Luke 7:16, 8:18-20, 24:19, 23-26, John 7:40, 41.**

3. The Methodology of the prophets. There was no "set" formula for the prophets to follow, but certain things were established as "tests" for the people to be sure the prophet was genuine.

[a] - The prophet had to have a spiritual life witness that was like Moses. **Deuteronomy 34:10-12.**

[b] - God spoke to the prophets by dreams and visions. God spoke to Moses face to face but he was an exception. **Numbers 12:6-7.**

[c]. - The prophet had to be totally confident of his message, as he was judged by God if there was any falsehood in it. **1 Kings 22:13, 14, 2 Kings 5:8.**

[d] - There were to be no secret prophecies, everything was to be open and clear, so that all the people might be warned of God. **Jeremiah 23:25-29.**

[e] - The prophet had to be specific in his message and had to be obeyed literally. **2 Kings 5:10-19,** note especially verse 13.

4. There were always false prophets; in fact the great prophets of the Old Testament were always outnumbered by false prophets in their own day. **Jeremiah 2:8, Ezekiel 13:1-23.**

Our Lord warned us that there will always be false prophets about. **Matthew 7:15-23.**

Note The Lord's Words here in that the personal walk of the prophet is to be paid attention to:-

No spiritual fruit in their life = no truth in their words.

God allows the false prophets to operate without immediate judgement upon them, so that believers are always presented with an obedience test, to see whether we will obey the Scriptures or follow our own lusts to judgement.

False prophets will abound at times of poor Bible teaching. Weeds only grow in poorly cared for soil. **Hosea 4:5, 6, 9:7,8.**

5. Tests that believers must apply when confronting a person claiming the gift of prophecy.

[a] - The words of the prophet will never contradict the Word of God. **Jeremiah 23:33-36, 2 Peter 2:1-3, 1 Corinthians 14:32.**

[b] - The prophet will never call people away from genuine worship of God. **Deuteronomy 13:1-5.**

[c] - The prophet will always be specific and the prophecy will be able to be tested. **Deuteronomy 18: 20 - 22, Jeremiah 28:9.**

[d] - Any prophet who asked for money was to be treated as false. **Jeremiah 8:10.**

[e] - Any prophet who was a drunkard was to be treated as false. **Micah 2:11.**

[f] Any unconfessed sin of envy, jealousy, strife, etc in their life, they were false! **Jeremiah 23:11.**

[g] - If they were found only in groups they were probably false, as God's prophets were men alone. **1 Kings 22:5-8, 18:22.**

[h] - Does the prophecy accord with Scripture (this is more than just not contradict)? **1 Corinthians 14:37, 38, 2 Kings 23:2.**

PROPHECY – PROPHECIES BY CHRIST

Some fulfilled events prophesied by Christ.

1. The success of the Cross and His return to the disciples after His death. (**John 14:2, John 16:20-22, John 17**)

2. His perfect confidence in the Father's plan with full knowledge of the details of His life and ministry (**John 3:14-15**)

3. He predicted specific details of His passion, from the early warnings of His death, to the cross itself. (**Matthew 16:21, 17:22-23, 20:18-19, Luke 18:31-34, Mark 10:33-34**)

4. The fate of the nation Israel was predicted illustrating the coming doom of Israel by the miracle of the cursed fig tree (**Mark 11:12-14, 20-26; Matthew 21:18-19**), thereby endorsing the prophecy of John the Baptist in (**Matthew 3:10; Luke 3:9**).

5. The prophecy of the destruction of Jerusalem was such that the early Church, by obeying the Lord's commands was able to escape to Pella. (**Luke 19:41-44; 21:20-24; Matthew 24:4-20**)

6. The Lord predicted not only Peter's betrayal but his final state as he was led out for execution (**John 21:18-19**)

7. He prophesied the coming of the Holy Spirit (**Luke 24:49; Acts 2:1 cf. 1:5; John 14:16-17.**)

8. He has made many specific prophecies regarding the Tribulation and the Second Advent (e.g. **Matthew 24-25**)

HARMONISATION

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

HARMONY**FALSE WITNESSES**

And they that had laid hold on Jesus led him away into the house of Caiaphas the high priest, where all the chief priests, the scribes and the elders were assembled and Peter followed afar off.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none.

At the last came two false witnesses and one said, This fellow said, I am able to destroy the temple of God, and to build it in three days, the other I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

And the high priest stood up in the midst and said unto Jesus, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace and answered nothing. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, the Son of the Blessed.?

Jesus saith unto him, I am, nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

THE VERDICT OF THE SANHEDRIN

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. And they all condemned him to be guilty of death.

RIOT IN THE COURT

And the men that held Jesus mocked him, they spat in his face, buffeted him; and others smote him with the palms of their hands,

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, thou Christ, who is it that smote thee? And many other things blasphemously spake they against him.

152 PETER'S DENIAL

MATTHEW 26: 58, 69-75

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Matthew 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I **know not** what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I **do not know** the man. 73 And after a while came unto him they that **stood by**, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I **know not** the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

KEY WORDS

Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Afar off	Apo Makrothen	From a distance
High Priest	Archiereus	High Priest
Palace	Aule	Palace
Went	Eiserchomai	Go [Aorist Active Participle]
Sat	Kathemai	Sit [Imperfect Middle Indicative]
Servants	Huperetes	Servant, Officers
See	Eido	See, Perceive [Aorist Active Infinitive]
End	Telos	Termination, Result
Sat	Kathemai	Sat [Imperfect Middle Indicative]
Without	Exo	Outside, Without
Damsel	Paidiske	Female servant
Came	Proserchomai	Came towards [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Wast	Eimi	Keep on being [Imperfect Middle Indicative]
With	Meta	With
Denied	Ameomai	Deny [Aorist Middle Indicative]
All	Pas	All
Saying	Lego	Say [Present Active Participle]
Know	Eido	Know [Perfect Active Indicative]
Sayest	Lego	Say [Present Active Indicative]
Gone out	Eixerchomai	Go out [Aorist Active Participle]
Porch	Pulon	Gate, Porch
Another	Allos	Another of the same kind
Maid	-	Not found in the original
Saw	Eido	See, Perceive [Aorist Active Indicative]
Said	Lego	Say [Present Active Indicative]
That were there	Ekei	Thither
Fellow	-	Not found in the original
Was	Eimi	Keep on being [Imperfect Active Indicative]
Also	Kai	Also
Denied	Ameomai	Deny [Aorist Middle Indicative]
Oath	Horkomosia	Oath
Know	Eido	Know [Perfect Active Indicative]
Man	Anthropos	Man
Came	Proserchomai	Come to [Aorist Active Participle]
Stood	Histemi	Stood [Perfect Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Surely	Alethos	Surely
Art	Eimi	Keep on being [Present Active Indicative]
One	-	Not found in the original

Speech	Lalia	Speech
Bewrayeth	Poieo Delos	Make manifest, Betray, Demonstrate [Present Active Indicative]
Began	Archomai	Begin [Aorist Middle Indicative]
Curse	Katanathematizo	Curse [Present Active Infinitive]
Swear	Omnuo	Swear [Present Active Infinitive]
Saying	-	Not found in the original
Know	Eido	Know [Perfect Active Indicative]
Immediately	Eutheos	Immediately
Cock	Alektor	Cock
Crew	Phoneo	Call, Crow [Aorist Active Indicative]
Remembered	Mnaomai	Remember [Aorist Passive Indicative]
Word	Rhema	Word
Said	Ereo	Say [Perfect Active Participle]
Before	Prin	Before
Crow	Phoneo	Call, Crow [Aorist Active Infinitive]
Shalt deny	Apameomai	Deny [Future Middle Indicative]
Thrice	Tris	Thrice
Went out	Exerchomai	Go out [Aorist Active Participle]
Wept	Klaio	Weep [Aorist Active Indicative]
Bitterly	Pikros	Bitterly

PERFECT TENSE VERBS

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

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

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

REFLECTION

Verse 58. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

The word “followed” is in the imperfect tense, which means Peter kept on following Him to the High Priest’s palace, and Peter went in. The Greek tells us that Peter kept on sitting with the servants to observe the end. He is now completely discouraged, believing it is all over, but he is tenacious, but his emotional state means he is totally vulnerable to pressure, and he has no human strength left to resist what is about to unfold around him. He sees it as hopeless because he does not know doctrine at this point – and he mentors to us all in this. He is easily discouraged as anyone is who is sincere but emotional – his fate here reminds us of what happens when we are without doctrine, clarity of thought, and clear idea of the path forward. Peter’s heart is in the right place, but he is not!

Verse 69. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70. But he denied before them all, saying, I know not what thou sayest. 71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72. And again he denied with an oath, I do not know the man. 73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Peter is now sitting outside the Palace of the High Priest, when he is approached by one of the female servants who says to him that she recognizes him as one who was with Jesus, but Peter claims complete ignorance of any association.

He moves out into the porch or door area, and another female servant challenges him, and he replies with an oath. He now swears by something, that he did not know the Lord. This is the person who recently identified Jesus as the Christ or Messiah, the Son of the living God. He now says that he does not know the man...

The group that is close by, hearing him speak notice that he has a Galilean accent, and another claims that he is one of the group that is with Jesus, but he curses and swears, and denies and denies, any knowledge of the Lord.

Immediately the cock crowed and he went out and wept bitterly. We have therefore two disciples who have manufactured their own misery by walking and thinking in human terms only; Judas an unbeliever who has physically betrayed the Lord, and Peter the carnal believer, who has verbally betrayed Jesus Christ.

The self induced misery leads Judas to suicide, whilst in Peter's case it causes him great bitterness, but this will lead to repentance. This turns to confession and leads through after the resurrection to a great ministry.

MARK 14:54, 66-72

Mark 14:54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Mark 14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. 69 And a maid saw him again, and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

KEY WORDS

Followed	Akoloutheo	Follow [Aorist Active Indicative]
Afar off	Apo Makrothen	From a distance
Palace	Aule	Palace
High Priest	Archiereus	High Priest
Sat with	Sugkathemai	Sit with [Present Middle Participle]
Servants	Huperetes	Servant, Officer
Warmed	Thermaino	Warm [Present Middle Participle]
Fire	Phos	Fire, Light
Beneath	Kato	Under, Beneath
Cometh	Erchomai	Come [Present Active Participle]
One	Mia	One
Maids	Paidiske	Female servant
Saw	Eido	Perceive, See [Aorist Active Participle]
Warming	Thermaino	Warm [Present Middle Participle]
Looked upon	Emblepo	Look upon [Aorist Active Participle]
Said	Lego	Say [Present Active Indicative]
Wast	Eimi	Keep on being [Imperfect Middle Indicative]
Denied	Ameomai	Deny [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Know	Eido	Know [Perfect Active Indicative]
Understand	Epistami	Comprehend [Present Middle Indicative]

Sayest	Lego	Say [Present Active Indicative]
Went out	Exerchomai	Go out [Aorist Active Indicative]
Porch	Proaulion	Forecourt, Porch
Cock	Alektor	Cock
Crew	Phoneo	Call, Crow [Aorist Active Indicative]
Saw	Eido	See, Perceive [Aorist Active Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Stood by	Paristemi	Stand by [Perfect Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
One	-	Not found in the original
Denied	Ameomai	Deny [Imperfect Middle Indicative]
Little	Mikron	Little Small space of time
Stood by	Paristemi	Stand by [Perfect Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Surely	Alethos	Of a truth, Truly
Art	Eimi	Keep on being [Present Active Indicative]
One	-	Not found in the original
Art	Eimi	Keep on being [Present Active Indicative]
Speech	Lalia	Speech
Agreeth	Homoiazo	Agree, Resemble
There to	-	Not found in the original
Began	Archomai	Begin [Aorist Middle Indicative]
Curse	Anathematizo	Curse [Present Active Infinitive]
Swear	Omnuo	Swear [Present Active Infinitive]
Saying	-	Not found in the original
Know	Eido	Know [Perfect Active Indicative]
Man	Anthropos	Man
Speak	Lego	Say [Present Active Indicative]
Second	Deuteros	Second time
Crew	Phoneo	Call, Crow [Aorist Active Indicative]
Called to mind	Anamimnesko	Call to mind, Remember [Aorist Passive Indicative]
Word	Rhema	Word
Said	Epo	Say
Before	Prin	Before
Crow	Phoneo	Call, Crow [Aorist Active Infinitive]
Twice	Dis	Again, Twice
Shalt deny	Aparueomai	Deny [Future Middle Indicative]
Thrice	Tris	Thrice
Thought	Epiballo	Think upon
Wept	Klaio	Weep, Cry [Imperfect Active Indicative]

PERFECT TENSE VERBS

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 a segregated form

PARISTEMI – TO STAND - Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts. In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act. These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus’ ear in Mark 14:47, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord and soldiers striking the Lord and Paul at their trials. Most poignant is the sight of Jesus’ mother and the Apostle John standing by the Cross where Mary is placed in John’s care by the Lord Jesus Christ in John 19:26.

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

REFLECTION

Verse 54. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Peter's trespassing on private property, that of the high priest himself, required a serious commitment from a Galilean fisherman. He is totally out of place here, but he is humanly speaking brave, but this night he needs to be spiritually powerful and thoughtful. John alone is still thinking, and so he is safe here, but Peter is not, and as the Lord prophesied he will fail. The guards or servants as they are called could be the priest's night watchmen, but presumably they would immediately recognise that Peter does not belong there. More likely these are some members of the temple guard waiting to see the results of the trial inside, and they may recognize Peter from the sword incident in the Garden earlier.....

Verse 66. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. 69. And a maid saw him again, and began to say to them that stood by, This is one of them.

Slaves in aristocratic households exercised more power and status than the average free person. Although the high priest undoubtedly had many servants, the slave girl would have recognised that Peter and the guards were not from the high priest's household, and been watching them, for slaves were paid for information gathered, and she can earn "points" towards her release by being a good informer.

As a servant in an aristocratic household near the temple she had perhaps also been at the temple and could have had a good look at Jesus' disciples in the temple court. After being approached by the servant girl Peter's withdrawal from the court to the porch area perhaps anticipates he sees that he needs to escape.

Verse 70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaeen, and thy speech agreeth thereto. 71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

Galilean accents differed significantly from Judean accents. The high priest servants and temple guards would have lived in Jerusalem and regard themselves as Judeans. They would therefore recognise that Peter was from a different part of the country, and say that his accent demonstrates this. In addition Galilee was always considered by the people in Jerusalem to be a backward area of Israel and the Galileans were looked down upon as a result. There is arrogance here, and that fits the picture, as Satan's team is always able to be known for their arrogance.

The fact that Peter began to call down curses on himself, and that he swears to them does not necessarily mean he used profanity. Rather he placed himself under God's curse if he were lying to them, and puts himself under oath, as in a courtroom to confirm the truth of his denial. Carefully avoiding the use of Jesus' name Peter emphatically denied any knowledge of "this man" that they were talking about.

These statements may be the reason why when he faced his own death Peter said he was unworthy to die as his Master and Lord died, and asked to be Crucified upside down in total humiliation, and the Romans, always open for variety, did so! Peter knew he deserved this death for what he had done this night; he was forgiven, but there were consequences that flowed for his eternal glory from it. He wins the martyr's crown forever, as he gets the chance to atone for every false oath taken this night. **Romans 8:28** always applies.

Verse 72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

In this verse we are told of the second crowing of the cock. Remember, these "cock crows" are most likely the Roman trumpet calls (called 'cock-crows') for the watches, not a rooster, as roosters were banned from Jerusalem through all Feast times. Peter immediately remembers what Jesus had said to him and realises that the denials that he has made has confirmed the prophecy that Jesus gave "Before the cock crows twice you shall deny me thrice". As a result he went out and wept bitterly.

LUKE 22:55-62

Luke 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaeen. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly.

KEY WORDS

Kindled	Hapto	Light a fire [Aorist Active Participle]
Fire	Pur	Fire
Midst	Mesos	Middle
Hall	Aule	Court
Were set down	Sugkathizo	Sit together [Aorist Active Participle]
Sat down	Kathemai	Sit [Imperfect Middle Indicative]
Among	En Mesos	In the middle
Certain	Tis	Some
Maid	Paidiske	Servant girl
Beheld	Eido	Perceive [Aorist Active Participle]
Sat	Kathemai	Sit [Present Middle Participle]
Fire	Phos	Light, Fire
Earnestly Looked	Atenizo	Gaze intently [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
This Man	Houtos	This one
Was	Eimi	Keep on being [Imperfect Active Indicative]
Denied	Amenomai	Deny [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Woman	Gune	Woman
Know	Eido	Perceive, Know [Perfect Active Indicative]
Little while	Brachus	Short time
Another	Heteros	One of a different kind
Saw	Eido	See, Perceive [Aorist Active Participle]
Said	Phemi	Confirm [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Man	Anthropos	Man
Am	Eimi	Keep on being [Present Active Indicative]
About the space of	Diistemi	About the space of [Aorist Active Participle]
One	Mia	One
Hour	Hora	Hour
Another	Allos	Another of the same kind
Confidently Affirmed	Diischurizomai	Confidently affirmed [Imperfect Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Of a truth	Epi Aletheia	Of a truth, Truly
Fellow	-	Not found in the original
Was	Eimi	Keep on being [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Know	Eido	See, Perceive, Know [Perfect Active Indicative]
Sayest	Lego	Say [Present Active Indicative]
Immediately	Parachrema	Immediately
Spake	Laleo	Speak [Present Active Participle]
Cock	Alektor	Cock
Crew	Phoneo	Call, Crow [Aorist Active Indicative]

Lord	Kurios	Lord, Master
Turned	Strepho	Turn [Aorist Passive Participle]
Looked upon	Emblepo	Look upon [Aorist Active Indicative]
Remembered	Hupomimnesko	Bring to remembrance [Aorist Passive Indicative]
Word	Rhema	Word
Said	Epo	Say [Aorist Active Indicative]
Before	Prin	Before
Crow	Phoneo	Call, Crow [Aorist Active Infinitive]
Deny	Aparueomai	Deny [Future Middle Indicative]
Thrice	Tris	Three times
Went	Exerchomai	Go out [Aorist Active Participle]
Wept	Klaio	Weep, Cry [Aorist Active Indicative]
Bitterly	Pikros	Bitterly, Violently

PERFECT TENSE VERB

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

REFLECTION

In the upper room discourse Jesus prophesied that Peter would deny him three times, and unwittingly John sets the stage for Peter to do just that. After the arrest we are told that John and Peter followed Jesus to the very courtyards of Annas and Caiaphas, the corrupt high priests of the time.

Verse 55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57. And he denied him, saying, Woman, I know him not.

Inside the high priest’s palace Peter took his place with those who were warming themselves at a fire in the centre of the courtyard. The fire illuminated Peter’s features casting light on them. The servant girl looked intently across to Peter and exclaimed that he was one of the followers of Jesus. Pathetically Peter denied that he knew Him again..... The perfect tenses of the denials are telling – for the results of these go on forever, but because of Peter’s confession and forgiveness, there is blessing in this, even though consequences flow onwards. Peter becomes a testimony of God’s grace and forgiveness, and in his own death he doesn’t see any punishment for this night, for that was taken by the Lord, rather, he sees the opportunity to be seen to set the record openly straight – he remains ready to die for the Lord to the end.

Verse 58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaeen. 60. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. 62. And Peter went out, and wept bitterly.

Shortly afterwards someone else pointed the accusing finger at Peter as one of the followers of Jesus of Nazareth. Again he denied the charge. After about an hour someone else recognised Peter as a Galilean and also as a disciple of the Lord. Peter denied any knowledge of what the man was talking about.

By this time his denial was punctuated by the crowing so the rooster. In that dark moment the Lord turns and looks at Peter who remembered the prediction that before the rooster crows he would deny him three times.

This look from the Son of God sent Peter out into the night to weep bitterly, but it would be productive weeping and lead to repentance and forgiveness and total restoration.

JOHN 18:15-18, 25-27

John 18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. **16** But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. **17** Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. **18** And the servants and officers stood there, who **had made** a fire of coals; for it was cold: and they warmed themselves: and Peter **stood** with them, and warmed himself.

John 18:25 And Simon Peter **stood** and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. **26** One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? **27** Peter then denied again: and immediately the cock crew.

KEY WORDS

Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Did	-	Not found in the original
Another	Allos	Another of the same type
Disciple	Mathetes	Disciple
Was	Eimi	Keep on being [Imperfect Active Indicative]
Known	Gnostos	Know
High Priest	Archiereus	High Priest
Went in with	Suneiserchomai	Go in with [Aorist Active Indicative]
Palace	Aule	Palace
Stood	Histemi	Stand [Pluperfect Active Indicative]
Door	Thura	Door
Without	Exo	Outside
Went out	Exerchomai	Go out [Aorist Active Indicative]
Other	Allos	Another of the same type
Was	Eimi	Keep on being [Imperfect Active Indicative]
Known	Gnostos	Know
Spake	Epo	Say, Speak [Aorist Active Indicative]
Her that kept the door	Thurotos	Keeper of the door
Brought in	Eisago	Lead in, Bring in [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Damsel	Paidiske	Servant girl
That kept the door	Thurotos	Keeper of the door
Art	Eimi	Keep on being [Present Active Indicative]
One	-	Not found in the original
Man's	Anthropos	Man
Saith	Lego	Say [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Servants	Doulos	Servant, Slave
Officers	Huperetes	Officer
Stood	Histemi	Stand [Pluperfect Active Indicative]
Made	Poieo	Made [Perfect Active Participle]
Fire of coals	Anthrakia	Fire of coals from which we get anthracite
Was	Eimi	Keep on being [Imperfect Active Indicative]
Cold	Psuchos	Cold
Warmed	Thermaino	Warm [Imperfect Middle Participle]
Stood	Histemi	Stand [Perfect Active Participle]
Warmed	Thermaino	Warm [Present Middle Participle]
Stood	Histemi	Stand [Perfect Active Participle]
Warmed	Thermaino	Warm [Present Middle Participle]
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]

Denied	Amenomai	Deny [Aorist Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
One	Heis	One
Being	Eimi	Keep on being [Present Active Participle]
Kinsman	Suggenes	Kinsman, Relation
Ear	Otion	Ear
Cut off	Apokopto	Cut off [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Did not	Ou	Not
See	Eido	See, Perceive [Aorist Active Indicative]
Garden	Kepos	Garden
Denied	Amenomai	Deny [Aorist Middle Indicative]
Immediately	Eutheos	Immediately, Directly
Cock	Alektor	Cock
Crew	Phoneo	Call, Crow [Aorist Active Indicative]

PERFECT TENSE VERBS

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

POIEO – DONE, MADE Occurs 475 times in the New Testament with 16 times in the Perfect Tense and with one exception all are in the Active Voice. John 12:18 tells of those who had heard of Lazarus being resuscitated and came to meet Jesus because they heard He had done this sign. However in John 12:37 although He had done so many signs they did not believe in Him fulfilling the prophecy of Isaiah 53:1. At the foot washing of the disciples in John 13:12 Jesus said to them “Do you know what I have done to you? Later we find Peter in John 18:18 warming himself in the courtyard by a fire that had been made.

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

REFLECTION

Verse 15. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Two men followed the soldiers. For John it is a safe thing to do, as his family have contacts in Jerusalem and are nobles themselves, but for Peter it is a dangerous thing, as he is out of his depth with this crowd, and he is not prepared for the pressures of this place. Peter’s accent will give him away, whereas John could move comfortably in both Galilee and Jerusalem culture. We should note that for John there was no temptation being in this place, but for Peter there was. This is a vital incident to understand.

This in itself answers a question often asked by young believers. They ask, 'is it OK for a believer to go to a certain place?' It may be a pub, a palace, a casino, a market, or a place in town. The answer to such a question is, listen to the Holy Spirit within, and if that place is a place where you are safe and can witness, go in the filling of the Holy Spirit, but if that place is a place of testing for you, a place that you are out of your depth in, you must not go.

Peter is taken into a place of testing where he should not go, and he would fail miserably and the Lord knew it, but even so there is blessing here forever for all concerned and Peter will learn, as will all believers ever after from this incident.

Peter initially was outside of the palace. John seems to have entered the court along with the guard, as he was apparently well known in the High Priest’s home.

It's a reminder of the time, where aristocrats, like John's family, could move anywhere, but others could not. The High Priest palace was built on the slope of the hill and there was an outer court from which a door gave access to an inner court.

Peter had followed as far as the door, while John entered the court with the guard. John realising Peter was not there, left the guard and went out again and told the doorkeeper, a female servant, that his friend was outside. He was then able to get Peter's admission into the inner court. All is working together for good this night, but John isn't helping his friend here, and Peter is not helping himself by not sticking like glue to John.

John now returned to be in the palace and to be as close to the Lord as he might. Peter meanwhile stood in the middle of the inner court, further back from John, with the coal fire reducing the coolness of a chill spring night. The occasional flame from the charcoal fire played brought the men's faces into relief as they crowded around it, and talked about the events that night, describing no doubt opinions and exaggerated criticism concerning the Lord who had been captured with such unexpected ease, and was now there as their master's prisoner.

Verse 17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Peter was very restless, and yet he must seem very quiet and suspicious he sat down among the servants and then stood up among them. It was perhaps this restlessness, of attempted indifference, which attracted attention of the female servant who had just allowed him in.

In the uncertain light she scanned the features of the mysterious stranger and boldly charged him still in the form of a question about him being one of the disciples of the man who stood incriminated up there before the High Priest. Peter fails with this first question and with all questions of relationship with Jesus Christ that night.

Verse 25. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27. Peter then denied again: and immediately the cock crew.

It is a legitimate thing to warm yourself by a fire, but Peter is in the wrong place, at the wrong time given his earlier "sword play", and in the wrong company! For him this is the wrong place and wrong time, and he is with the wrong people. He was in danger in that place and he didn't have the skills to know the crowd and not stand out. Remember John isn't questioned, he fits in here, Peter never will. Learn from this believer – there are places you can witness safely, and places you can never witness, for they just won't accept you – you don't fit!

The questions come thick and fast, they come very close together, Peter doesn't have the chance to take a breath between them; he is overwhelmed. He denies again and again. Eventually the cock crew occurs and he is filled with remorse.

APPLICATION

This passage demonstrates the fall of Peter, but unlike Judas, Peter survived his great betrayal of our Lord and after recovery and confession, he had a great ministry for thirty or so years. The recovery had a number of features.

- [a] Peter was saved when this incident happened.
- [b] Peter did not lose his salvation by his action, although they were considered unforgiveable at the time by orthodox Judaism.
- [c] Peter was disciplined as a child of God in the form of bitter regrets.
- [d] Peter did confess his sins [John 21:15-17]. Confession is essential regarding recovery in ministry.

- [e] If Peter had died immediately after his denials he still would have gone to Paradise.
- [f] Confession of sins gives you the privilege of service in the Christian life. Peter is going to have a great ministry ahead.
- [g] Peter failed but he was still alive and therefore God had a plan and purpose for him. You know when your ministry is finished, as you die, or are taken at the Rapture.

God can show you blessing in the midst of and after suffering here, which He cannot in heaven as there will be no suffering there. There is no sin or suffering in eternity.

It is of the greatest importance to be in the place where you are supposed to be. Another Christian may be in a location which is of danger to you, or vice versa.

You should not make promises and commitments, which you cannot keep. Knowledge of the Word of God helps in keeping one focused on the Plan of God. Knowledge and application of Bible doctrine is most important in the believer's life.

APPARENT PROBLEM BETWEEN MARK'S ACCOUNT AND THE OTHER GOSPELS

DENIAL OF PETER AND THE CROWING OF THE COCK

The crowing of the cock is reported in all four Gospels, with Mark reporting that the cock crowed twice.

Study of the four Gospel accounts show that during this night, Peter is reported as having denied the Lord on at least seven occasions rather than just three, so he has a very busy night denying the Lord. It is noted that the first "cock crow" is recorded to have occurred at the time of the fourth denial.

The sequence appears as follows:-

FIRST DENIAL

PETER STANDING BY THE DOOR

JOHN 8:16-18: But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, "I am not". And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Comments

Here Peter is standing warming himself while in the Second denial he is seated thus they are probably separate incidents.

SECOND DENIAL

PETER SEATED AT THE FIRE - A YOUNG SERVANT GIRL

This is reported in three Gospels:

MATTHEW 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70. But he denied before them all, saying, I know not what thou sayest.

MARK 14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch

LUKE 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57. And he denied him, saying, Woman, I know him not.

Comments

Notice Mark reports the first crowing of the cock here but it is after Peter has gone out into the porch which allows additional time for denials. In addition the crowing of the cock for the first time seems to have had very little effect on Peter as he continues to deny the Lord. It is only when he sees the Lord Jesus Christ looking at him that it registers what he has done.

THIRD DENIAL

A MAN CHALLENGES HIM

LUKE 22:58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

Comments

Here a man challenges him in sequence in Luke but no mention of the cock crowing.

FOURTH DENIAL

SERVANT OF THE HIGH PRIEST

JOHN 18:26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? 27. Peter then denied again: and immediately the cock crew.

Comments

The fourth denial was a friend of the man injured in the incident at the arrest of our Lord. Here we note that immediately the cock crowed.

This conforms with the statement in **John 13:38** "Jesus answered him, Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." He appears to have denied him four times to date

FIFTH DENIAL

ANOTHER SERVANT GIRL

MATTHEW 26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72. And again he denied with an oath, I do not know the man.

Comments

Here Peter is in the porch again denying the Lord

SIXTH DENIAL

THE CROWD

MATTHEW 26:73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. 74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

MARK 14:70 And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. 71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

Comments

Here we notice in Matthew that immediately the cock crew. This is the second crowing of the cock

SEVENTH DENIAL

ANOTHER MAN

LUKE 22:59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. 60. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

Comments

Here we have the cock crowing while he was yet speaking so denials 6 and 7 are closely sequential and is the second crowing of the cock.

SECOND CROWING OF THE COCK

MARK 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Comments

Remembering that Mark is Peter's account in collaboration with Mark the second crowing marked the time of great remorse and weeping as he had twice denied the Lord three times terminating with crows from the cock bearing in mind that the seventh denial was during the second crowing of the cock.

DOCTRINES**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.

CHRISTIAN LIFE: IGNORANCE

1. On a number of occasions believers are commanded not to be ignorant. As the Bible is the mind of Christ (**1Corinthians 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: 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 – 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.

PETER - DIVINE GUIDANCE

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

2. BIOGRAPHY

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

3. EVALUATION: Acts 11:1-16.

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

4. PRINCIPLES

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

WEEPING

1. Weeping is an expression of unbelief, e.g. the weeping of **Numbers 14:1** and **Hebrews 3:19**.
2. Sinful type weeping
 - a) David's tears of failure. (**2 Samuel 18:33, 19:1-4**)

- b) Breakdown of the mentality in catastrophe. (**1 Samuel 30:4, Psalm 42:3**)
- c) Weeping of the frustration and bitterness of old timers at the dedication of the second temple. (**Ezra 3:12, 13**)
- d) The crying of the drunkards in national disaster. (**Joel 1:5**)
- e) The weeping of fear because of the giants in the land. (**Numbers 14:1**)
- f) The weeping of unbelievers at judgement. (**Matthew 8:12, 25:30, Luke 13:28**)

3. Bona-fide areas of weeping.

- a) Jesus wept at the tomb of Lazarus (**John 11:35**). Weeping is therefore bona-fide at bereavement.
- b) Jesus wept over the city of Jerusalem (**Luke 19:41**) Weeping of patriotism.
- c) Jesus wept on the cross (**Hebrews 5:7**)
- d) As a mourner (**1 Thessalonians 4:13**)
- e) An expression of happiness and faith
- f) A reaction to pain.

4. There comes a time when all weeping is going to cease (**Isaiah 30:19, Revelation 21:4**) after death.

HARMONISATION

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

HARMONY

PETER DENIES THE LORD

Simon Peter followed Jesus afar off unto the high priest's palace and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. And as Peter was beneath in the palace, there cometh one of the maids of the high priest beheld him as he sat by the fire, and earnestly looked upon him, and said, this man was also with Jesus of Nazareth. But he denied, before them all, saying, Woman I know him not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

And when he was gone out into the porch another maid saw him again, and began to say to them that stood by, This is one of them. This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thou art a Galilaean, for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man of whom ye speak. And immediately the cock crew.

And another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean and Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord Jesus, how he had said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out, and wept bitterly.

153 FINAL CONDEMNATION OF JESUS BY THE SANHEDRIN

MATTHEW 27:1 -2

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

KEY WORDS

Morning	Proia	Day dawn, Morning
Come	Ginomai	Come into being [Aorist Middle Participle]
Chief Priests	Archiereus	Chief Priest
Elders	Presbuteros	Elders
People	Laos	People
Took Counsel	Lambano	Take [Aorist Active Indicative]
Counsel	Sumboulion	Counsel, Consultation
Against	Kata	Against
Put to death	Thanatoo	Put to death [Aorist Active Infinitive]
Bound	Deo	Bind [Aorist Active Participle]
Led away	Apago	Lead away [Aorist Active Indicative]
Delivered	Paradidomi	Deliver up [Aorist Active Indicative]
Governor	Hegemon	Governor, Ruler from which we get the word Hegemony

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
153	Psalm 31:13	They took counsel to put Him to death	Matthew 27:1

MARK 15:1

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

KEY WORDS

Straightway	Eutheos	Immediately
Morning	Proi	Daybreak, Dawn
Chief Priests	Archiereus	Chief Priest
Held	Poieo	Make [Aorist Active Participle]
Consultation	Sumboulion	Counsel, Consultation
Elders	Presbuteros	Elders
Scribes	Grammateus	Scribes
Whole Council	Sunedrion	Sanhedrin
Bound	Deo	Bind [Aorist Active Participle]
Carried away	Apophero	Carry away from [Aorist Active Indicative]
Delivered	Paradidomi	Deliver up [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

LUKE 22:66-71

66. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68. And if I also ask you, ye will not answer me, nor let me go. 69. Hereafter shall the Son of man sit on the right hand of the power of God. 70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

KEY WORDS

As soon as	Hos	Even as
Was	Ginomai	Become [Aorist Middle Indicative]
Day	Hemera	Day
Elders	Presbuteros	Elders
People	Laos	People
Chief Priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribes
Came together	Sunago	Come together [Aorist Passive Indicative]
Led	Anago	Lead [Aorist Active Indicative]
Council	Sunedrion	Sanhedrin
Saying	Lego	Say [Present Active Participle]
Art	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ
Tell	Epo	Say, Tell [Aorist Active Imperative]
Said	Epo	Say, Tell [Aorist Active Subjunctive]
I tell	Epo	Say, Tell [Aorist Active Subjunctive]
Will believe	Pisteuo	Believe [Aorist Active Subjunctive]
Ask	Erotao	Ask [Aorist Active Subjunctive]
Answer	Apokrinomai	Answer [Aorist Passive Subjunctive]
Let me go	Apoluo	Let go, Release
Hereafter	Apo Nun	After now, Hereafter
Shall	Eimi	Keep on being [Future Middle Indicative]
Son	Uihos	Son
Man	Anthropos	God
Sit	Kathemai	Sit [Present Middle Participle]
Right hand	Dexios	Right hand
Power	Dunamis	Power
God	Theos	God
Said	Epo	Say [Aorist Active Indicative]
All	Pas	All
Art	Eimi	Keep on being [Present Active Indicative]
Said	Phemi	Affirm [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
I am	Ego Eimi	I keep on being [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Need	Echo Chreia	Have a need [Present Active Indicative]
Further	Eti	Further
Witness	Marturia	Witness
Ourselves	Autos	Ourselves
Heard	Akouo	Hear [Aorist Active Indicative]
Mouth	Stoma	Mouth

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 66. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, **67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68. And if I also ask you, ye will not answer me, nor let me go. 69. Hereafter shall the Son of man sit on the right hand of the power of God.**

All the Sanhedrin are trying to do here is to legalise that which has been totally illegally done in the dark hours before the rest of the group arrive. They are waiting for the day to come so that they can have a quick trial to legalise proceedings. By now however it is far too late to legalize that which has become totally illegal.

Leading priests, elders and scribes were the three groups represented on the Sanhedrin the ruling religious court of Israel. The full Sanhedrin was 71 members, who normally assembled in a meeting call in the temple called the Chamber of Hewn Stone, where they sat in a semicircle with the High Priest in the centre. This meeting is a “cover up” to try to ignore the illegality of the night and get something that they can present to the people as “legitimate”, but it is all fake as the proceedings of the night.

The High Priest could not legally force Jesus to convict himself at his own mouth. He asks Him if He is the Messiah – another illegal manoeuvre. Jesus’ answer to their first question indicates that He understands that as a group they have already decided not to believe that He is Messiah, so why should He answer? However He notes, “the proof of My words will be seen in the fact that when you are finished with Me I will be seated at the right hand of God”.

They were humiliating the Messiah, but He would triumph and be in the place of ultimate power at the end of space-time at the Last Judgment, and then for all eternity.

Verse 70. Then said they all, **Art thou then the Son of God? And he said unto them, Ye say that I am. 71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.**

The second question put by the Sanhedrin, ‘Are you the Son of God?’, to which He replies, “you say that I am”. He is being very direct with them, using the Hebrew idiom for “Yes”. With this comment, the religious trial comes to an end. The Sanhedrin believes they have a conviction on the basis of blasphemy, by getting Him to condemn Himself – He has had to help them. Satan’s people need all the help they can get....

They now begin to move towards the civil trial, because although they have condemned him to death the Jews do not have the authority to execute anyone at this time, as this responsibility had been removed from the Sanhedrin by the Roman government some 25 years earlier.

The religious “crime” of blasphemy will hold little weight with Pilate, who could not care less about Jewish religious niceties, so they have now to construct a political crime that will allow them to blame Pilate for everything.

As they move towards the civil trial, they will need Judas for that trial, but they won’t have him because in the next passage we are told, he commits suicide.

APPLICATION

Religion blinds people to the truth. They will revert to their own preconceived ideas and tradition rather than what the Scriptures say.

The Chief Priests should have known Isaiah 53, which clearly states that the Messiah would suffer.

We need to know the Scriptures to be able to know what God’s views are on any subject, as the ideas of the leaders of men are almost always coloured by their own lust and aspirations.

When we are confronted by the truth we need to make a conscious decision to accept God’s views rather than the current worldly wisdom as His ways are neither our ways nor His thoughts our thoughts.

DOCTRINES

CHRIST: TRIALS OF CHRIST [see page 59]

CHRIST: DEITY OF CHRIST

1. Jesus Christ is both God and man. The two natures are inseparably united without mixture or loss of separate identity, the union being personal and eternal. (**Philippians 2:5-11, John 1:1-14, Romans 1:4, Romans 9:5, 1 Timothy 3:16**)

2. Jesus Christ is undiminished deity. This includes all the divine characteristics:

- a) Sovereignty (**Genesis 1, Revelation 1:5, 6, 17:14, 19:16**)
- b) Eternal Life (**Isaiah 9:6, Micah 5:2, John 1:1-2, 8:58, Colossians 1:16-17, Ephesians 1:4, Revelation 1:8**)
- c) Holiness (**Luke 1:35, Acts 3:14, Hebrews 7:26**)
- d) Love (**John 13:1, 34, 1 John 3:16**)
- e) Unchangeable (**Hebrews 13:8**)
- f) All Knowing (**Matthew 9:4, John 2:25, John 18:4, 1 Corinthians 4:5, Colossians 2:3, Revelation 2:23**)
- g) All Powerful (**Matthew 24:30, 28:18, 1 Corinthians 15:28, Philippians 3:2 1, Hebrews 1:3, Revelation 1:8**)
- h) Everywhere (**Matthew 28:20, Ephesians 1:23, Colossians 1:27**)
- i) Truth (**John 14:6, Revelation 3:7**)

3. Christ is the Son of God, equal with the Father and the Holy Spirit (**Matthew 28:19, 2 Corinthians 13:14, 1 Peter 1:2**)

4. Proofs of the deity of Christ.

- a) He is the Creator of all. (**John 1:3, 10, Colossians 1:16, Hebrews 1:10**)
- b) He is the Preserver of all things. (**Colossians 1:17, Hebrews 1:3**)
- c) He pardons sin. (**Luke 5:21, 24**)
- d) He raises the dead. (**John 5:21, 28-29, 11:42-43**)
- e) He will reward the saints. (**2 Corinthians 5:10**)
- f) He will judge the world in the Last Day. (**John 5:22**)
- g) He receives worship (**Hebrews 1:6**)

5. Jesus Christ is Jehovah.

- a) Jesus is God. (**Isaiah 9:6; John 1:1; John 20:28; 2 Peter 1:1; Titus 2:13**) Jehovah is God. (**Jeremiah 32:18; Isaiah 43:10; 45:22; Philippians 2:10**).
- b) Jesus is I AM (**John 8:24; 8:58; 13:19; 18:5**). Jehovah is I AM (**Isaiah 43:10; Exodus 3:13-14; Deuteronomy 32:39**).
- c) Jesus is the First and the Last (**Revelation 1:17; 2:8; 22:13**). Jehovah is the First and the Last (**Isaiah 44:6; 48:12; 41:4**).
- d) Jesus is the Rock (**1 Corinthians 10:4; Isaiah 8:14; 1 Peter 2:6; Matthew 16:18**). Jehovah is the Rock (**Exodus 17:6; Isaiah 17:10; 2 Samuel 22:32; Deuteronomy 32:4**).
- e) Jesus is Saviour (**Acts 2:21; 4:12; Romans 10:9; Jude 25**). Jehovah is Saviour (**Psalms 106:21; Hosea 13:4; Isaiah 45:21; 43:3, 11**).
- f) Jesus is Lord of Lords (**Revelation 17:14; 19:16; 1 Timothy 6:14-16**). Jehovah is Lord of Lords (**Psalms 136:1-3; Deuteronomy 10:17**).
- g) Jesus is Creator (**John 1:3; Colossians 1:15-17; Hebrews 1:10**). Jehovah is Creator (**Job 33:4; Isaiah 40:28; Genesis 1:1**).
- h) Jesus is Light (**John 8:12; John 1:9; Luke 2:32**). Jehovah is Light (**Micah 7-8; Isaiah 60:20; Psalm 27:1**).
- i) Jesus is Judge (**2 Timothy 4:1; 2 Corinthians 5:10; Romans 14:10**). Jehovah is Judge (**Genesis 18:25; Joel 3:12**).
- j) It is quite clear that Jesus is God (**1 John 5:5**)

6. Jesus lived on earth in total dependence upon God the Father. He never used His own divine attributes in contradiction to the will of the Father. (**Matthew 4:1-11, 27:42-43**)

7. At the birth of Christ no change occurred in the deity of Jesus Christ. During His earthly life, some attributes were unused but they were never deleted or destroyed. To remove any attribute from His deity would be to destroy deity.
8. Jesus Christ is true humanity. This includes attributes such as thirst, hunger, weariness. (**John 19:28**)
9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.
10. God became flesh; it is not a case of God merely possessing humanity.

CHRIST: TESTIMONIES BY UNBELIEVERS

1. Judas Iscariot (**Matthew 27:4**) - I have sinned in that I have betrayed innocent blood.
2. Pontius Pilate (**John 19:4,6**) - I find no crime in him.
3. Herod the Usurper (**Luke 23:15**) - No, nor yet Herod for I sent you to him and, lo nothing worthy of death is done unto him.
4. Pilate's wife (**Matthew 27:19**) - Have nothing to do with this just man.
5. The dying thief (**Luke 23:41**) - This man hath done nothing amiss.
6. The centurion of the Golgotha detachment (**Luke 23:47**) - This man was a righteous man.
7. The Roman soldiers at Golgotha (**Matthew 27:54**) - truly this one was the son of God.

HARMONISATION

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

HARMONY

FINAL CONDEMNATION OF JESUS BY THE SANHEDRIN

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death and bound Jesus and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

154 JUDAS' REMORSE AND SUICIDE**MATTHEW 27:3-10**

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that **was valued**, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.

KEY WORDS

Had betrayed	Paradidomi	Betray [Present Active Participle]
Saw	Eido	Saw, Perceive [Aorist Active Participle]
Condemned	Katakrimo	Condemn [Aorist Passive Indicative]
Repented	Metamelomai	Regret, Feel sorry for [Aorist Passive Participle]
Brought again	Apostrepho	Bring again [Aorist Active Indicative]
Thirty	Triakonta	Thirty
Pieces of silver	Agurion	Pieces of silver
Chief Priests	Archiereus	Chief Priests
Elders	Presbuteros	Elder
Saying	Lego	Say [Present Active Participle]
Have sinned	Hamartano	Sinned [Aorist Active Indicative]
Have betrayed	Paradidomi	Betray [Aorist Active Participle]
Innocent	Athoos	Innocent
Blood	Aima	Blood
Said	Epo	Say [Aorist Active Indicative]
What is that to us	Tis pros hemas	What to us
See thou to that	Optomai Su	See thou [Future Middle Indicative]
Cast down	Rhupto	Throw down [Aorist Active Participle]
Temple	Naos	Temple
Departed	Anachoreo	Depart [Aorist Active Indicative]
Went	Aperchomai	Go [Aorist Active Participle]
Hanged Himself	Apagchomai	Hang oneself [Aorist Middle Indicative]
Took	Lambano	Take [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Is not lawful	Eimi Ou	Is not [Present Active Indicative]
Put	Ballo	Throw, Put [Aorist Active Infinitive]
Treasury	Korban	Treasury
Because	Epei	Because
It is	Eimi	Keep on being [Present Active Indicative]
Price	Time	Price, Value
Took	Lambano	Take [Aorist Active Participle]
Counsel	Sumboulion	Counsel
Bought	Agorazo	Buy [Aorist Active Indicative]
Potters	Kerameus	Potter from which we get the word ceramic
Field	Agros	Field
Bury	Taphe	Bury
Strangers	Xenos	Stranger, Foreigner
Wherefore	Dio	Consequently
Called	Kaleo	Call [Aorist Passive Indicative]
Day	Semeron	The present time
Fulfilled	Pleroo	Fulfill [Aorist Passive Indicative]
Spoken	Rheo	Speak, Utter [Aorist Passive Participle]
Prophet	Prophetes	Prophet
Saying	Lego	Say [Present Active Participle]

Took	Lambano	Take [Aorist Active Indicative]
Valued	Timao	Value [Perfect Passive Participle]
Children	Uihos	Son
Value	Timao	Value [Aorist Middle Indicative]
Gave	Didomi	Give [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Appointed	Suntasso	Direct, Appoint [Aorist Active Indicative]

PERFECT TENSE VERB

TIMAO – HONOUR, VALUE - Occurs 21 times in the New Testament but just once in the Perfect Tense. This is a prophecy where there is a point of confusion. Matthew mentions Jeremiah however the quote is from Zechariah 11:13. So what does Jeremiah have to do with it? For the unbeliever this another point of proof against Biblical inspiration. Usually the conservative way out of this problem is to say that this is a scribal error. However there is a better answer if we understand the entire picture on the one hand and also understand what is happening in the light of the coming AD 70 judgment.

The passages involved with this purchase are **Jeremiah 7:31-34** **Jeremiah 19:1-15** and **Zechariah 11:13**. In Jeremiah 7 we see a place called Topeth. The valley of Hinnom was used as a place for the burning of human sacrifices by the Kings of Judah. As it was a place of burning human beings from it comes to concept of Gehenna, the lake of fire. In Jeremiah 7, because of the sinfulness of Israel, Jeremiah went down to the valley to that section of the valley known as Topheth and pronounced a curse upon the that section of the valley calling it the "Valley of Slaughter". Jeremiah said they shall bury and bury and bury until there is no more room for burial. Centuries later in this particular situation when the leaders of Israel use the 30 piece of silver they use it to purchase a specific place in the valley of Hinnom and they happen to be the very area of Topeth. When they purchase the valley they purchased the curse that goes with it and that curse will we finally fulfilled in 70 AD with the massive slaughter of the residents of Jerusalem by the Roman army.

When the Romans eventually breakthrough there is a great amount of slaughter. As Jeremiah prophetically had said, they would be killed and killed and buried and buried and finally reached the point of having no more room for burial in 70 AD. When Matthew mentions Jeremiah, he wants to indicate that what is happening is that they had purchased the curse that went with the valley of Hinnom in the area of Topeth and since Matthew's gospel is written to the Jews, in the light of the impending judgment of 70 AD. he wants to make that point. Zechariah in particular mentions the price of the purchase 30 pieces of silver. Jeremiah dwelt on the concept of the curse that would come with it and all of this comes together in understanding the nature of the unforgivable sin and the judgment of 70 AD that was a direct result of it.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
154	Psalm 55:15	Death of the Betrayer	Matthew 27:3-5
	Zechariah 11:12-13c	Thirty pieces of silver thrown away in Temple	Matthew 27:3-5

REFLECTION

Verse 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

In between the religious and civil trials Judas will die and his death is preceded with repentance.

There are two Greek words for repentance Metanoeo, which is salvation repentance and means a change of mental attitude and Metamelomai, which means to regret or be filled with remorse. The latter is the Greek word that is used here. Judas was filled with remorse and returns the 30 piece of silver to the chief priests saying, "I have sinned in betraying innocent blood". However they refuse to accept the money back and say, what is that to us or, "That's your problem". So he throws the piece of silver into the sanctuary and leaves and goes and hangs himself as stated in verse five.

APPARENT CONTRADICTION

Critics of the New Testament see a contradiction here between this account in Matthew, and the account in **Acts 1:18**.

Matthew 27:5. *“And he cast down the pieces of silver in the temple, and departed, and went and hanged himself”.*

Acts 1:18. *“Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.”*

Some say that Judas could not even hang himself properly, and that having hanged himself the rope broke and he fell into the valley which is what caused his disembowelment. However the more probable answer to the apparent contradiction relates to the Jewish Law relating to the discovery of any bodies hanging in Jerusalem during the Passover Feast.

According to Jewish Law if there was a dead body hanging in Jerusalem at that time, then the city was considered defiled, and the morning sacrifice could not be offered, and therefore the Feast could not be celebrated. Jewish legal tradition goes on to say that if the body is thrown into the Hinnom Valley, which was the place of past paganism and burning, then the city would be reckoned to be clean, and the Passover could be celebrated. Following the celebration the authorities could retrieve and bury the body.

This custom is also seen in the account of the crucifixion of our Lord in **John 19:31**; *“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.”*

It is apparent therefore that Judas hung himself inside the city walls, and that meant that the city of Jerusalem was defiled for the Passover. The body of Judas was therefore cut/thrown down into the valley and due to the fall the body disintegrates over the next days. Later the authorities will return to retrieve the body for burial. He will be the first buried in that spot purchased by his 30 pieces of silver.

Therefore there is no contradiction between Judas hang himself, and his body splitting open after a fall into the valley.

Verse 6. **And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7. And they took counsel, and bought with them the potter's field, to bury strangers in. 8. Wherefore that field was called, The field of blood, unto this day.**

The priesthood is now confused as to what to do with the 30 pieces of silver. They say it is not lawful to put them into the treasury since the entire sum is “blood money”. They recognise that the money was wrongfully gained, and that as it was the price of blood, the law forbids that the money be used for Temple purposes so they decide to buy a field.

In Jewish law money that was wrongfully obtained can only be used for “charitable purposes, it cannot be used for the temple treasury. There were only two options for using such money.

The first option was return it to its owner, but in this case they cannot do that, because the owner, Judas Iscariot had committed suicide.

Therefore to use it for the public good is the only option that is now open to them. So they purchase a field in the valley of Hinnom, previously used for pottery waste dumping, and possibly at the very same place Judas was thrown down. The field was used for the purpose of burying strangers, and amongst the first to be buried in this field is Judas himself. The field had to be bought in the name of Judas by Jewish law, and so in that sense Judas obtained a field.

Verse 9. **Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10. And gave them for the potter's field, as the Lord appointed me.**

This is a prophecy where there is a point of confusion. Matthew mentions Jeremiah however the quote is from **Zechariah 11:13**. So what does Jeremiah have to do with it?

For the unbeliever this is another point of proof against Biblical inspiration. Usually the conservative way out of this problem is to say that this is a scribal error. However there is a better more accurate answer, if we understand the entire picture on the one hand, and also understand what is happening in the light of the coming AD 70 judgement.

The passages involved with this purchase are **Jeremiah 7:31-34, Jeremiah 19:1-15, and Zechariah 11:13**.

In Jeremiah 7 we see a place called Topeth (the Valley where Judas body falls into). The Valley of Hinnom was used as a place for the burning of human sacrifices by the Kings of Judah. As it was a place of burning human beings from it comes to concept of Gehenna, and the image of the lake of fire.

In Jeremiah 7, because of the sinfulness of Israel, Jeremiah went down to the valley to that section of the valley known as Topeth, and pronounced a curse upon that section of the valley calling it the, "Valley of Slaughter". Jeremiah said that they shall bury and bury and bury until there is no more room for burial. This may have occurred in 586 BC, but its final fulfilment is after Judas' burial there.

Centuries later from Jeremiah, in this particular situation, when the leaders of Israel use the 30 piece of silver, they use it to purchase a specific place in the valley of Hinnom, and they happen to be in the very area of Topeth. When they purchase the plot in that valley they purchased the curse that goes with it, and that curse will be finally fulfilled in 70 AD with the massive slaughter of the residents of Jerusalem by the Roman army, and the filling up of this very valley with the corpses, and then having the walls and rubble of the city collapsed upon the valley.

When the Romans eventually breakthrough there is a great amount of slaughter. As Jeremiah said they killed and killed and buried and buried and finally reached the point of having no more room for burial in 70 AD. So when Matthew mentions Jeremiah he wants to indicate that what is happening is that they had purchased the curse that went with the valley of Hinnom in the area of Topeth, and since Matthew's Gospel is written to the Jews, in the light of the impending judgement of 70 AD, he wants to make that point.

Zechariah in particular mentions the price of the purchase as 30 pieces of silver. Jeremiah dwelt on the concept of the curse that would come with it, and all of this comes together in understanding the nature of the unforgivable sin of rejecting Messiah, and the judgement of 70 AD that was a direct result of it.

APPLICATION

"What shall it gain a man that he gains the whole world and loses his own soul"; this could be the epitaph of Judas Iscariot.

We see the hypocrisy of religion where they are complicit and totally involved in the betrayal of the Son of God yet divest themselves completely from any responsibility with their response to Judas.

Religion is more interested in making and using money for its own selfish ends rather than the right or wrong of the situation.

There are explanations of apparent contradictions in the Scriptures, which show clearly that the Bible is unique and inspired.

Feeling sorry or regretting what you have done does not provide salvation. Salvation is based on a change of mental attitude towards the person and work of the Lord Jesus Christ on the Cross.

Judas had many opportunities to be saved but ignored them. Unbelief is the unforgivable sin. He made the lust of money his top priority. As a result of seeing what they are doing to our Lord and the real motivation he received [Passive voice] deep regrets and a great guilt complex which led to his death.

The ultimate effect of a guilt complex is suicide.

Joseph like the Lord Jesus Christ was sold for pieces of silver

PROPHECY**30 PIECES OF SILVER and THE POTTER'S FIELD**

Zechariah 11:12, 13 (487 BC): And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. 13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

FULFILMENT

Matthew 27:3-10 (32 AD): Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.

1. The betrayal price that would be paid for our Lord was stated in Zechariah. It was 30 pieces of silver.
2. It is of note that Joseph was sold into slavery in Egypt by his brethren for 20 pieces of silver (Genesis 37:28). Joseph in many ways is an antitype of Christ
3. Zechariah, under the guidance of the Holy Spirit also foresaw a problem with Judas' repentance and the return of the money to the Temple treasury.
4. Judas repented [METAMELOMAI]: he felt sorry for what he had done, but this repentance was not for salvation. Another Greek word translated repentance [METANOEO], means to change one's mind. This was the one always associated with salvation.
5. The temple government in the form of the chief priests, had difficulties in knowing what to do with the blood money, as they were unable to accept it back into the Temple treasury, so they purchased a potter's field for the burial of strangers.
6. This fulfilled Zechariah 11:12, 13. Allusion is also made to the potter's field in Jeremiah 7:31-34, 18:1-4 and 19:1-3.
7. The land purchased was called the field of blood or Akeldama in Acts 1:19. It was located south of Jerusalem at the junction of the valleys of Kidron and Hinnom.
8. Excavations in the area have shown first century graves, which confirm that the potter's field was used for the purposes for which it was bought.

DOCTRINES**CHRIST TYPES – JOSEPH AS A TYPE OF CHRIST****JOSEPH****CHRIST**

- | | |
|--|--|
| 1. Feeding the flock (Genesis 37:2) | The Good Shepherd (John 10:11,14) |
| 2. Loved (by his father) (Genesis 37:3) | My beloved Son (Matthew 3:17) |

- | | |
|--|---|
| 3. Hated (by his brethren) (Genesis 37:4, 5) | Hated without a cause (John 15:25) |
| 4. Not believed (Genesis 37:5) | Neither did his brethren believe in him (John 7:5) |
| 5. Obeisance (Genesis 37:7, 9) | In all things the pre-eminence (Colossians 1:18) |
| 6. Envied (Genesis 37:11) | Delivered for envy (Mark 15:10) |
| 7. Sent to his brethren (Genesis 37-13) | I will send my beloved Son (Luke 20:13) |
| 8. He came to Shechem (Genesis 37:14) | To a city called Sychar (or Shechem) (John 4:4-5) |
| 9. I seek my brethren (Genesis 37:16) | Come to seek and to save (Luke 19:10) |
| 10. Conspired against him (Genesis 37: 8) | Took counsel against him (Matthew 27:1, John 11:53) |
| 11. Stripped (Genesis 37-23) | They stripped him (Matthew 27:28) |
| 12. The pit (Genesis 37:24) | The horrible pit (Psalms 40:2, 69:2, 14,15) |
| 13. They sat down (Genesis 37:25) | Sitting down they watched him there (Matthew 27:36) |
| 14. 20 pieces of silver (Genesis 37:28) | 30 pieces of silver (Matthew 26:15, 27:9, Exodus 21:32) |
| 15. Into Egypt (Genesis 37-36) | Out of Egypt have I called my Son. (Matthew 2:14, 15) |
| 16. Lord with Joseph (Genesis 39:2, 21, 23) | The Father is with Me (John 16:32) |
| 17. All put into his hand (Genesis 39:3) | Hath given all things into His hand. (John 3:35) |
| 18. Blessed for Joseph's sake (Genesis 39:5) | Blessed in Christ (Ephesians 1:3, 4:32) |
| 19. A goodly person (Genesis 39:6) | Altogether lovely (Song of Solomon 5:16) |
| 20. Whose feet they hurt (Psalms 105:18, 19) | They pierced my hands and my feet (Psalms 22:16) |
| 21. Two in jail with Joseph (Genesis 40:2-3) | There were also two other malefactors. (Luke 23:32) |
| 22. He served them (Genesis 40:4) | I am among you as He that serveth (Luke 22:27) |
| 23. Think on me (Genesis 40:14) | This do in remembrance of me (1 Corinthians 11:24) |
| 24. The Spirit of God in him (Genesis 41:38) | Anointed with the Holy Spirit (Acts 10:38) |
| 25. Over My house (Genesis 41:40) | A Son over His own house, (Hebrews 3:6) |
| 26. Bow the knee (Genesis 41:43) | Before Jesus every knee should bow (Philippians 2:10) |
| 27. Thirty years old (Genesis 41:46, | About thirty years of age (Luke 3:23) |
| 28. Global famine (Genesis 41:56, 57) | A mighty famine in that land (Luke 15:14) |
| 29. All countries came to buy (Genesis 41:57) | My salvation unto the end of the earth (Isaiah 49:6) |
| 30. He knew them (Genesis 42:7, 8) | He knew all men (John 2:24, 25) |
| 31. But they knew not him (Genesis 42:8) | His own received Him not. (John 1:10-11) |
| 32. His blood is required (Genesis 42:22) | His blood be on us, and on our children. (Matthew 27:25) |
| 33. He turned away and wept (Genesis 42:24) | He wept over the city (Luke 19:41) |

FIELD OF BLOOD

1. The Field of Blood was an area of land purchased with the betrayal money that Judas received from the Chief Priests. (**Matthew 27:3-10; Acts 1:18,19**).
2. Judas, seeing the enormity of his betrayal, throws the 30 pieces of silver in the temple and leaves to commit suicide (**Matthew 27:5**).
3. The Chief Priests realised that as the money had been paid for betrayal, the 30 pieces of silver could not be returned to the temple treasury, so they purchased a field for the burial of strangers which was named The Field of Blood (**Matthew 27:6-8**).
4. In (Acts 1:19) the field is known as Akeldama - the field of blood. It was located south of Jerusalem at the junction of the valleys of Kidron and Hinnom. Excavations in the area have shown 1st century tombs.
5. The purchase of the Field of Blood was to fulfil prophecy (**Zechariah 11:12, 13**). Zechariah was in the scroll of Jeremiah, thus (**Matthew 27:9**) quotes it as a fulfilment of Jeremy the prophet.

SIN: SIN UNTO DEATH

1. There is a sin unto death (**1 John 5:16, 17, 1 Corinthians 11 :31,32**)
2. The sin unto death is the physical death of a believer, where ultimate discipline is administered to the Christian due to unconfessed sin of a serious nature.
3. Confession of sin under the concept of **1 John 1:9** is the way to forgiveness.
4. Examples of sin unto death:-
 - (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**)
5. Whilst there is a sin unto death there is no condemnation to them in Christ Jesus - all believers (**Romans 8:1**).
6. The effect of the sin unto death is to reduce the time which a believer can spend on earth accumulating good of eternal worth. The gold, silver and precious stones of **1 Corinthians 3:11-15**.

HARMONY**DEATH OF JUDAS**

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

THE FIELD OF BLOOD

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

155 JESUS LED TO PILATE

MATTHEW 27:11-14

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marvelled greatly.

KEY WORDS

Stood	Histemi	Stand [Aorist Passive Indicative]
Before	Emprosthen	Before the face of
Governor	Hegemon	Governor, Ruler, Procurator
Asked	Eperotao	Ask [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Art	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King
Said	Phemi	Affirm [Aorist Active Indicative]
Sayest	Lego	Say [Present Active Indicative]
Accused	Kategoreo	Accuse [Present Passive Infinitive]
Chief Priests	Archiereus	High Priest
Elders	Presbuteros	Elders
Answered	Apokrinomai	Answer [Aorist Middle Indicative]
Nothing	Oudeis	Nothing
Said	Lego	Say [Present Active Indicative]
Hearest	Akouo	Hear [Present Active Indicative]
How many things	Posos	Many things
Witness	Katamatureo	Witness against [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Never	Oude	None, Not so much as
Word	Rhema	Word
Insomuch	Hoste	Insomuch, Such that
Marvelled	Thaumazo	Marvel, Wonder [Present Active Infinitive]
Greatly	Lian	Greatly, Much

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
155	Psalm 38:12-13	Silent before His accusers	Matthew 27:12-14
	Isaiah 53:7b	Silent before His accusers	Matthew 27:12-14

REFLECTION

Verse 11. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. 12. And when he was accused of the chief priests and elders, he answered nothing. 13. Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14. And he answered him to never a word; insomuch that the governor marvelled greatly.

This is the fourth trial, with Jesus in front of Pontius Pilate, who is called the governor. The word governor should be Procurator, who was the head of government in a third class province, which Judah was at the time of Christ. The higher class provinces were those who were under the direct rule of the Emperor and those under the control of the Senate.

Judea is under the over-all jurisdiction of the Senatorial Province of Syria, and Pilate is responsible to that Governor, who has placed Pilate under a “last warning”, due to his excessive violence against Samaritans and Jews in the past.

Pilate was appointed by Tiberius in 26AD as a reward for exceptional military service. He was a Roman knight, or aristocrat, and was initially stationed in Caesarea, which was about 60 kilometres from Jerusalem. After his initial arrival, as a show of strength, (“tough guy arrives!” message) he moved the army headquarters from there to Jerusalem, bringing with them the pagan Roman gods on their standards and shields. These shields were hung on the walls of Jerusalem and caused a riot among the religious Jews who would not tolerate pagan symbols.

He kills large numbers of Jews as a result. This was the start, and he carried on with a satanic arrogance that has run its course by this date – he is on his last warning from the Roman Senate! He is therefore vulnerable to Sanhedrin pressure to do what they want, or they will report him again....

Herod the Great, who was an Idumean Arab, but religious Jew, did not have his likeness put on coins out of deference to the Jews, but the Romans had the Emperor’s likeness and Roman gods on theirs. The Jews wrote to Tiberius Caesar about this outrage, and as a result Pontius Pilate arranged for plain clothes soldiers to go into the crowd of demonstrators and kill a number of Jews. Tiberius then wrote to Pontius Pilate telling him to shape up, as this caused a rebellion, so he went back to base himself mainly in Caesarea, only going up to Jerusalem at major Feasts to ensure “law and order”.... He hated the Jews!

He then commandeered money from the Jewish temple treasury and used it for building an aqueduct to Jerusalem, bringing water from a spring some 60 kilometres away. This again caused problems, even though it was for a public benefit, and he was addressed again by Tiberius for upsetting the Jews. Pilate would always wear his dress uniform, and look down his nose at the Jews, and they did not appreciate that. He was therefore in a delicate political position when the Sanhedrin brought Jesus before him.

There was therefore antagonism between them all, and it cost the Jews a lot to come to Pilate to solve their problem. They swallowed their pride to get rid of someone they both despised.

In spite of the fact it was very early in the morning Pilate is fully dressed and ready to conduct this trial. The reason is because earlier that night, Judas, in fulfilment of the second reason that he was needed, came before Pilate and presented the official charge by which the Roman cohort could be released for the arrest. Since Pilate had earlier released the Roman cohort to Judas according to the plan, Judas should now have been there for the trial itself before Pilate.

Pilate is ready for it, Jesus the accused is there but Judas the accuser is not, as he has committed suicide. They therefore have no witness, so they attempt to force Pilate to pass a sentence apart from a witness and apart from any accusation. Great frustration reigns in this illegal façade “show trial”.

As they are without a prosecuting witness the accusation against Jesus from the religious leaders is that of sedition or conspiring against Rome. They claim that he is going to be a competitor to Caesar, as the King of the Jews. Jesus’ however says that His kingdom is not of this world, indicating that He is no rival to Caesar.

It is also important to note that the Roman government had taken away the power of the Sanhedrin to execute people prior to this time. The Bible clearly says that He would die on wood, implying that He would be crucified. If however, the Sanhedrin had the power of execution, the Lord Jesus Christ would have been a stoned to death. Therefore the Roman withdrawal of the authority to execute people was again a critical part of the Plan of God.

MARK 15:2-5

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto them, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled.

KEY WORDS

Asked	Eperotao	Ask [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Present Active Indicative]
Sayest	Lego	Say [Present Active Indicative]
Chief Priests	Archiereus	High Priest
Accused	Kategoreo	Accuse [Imperfect Active Indicative]
Many things	Polus	Many things
Answered	Apokrinomai	Answer
Nothing	Oudeis	Nothing
Asked	Eperotao	Ask [Imperfect Active Indicative]
Again	Palin	Again
Saying	Lego	Say [Present Active Participle]
Answerest	Apokrinomai	Answer [Present Middle Indicative]
Behold	Idou	Behold, Lo
Witness against	Katamatureo	Witness against [Present Active Indicative]
5		
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Marvelled	Thaumazo	Marvel, Wonder [Present Active Infinitive]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 2. And Pilate asked him, Art thou the King of the Jews? And he answering said unto them, Thou sayest it. 3. And the chief priests accused him of many things: but he answered nothing. 4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. 5. But Jesus yet answered nothing; so that Pilate marvelled.

Up to this time Jesus had been on trial before the Jewish religious leaders on the charge of blasphemy. Now he was taken before the civil court on a charge of treason.

The civil trial took place in three stages, first before Pilate, then before Herod, and finally before Pilate again.

Pilate asked the Lord Jesus Christ if he was the King of the Jews. If he were, and claimed that title without Senate approval, then he was presumably dedicated to the overthrow of Caesar, and thus guilty of treason.

The chief priests poured out many charges against Jesus. This is seen in the imperfect tense of the word *Kategoreo*, which means they kept on accusing Him.

Pilate could not get over Jesus' poise in the face of such overwhelming accusations. He asked why He didn't defend Himself but Jesus refused to answer His critics.

Jewish accounts of martyrs, which come down to us from this time, testify frequently to the gentile judges' astonishment that martyrs refused to cooperate. The Romans hated those who disobeyed them, but did respect courage and poise.

Roman Law did not however interpret silence as an admission of guilt, and so once again Jesus has to help the prosecution to obtain the guilty verdict, but as we will see Pilate knows this is all a charade and totally unjust. He doesn't like Jews, but even he is softening towards Jesus – but not enough to bow before Him – and that error is fatal for Pilate.

LUKE 23:1-5

1 And the whole multitude of them arose, and led him unto Pilate. **2** And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. **3** And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. **4** Then said Pilate to the chief priests and to the people, I find no fault in this man. **5** And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

KEY WORDS

Whole	Hapas	All
Multitude	Plethos	Throng, Multitude
Arose	Anistemi	Arise [Aorist Active Participle]
Led	Ago	Lead [Aorist Active Indicative]
Began	Archomai	Begin [Aorist Middle Indicative]
Accuse	Kategoreo	Accuse [Present Active Infinitive]
Saying	Lego	Say [Present Active Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Fellow	-	Not found in the original
Perverting	Diastrepho	Corrupt, Pervert [Present Active Participle]
Nation	Ethnos	Nation
Forbidding	Koluo	Forbid [Present Active Participle]
Give	Didomi	Give [Present Active Infinitive]
Tribute	Phoros	Tribute
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Infinitive]
Christ	Christos	Christ, Messiah
King	Basileus	King
Asked	Eperotao	Ask [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Art	Eimi	Keep on being [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Phemi	Affirm [Aorist Active Indicative]
Sayest	Lego	Say [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Chief Priests	Archiereus	Chief Priest
People	Ochlos	Multitude
Find	Heurisko	Find [Present Active Indicative]
No fault	Aition	Crime, Fault
Man	Anthropos	Man
Were more fierce	Epischuo	More insistent [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Stirreth up	Anaseio	Stir up, Excite [Present Active Indicative]
Teaching	Didasko	Teaching [Present Active Participle]
All	Holos	All, Whole from which we get holistic
Beginning	Archomai	Begin [Aorist Middle Participle]
Place	Hode	Here

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. And the whole multitude of them arose, and led him unto Pilate.

The Sanhedrin showed their keenness to rid themselves of the Lord Jesus Christ in the fact that the majority of the Sanhedrin arose and headed off to Pilate to enforce a civil trial.

There were two buildings which the Romans had taken for accommodation in Jerusalem, one was the fortress of Antonia, and the other the magnificent palace of Herod, at the north western corner of the upper city. The balance of probability is in favour of the second location.

From the slope of the eastern angle opposite the Temple Mount where the palace of Caiaphas was located this procession wound its way up the narrow streets of the upper city to the entrance of the grand palace of Herod the Great, now occupied by the Roman forces.

It is recorded that those who had brought Him, would not themselves enter the palace, because that would make them defiled, and they wouldn't be able to eat the Passover as they would be unclean until evening.

What sheer hypocrisy we see here, where they are plotting the murder of the Lord of glory, and yet they are concerned about being a ritually unclean for the Passover, which speaks of Him.

Verse 2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4. Then said Pilate to the chief priests and to the people, I find no fault in this man. 5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

On arriving before Pilate, who was the Procurator of Judea, the Jewish authorities charged Him falsely. They said he opposed paying taxes to Caesar. Jesus however had said just the opposite, as recorded in **Luke 20:25**. *“And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's”*. They also said he claims to be Christ the King, and this was worded in such a way as to sound as if Jesus was a revolutionary.

Pilate enquired of Him, saying, “Are you the King of the Jews?”, to which Jesus replied “Yes I am”. Jesus was the legitimate King of the Jews as an inspection of the Temple records at that time would have shown and as confirmed in His genealogy in Matthew chapter 1 and Luke chapter 3. Pilate isn't miss-led by the false charges, and after examination says he found no fault in the Lord Jesus Christ. This statement was not what the religious leaders wanted to hear, and it resulted in an increase in accusations and pressure put upon Pilate. They said that that He was stirring up the people and as a teacher was promoting insurrection.

It is of note that this was not the first time that Galilee had featured in problems with Rome, as a Galilean had led the tax revolt against the ruling power in AD 6. Jews from Jerusalem tended to view Galileans as inferior to themselves, and a centre for trouble, although much of Galilee was urban and in touch with local Mediterranean culture, just as Jerusalem was.

JOHN 18:28-38

John 18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man? 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end **was I born, and for this cause **came I** into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.**

KEY WORDS

Led	Ago	Lead [Present Active Indicative]
From	Apo	From the ultimate source
Hall of Judgment	Praitorion	Praetorium, Hall of Judgment
Was	Eimi	Keep on being [Imperfect Active Indicative]
Early	Proia	Early morning
Went	Eiserchomai	Go [Aorist Active Indicative]
Lest	Hina Me	In order that not
Should be defiled	Miaino	Defiled, Contaminated [Aorist Passive Subjunctive]
Might eat	Phago	Eat [Aorist Active Subjunctive]
Passover	Pascha	Passover
Went out	Eiserchomai	Go [Aorist Active Indicative]
Said	Epo	Say [Present Active Indicative]
Accusation	Kategoria	Accusation
Bring	Phero	Bring, Carry [Present Active Indicative]
Against	Kata	Against
Man	Anthropos	Man
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Malefactor	Kakopios	Evil doer, literally Bad doer, Malefactor
Delivered up	Paradidomi	Deliver [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Take	Lambano	Take [Aorist Active Imperative]
Judge	Krino	Judge [Aorist Active Imperative]
According	Kata	According to a norm of standard
Law	Nomos	Law
Said	Epo	Say [Aorist Active Indicative]
Lawful	Exesti	Lawful
To put to death	Apokteino	To put to death [Aorist Active Infinitive]
Any man	Oudeis	Anyone
Saying	Logos	Word
Might be fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Spake	Epo	Speak [Aorist Active Indicative]
Signifying	Semaino	Indicate [Present Active Participle]
Death	Thanatos	Death
Should	Mello	Should [Imperfect Active Indicative]
Die	Apothnesko	Die [Present Active Infinitive]
Entered	Eiserchomai	Go [Aorist Active Indicative]
Called	Phoneo	Call [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
King	Basileus	King
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Sayest	Lego	Say [Present Active Indicative]
Thing	Touto	This
Thyself	Heautou	Yourself
Did Others	Allos	Others
Tell	Epo	Say [Aorist Active Indicative]
Said	Apokrinomai	Answer [Aorist Passive Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Nation	Ethnos	Nation, Race
Chief Priests	Archiereus	High Priest
Have Delivered	Paradidomi	Deliver, Betray [Aorist Active Indicative]
Hast Thou Done	Poieo	Do [Aorist Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Kingdom	Basileia	Kingdom
Is	Eimi	Keep on being [Present Active Indicative]
World	Kosmos	World
Were	Eimi	Keep on being [Imperfect Active Indicative]
Would my	Emos	My

Servants	Huperetes	Servant, Officer
Fight	Agonizomai	Strive, Fight [Imperfect Middle Indicative]
Should not	Me	Not
Be Delivered	Paradidomi	Deliver, Betray [Aorist Passive Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
Hence	Euteuthen	Hence,
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Sayest	Lego	Say [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
End	Touto	Cause, End
Was I born	Gennao	Born [Perfect Passive Indicative]
Cause	Touto	Cause, End
Came	Erchomai	Come [Perfect Active Indicative]
Should bear witness	Martureo	Bear witness [Aorist Active Subjunctive]
Truth	Aletheia	Truth
Everyone	Pas	All
Is	Eimi	Keeps on being [Present Active Participle]
Hear	Akouo	Hear [Present Active Indicative]
Voice	Phone	Voice
Saith	Lego	Say [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Had said	Epo	Say [Aorist Active Participle]
Went out	Exerchomai	Go out [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Find	Heurisko	Find [Present Active Indicative]
No fault	Aitia	Case, Fault, Accusation
At All	-	Not found in the original

PERFECT TENSE VERBS

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is predominantly in the Gospels and always in the Active Voice. It occurs twice in Mark and Acts, four times in Luke, eleven times in John, once in both Philippians and 1 John. Mark 9:13 is the first of a series of perfect tenses which relate to the rejection of God's Plan. Here Jesus says that Elijah has come but was badly done by and rejected, He further says in Luke 7:33 That John the Baptist was rejected as demon possessed and He Himself rejected as a glutton and winebibber in Luke 7:34.

Jesus said that He had come into the world as the Light John 12:46 but men loved darkness John 3:19, He had come in His Father's name and had been rejected John 5:43 and that He had come forth from God but they rejected Him John 8:42. He had come with a permanent result which had divided the believer and unbeliever

GENNAO – TO BE BORN – Occurs 97 times in the New Testament with 19 of the occasions being in the Perfect Tense. The Passive voice indicating receiving birth is used on 19 occasions. John dominates this group being recorded 6 times in the Gospel of John and a further 7 times in 1 John. There are 3 occasions in Acts and single references in Galatians, Hebrews and 2 Peter. In John 3:6 the Lord Jesus Christ uses Gennao twice in the Perfect Tense, showing that those born of the flesh remain in the flesh forever and those born of the spirit continue to remain in the spirit.

This indicates to the important fact that all humanity once born exists forever whether in the presence of God or not. In John 3:8 He again refers to the permanence of the spiritual life.

In John 8:42 the Jewish leaders say that they are not illegitimate as they consider Christ to be while in John 9:32 it is noted that the man born blind was always blind. In **John 18:37** the Lord Jesus Christ tells Pontius Pilate that He was born to be King, and the results of that will go on forever, with eternal consequences for Pilate and his wife.

OLD TESTAMENT PROPHECY FULFILLED AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
155	Isaiah 55:4a	A witness to His Kingship before Pilate	John 18:37

REFLECTION**INTRODUCTION**

According to the later Mishnah practices, that were well known and practised at the time of our Lord, there were strict rules to ensure trials were held justly. The Jewish justice system was better and fairer than most modern ones. All these rules were broken during the trials that took place concerning the Lord Jesus Christ. Some of these things were recorded by Rabbi Gamaliel, who had as one of his students, Rabbi Saul of Tarsus, who we know as the Apostle Paul.

The Lord had, in total six trials. The six trials of the Lord Jesus Christ can be divided into two groups; three religious and three civil.

- | | | |
|-----|---------------------------------|-------------------------|
| [1] | Before Annas | John 18:12-14. |
| [2] | Before Caiaphas | Matthew 26:57-68 |
| [3] | Before the 'rump' Sanhedrin | Matthew 27:1-2. |
| [4] | The first trial before Pilate | John 18:28-38 |
| [5] | The trial before Herod Antipas | Luke 23:6-12 |
| [6] | The second trial before Pilate. | John 18:39-19:6 |

The Mishnah states in the fourth division section.

1.4 - "Cases involving the death penalty must be tried before 23 judges and for a capital offence it must be before the full Sanhedrin with at least 71 members.

1.5 - " To judge a false prophet there needs to be at least 71 members. Included in this must be the High Priest, judges and others".

3.4, 3.5 "Anyone who is a witness or is a judge is disqualified as being a judge or a witness if they play dice or loan money or if they race pigeons or if they do any business on the Sabbath. They are also prohibited from serving as a witness if they are a relative, a friend or known to be an enemy of the accused"

In the case of three religious trials of the Lord Jesus Christ the trials were by these rules invalid as they stated that they wanted to kill this man. Three more sections of the Mishna make it clear that the rules were broken even more.

4.5 - the witness in a capital offence trial was warned that "perhaps it is your intention of giving testimony on the basis of supposition or on the basis of what another witness has told you. You may be thinking that you have heard this from a reliable person". They would test in detail the witnesses. The major threat to the witness was that the blood of the innocent man would be on them if they lie.

3.8 - If a person who was guilty said that he was innocent and said that he could bring proof he was given 30 days to do that.

5.1 - there were seven questions to be asked of the witness. In what period of seven years, one year, month, day, what day of the week at what time of the day and where did it occur. The witness had to be specific. It was stated that the more the witness was questioned the more the judge should be praised.

In the Four Gospel account many witnesses were investigated and none were found that did not contradict one another. According to the rules the person accused had to be released at that point, or given the 30 days to prove his innocence if witnesses came forward.

Mishna 5.5 - There must be at least three witnesses. If the man is found innocent they are to send him away, if not, they are to postpone judging him to the next day. They were to leave the court in pairs and not to eat or drink for the entire day, they were to discuss the matter all the next night and then come back for the sentence the day after.

6.1 - When the person was convicted the person was to be taken out and stoned. If on the way to be executed he says that he has something to say in his favour they are to bring him back. This can be done 4-5 times.

6.4 - shows how the person is to be stoned and only the blasphemer is then hanged on the tree.

7.5 - the one who blasphemes will only be liable when he has fully pronounced the divine name. It was sacrilegious to use the name of God. (The liberals today argue that it was pronounced Yahweh rather than Jehovah.) Anyone who tried to pronounce the name was stoned to death.

In a case of blasphemy they would bring in only the oldest witness to a court that had been cleared and he was told to say exactly what the accused had said in detail. The judges stand on their feet and tear their clothing and never sew them up again.

The second and third witness would come in and say that they heard what the first witness had heard. When they ripped their clothes at the trial of Jesus the Sanhedrin were saying that they believed he had committed blasphemy but they did not convict him on the basis of witnesses.

No trial was to be held at night; it always had to be put off to the next day.

Let us go through the record of the trials and see other things about them from the Mishnah's perspective.

John 18:12 - 24 The trial before Annas, who was not the High Priest of that year, but as a previous high priest, according to the Mishnah, he held that title until his death. Caiaphas was the man wearing the mitre. He had replaced his father in law at the instigation of the Romans. In orthodox teaching Annas was still high priest and he is recognised as such by John.

Matthew 26:57-68 This tells us the whole story from Matthew's memory of events. John does not repeat it. Here it says he was taken to Caiaphas but as father and son in law, both Annas and Caiaphas would have been in the same compound with a shared courtyard. John was supplementing what Matthew was saying. This indicates the reliability and genuineness of the eyewitness of the gospel writers.

In verses 60 and 61 they attempt to get witnesses to condemn him. They found two witnesses. In verse 62 the High Priest asked the Lord to comment on the evidence (which is against the Mishna, as no-one was ever to be asked to give evidence against himself).

He asks the Lord if He is the Son of God, finds Him guilty and rips the High Priest's clothes which were never to be ripped [**Leviticus 21:10**], although the other present were expected to rip their garments once the blasphemy was heard.

He pronounces the death penalty, which was against the Mishnah rules. For the death penalty the verdict had to be held over for a day and a night, and the Sanhedrin had to give its verdict starting from the youngest and going up to the oldest. They beat the Lord in advance of the trial before the Sanhedrin in **Matthew 27:1,2**, and send him there to endorse the findings of the High Priest's court. However in Jewish time it was still the same day as the Jewish day started at 6 pm, and such action was illegal. The whole trial was illegal in accord with **Exodus 23:8**, for it had been set in place by a bribe.

In Matthew Peter's denial appears to occur during the Lord's trial before Caiaphas whereas the account in John shows it to be during the trial before Annas. This is not an anomaly as Peter is in the common courtyard and the denials occur during the time the Lord is being tried by the two men.

John 18:27 - gives the time of the completion of the second trial. The cock crowing was the Roman trumpet to show the changes of the Roman guard from the first watch. 'Cock crow' was the name for the watch, or guard group, that went from midnight to 3 am. The time at this point is fixed at exactly 3am.

John 18:28 - we see He is led into the hall of judgement and it was 'early'. John gives us Roman time in his Gospel, as the Lord was executed under their law, and the people John writes to are living in the Roman Empire and understood this way of telling time. 'Early' is not a reference to relative time of day as such, but is actually the specific name for the next Roman watch. 'Early' was 3 to 6 am. When Jesus was brought to Pilate it was between 3 and 6 am, it was the early watch.

The watches then were called '3rd hour' (6 -9 am), '6th hour' (9 am - noon), and '9th hour' (noon - 3 pm), the 'twelfth hour' (3 - 6 pm). We are on a strict timetable with these trials, for the Lord must be executed before the Passover is slain at 3pm that day, or he will have to be held over until after the feast, and a full trial held again more than seven days later.

According to the Law he should have been held over, but the High Priests are running things their way not according to the rules of law, yet precisely in God's time. Remember also, in Jewish time, there were two evenings; the evening of the first day which was between 3 and 6 pm and the evening off the following day which was between 6 pm and the time the sun went down. So in Jewish reckoning each afternoon you had two evenings, 3 - 6pm was the last evening of the day that ended at 6pm, and at one minute after 6pm you entered the first evening of the next day.

The Passover lamb is to be slain 'between the evenings', that is at any time from 3pm until about 9pm.

Pilate has the impatience of the new rich Italian upper classes, and also the Roman hatred for the Jews who they saw as a people obsessed with religious nonsense. The Romans were very tolerant of religions, and could not understand anything religious that was not tolerant. Judaism was not tolerant, it was legalistic and absolute in its claims, and the Romans saw it as a divisive force. They felt that the Jews were a people always ready to rebel, always ready to sacrifice themselves for a religious cause, a nation of fanatics.

Verse 28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

The religious trial has ended and the civil trial is about to begin. The scene is the Hall of Judgement or the palace of the governor. The Jews did not want to go into the palace of the Gentile. They believed that they would be defiled and would thus be prevented from eating the Passover. As we have seen, It does not seem to bother them that they were plotting of the death of the Son of God. It would have been a tragedy for them to enter Gentile house but murder was a mere trifle. How deceived Satan makes the determined unsaved – for their values reflect the temporary issues of wealth, status, power and wealth.

Verse 29. Pilate then went out unto them, and said, What accusation bring ye against this man? 30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Pilate, the Roman Procurator gave in to the religious scruples of the Jews, by going out to where they were, and in this he identifies his weakness and their strength – they have him where they want him – but he can still order Jesus arrest and being held over until after the Feast – but he does not. He began this next fake trial by asking them to state their charge against this prisoner.

Their answer was bold and rude. They said in effect that they had already tried the case and found Him guilty. All they want Pilate to do was to pronounce a sentence. "Get your rubber stamp out and condemn him!" This expresses their contempt for Pilate and Rome, but also their weakness this day – they need him to take responsibility. They know there re three quick executions planned for the morning, of three terrorists (freedom fighters), just as a warning to any would be radicals that Rome was "getting tough" on radicalism.

Verse 31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: 32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Pilate tried to evade responsibility for this, and throw it back on the Jews. If they had already tried Jesus and found him guilty then why did they not sentence Him according to their law? The answer of the Jews was

very significant. They recognised that they were not independent of Rome. They have been taken over by Roman power. They had denied they were in bondage to any man, and yet here they are acknowledging their servitude. **John 8:33.**

Civil government has been taken from their hands, and they were no longer able to put anyone to death. Their answer was evidence of their bondage and subjection to the Gentile power. Furthermore they wanted to shift the odium of Christ's death onto Pilate, as they did the death of John the Baptist to Herod Antipas.

Verse 32 may have two different meanings. In **Matthew 20:19** Jesus had predicted that he would have been delivered up to the Gentiles to be killed. Here the Jewish authorities were doing that very thing to Him.

Secondly in many places the Lord said that He would be lifted up. This referred to death by crucifixion. The Jews used stoning in case of capital punishment, whereas crucifixion was the Roman method for non citizens. Thus by handing over the Lord Jesus Christ to Pilate the Jews unknowingly fulfilled these two prophecies concerning the Messiah.

Verse 33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate tries to get the Jewish leaders to deal with Jesus themselves, then he impatiently asks Jesus to condemn Himself (in verse 33), and Jesus reply would have stung him, for he knew he had violated Roman law by asking such a question.

Pilate's response in verse 35 shows just how strong his hatred was for this whole performance. Self interest is driving him not justice, but he lacks the moral courage to acquit the Lord. He is vulnerable to the complaints of the Jewish authorities and he knows it – and he saves himself, but only for a few years.

He just wants the whole thing to go away, and the death of the Lord is finally of no concern to him, even though he knows He is a just and innocent man. In Pilate's eyes Jesus is just another Jewish religious nuisance. He despises the Jewish people, the Lord's message and the true messenger of God, and he is in Hell today thinking about this! All who treat the Lord and his message as if it is a nuisance are in the company of this man!

Pilate has asked, 'what have you done?' His spies have not turned up anything that worries him as a Roman ruler. Jesus answer does not solve Pilate's problem, but it confronts him with the real issue. Look at the words of the Lord in relations to Pilate's question. Re-read both verses. What has he done? He has made an issue of eternity and the claims of God over the matters of time. He has made God's claim to rulership over the lives of men clear.

By his presence and message He demands that all people chose between obedience to the Lord, and the demands of Satan's 'Cosmos' system to follow self-centred power and influence upon the earth. Both the religious leaders and Pilate have chosen, and will remain obedient to the demand of the Satanic Cosmos system. They will choose the way that maintains their power and life style on earth rather than the way that expresses obedience to the Lord God of eternity.

Jesus also makes it clear in his answer that he is no revolutionary. Very strongly He says that His servants will not fight for Him, for His kingdom is, 'not of this world'. The phrase used here means, 'not ever, no way; it will never be the case that the kingdom of Jesus is of this world system'. Jesus has no part in the cosmos system of self-centred violent power that Satan runs upon the earth. Jesus will rule upon the earth, but only through the judgement of the cosmos system, and after evil's total destruction.

Pilate had lots of experience as a soldier. He understands the Lord's words, that if His kingdom was of this world His servants would be fighting now! Jesus point is clear. If Jesus had been a political figure He would have had His guards and would have camped on the hills, with tents around him, so that His followers could resist any arrest attempt.

If He was a political figure His servants would have been organising themselves at this very moment and their torches would be seen coming across the Kidron Valley into the city now to demand His release. As

neither of these things has happened it follows that He cannot be a political figure, especially not a dangerous, organised revolutionary, like the three men scheduled for execution that day. Jesus is no Barabbas.

Verse 37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate is desperate for something to condemn him on, and get back to sleep! He seizes on the word 'King'. Once again Jesus answer rebukes Pilate in all he has said, and in his devious way of questioning the Lord. Roman justice prided itself on the pursuit of 'TRUTH', and so the Lord uses that word (Latin - 'VERITAS') to underline the injustice and deviousness of the proceedings. The Lord's answer indicates three things about Pilate's question.

1. 'Thou sayest' - in effect the Lord is saying, 'you have already found me guilty'.
2. 'This is why I came' - God's plan calls for my death and your rebellion against the truth will be used by God to fulfil this plan. All our sins put the Lord on the cross, but Pilate and the Priests specific sin will directly lead to it, even against the odds (for his death violates both Roman and Jewish Law).
3. 'All who love truth hear my words' - attitude to the Lord shows attitude to the truth generally.

Unbelievers may say they love the truth but they love a lie if they hate the Lord! Pilate shows his cynical attitude to life itself by his response in the next verse.

Verse 38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

These are not the words of a philosopher; they are the words of a cynical soldier politician. He dismisses the Lord with a cynical wave of his hand. Pilate knows there is no fault in the Lord, and at this point Roman justice demands He be released. The order should have been given now. 'Release the prisoner, all people are to return to their homes, guards disperse the crowd!'

He is not going to do this for he fears the crowd and believes, with good reason that the priests have prepared a riot if he doesn't do what they want. In any other year he would have used his troops, but he is under a warning from the governor of Syria this year! The timing of the cross is perfect, in any other year it would not have happened. He now proceeds to a bargaining approach that is unheard of for a Roman ruler to use, but he is desperate to avoid trouble.

APPLICATION

Even the greatest systems of law can prove to be ineffective due to weaknesses in the leaders and unique pressured sets of circumstances.

As Christians we should never compromise the truth. Pilate asks Christ, "What is truth". In fact he is looking at Him who is the truth. **John 14:6.**

Religious people can commit the most heinous crimes yet be very particular about keeping the niceties of their tradition.

The unbeliever who knew He was innocent could not see the truth as spiritual phenomena are spiritually discerned. **1 Corinthians 2:14.**

Satan would have liked Jesus to be stoned to death as the Lord would have died without conforming to the Scriptures.

The Romans had however rescinded the ability of the Jews executing anybody thus forcing the Jews to have to use the Roman crucifixion format. This is what had been prophesied in Psalm 22 by David, one thousand years previously. God is in charge of History. He knows what stresses Pilate would be under, what the interplay of the Jews and the Romans would be and how the Lord would successfully go to the Cross, as part of the eternal plan of God.

DOCTRINES

PILATE – PONTIUS PILATE - EXPEDIANCY

1. SCRIPTURE **Matthew 27:2,11-26; Mark 15:1-15; Luke 23:1-5,13-25; John 18:28-19:16.**

2. BIOGRAPHY

Pilate was of German origin. He was brought up near the borders of the Roman Empire. He trained in Rome as he was of royal birth.

It was during this time that because of a fight he was despatched to the Black Sea region to put down an uprising. He was successful and received the title Pontius after the Black Sea region of Pontus. Pilate was appointed procurator of Judea by Tiberias in 26 AD, Judea being a third-class province. He initiated three actions which antagonised the Jews. Firstly, he marched the Roman army from its base in Caesarea to Jerusalem and hung the shields of the army on the walls of the city. These shields had pagan gods which infuriated the Jews. When the Jews protested to Tiberius, Pilate took some of his soldiers, put them in civilian clothing and ordered them to kill some Jews. Finally he took over the Temple treasury and extracted a huge sum of money to build a 60 kilometre aqueduct from a water spring to Jerusalem. Such action by the procurator frustrated the Jews and almost caused a riot. Pontius Pilate was again reprimanded by the emperor. He was a brilliant person, a good administrator but weak, and under a lot of political pressure when Jesus was brought before him. He sought expediency and compromise rather than justice. Some three years after the death of Christ, Pilate was removed by Caligula and in disgrace he committed suicide.

3. EVALUATION (**Matthew 27**):

- a) Because the power to execute those guilty of committing a capital offence had been withdrawn from the Jews by Rome in 6 AD the elders brought Jesus to Pilate (verse 2).
- b) Pilate questions Jesus as to if he is the King of the Jews. Jesus says, Yes. (Thou sayest) (verse 11).
- c) He refuses to answer the religious leaders. In the Roman court the accusers would speak first (verse 12) (Isaiah 53:7).
- d) Jesus' silence amazes Pilate (verses 13, 14).
- e) The sixth and most important trial where Jesus is found innocent yet condemned (verses 15-26).
- f) Pilate attempts to use a custom to release Jesus (verse 15).
- g) The choice given was Jesus (the Son of God) (verse 16, 17), or Barabbas (the son of the Father, the son of man).
- h) Pilate was aware of the reason for the trial - mental sins (verse 18).
- i) Pilate's wife gave good advice and confirms Jesus' innocence (verse 19).
- j) The religious leaders manipulate the mob to secure the release of Barabbas (verses 20, 21).
- k) The mob cry for the crucifixion of Jesus Christ (verse 22).
- l) Pilate makes one last attempt to save Jesus but the mob increases their pressure on him, resulting in Pilate condemning a person who he knows is innocent (verses 23,24).
- m) The crowd shout out that "His blood be on us and our children" (Ezekiel 18:2; Deuteronomy 24:16) (verse 25). This oath had two historical conclusions: the sacking of Jerusalem in 70 AD when the blood of the Jews covered the courtyard, and some five years earlier when 3600 of the nobles of Israel were publicly scourged and crucified in the Praetorian courtyard with another Roman standing in the balcony.

4. PRINCIPLES

- a) Political expediency perverts truth and justice (**1 Kings 21:8-13**).
- b) True leadership requires moral courage (**Genesis 44:18-34; 49:8-10**).
- c) God can use the weaknesses in a person's character in His plan (**Romans 9:17**).
- d) Using the wrong means (traditional release of a prisoner at the Passover) to attain an object (the release of an innocent person) can cause disaster (**Numbers 20:8-12**).
- e) In times of great stress good advice is often rejected (cf. Nitocris' advice to Belshazzar in Daniel 5) (**1 Kings 12:6-16**).
- f) A mob never thinks rationally but relies on its emotions (**Genesis 19:4**).
- g) Oaths can bring great suffering (**Judges 11:31-40**).
- h) Expediency and appeasement ends in disaster (**Judges 2:2, 3**).
- i) Expediency puts off eventual catastrophe: it solves no problems (**Genesis 12:10-20**).

CHRIST – PROPHETIC PSALMS ABOUT CHRIST

1. The prophetic psalms come under two categories:

- a) Those dealing with Jesus Christ's first advent (e.g. **Psalm 22**).
- b) Those related to His second advent (e.g. **Psalms 2, 24**).

2. That the Psalms relate to Jesus Christ is given in (**Luke 24:44**).

3. The person of Christ

- a) Son of God (**Psalm 2:7**);
- b) The very God (**Psalm 45:6, 7; 102:25; 110:1**);
- c) Son of man (**Psalm 8:4-6**);
- d) Son of David (**Psalm 89:3, 4, 27, 29**);

4. The work of Christ

- a) Prophet (**Psalm 22:22, 25; 40:9, 10**);
- b) Priest (**Psalm 110:4**);
- c) King (**Psalm 2, 24**).

5. **Psalm 2** gives the order of the establishment of the kingdom.

- a) The antagonism of man against God (v 1-3).
- b) God's derision against man (v 4).
- c) God's discipline on man (v 5).
- d) The establishment of His King on Zion (v 6).
- e) The King is given total authority over the nations (v 7-9).
- f) God appeals to mankind to serve Him. (v 10-12).

6. **Psalm 16** The resurrection of the King. This is precisely stated in verse 10, "For thou wilt not leave my soul in hell, neither will thou suffer thine Holy One to see corruption". We know that Jesus went to Hades (Paradise and Tartarus) after He died. He promised to be in Paradise with the repentant thief and He preached to the fallen angels in Tartarus. However, Jesus was resurrected from the dead.

7. **Psalm 22** The death of Christ by crucifixion

- a) The bones out of joint (v 14).
- b) Extreme exhaustion and thirst (v 15).
- c) Hands and feet pierced (v 16);
- d) Nudity (v 17);
- e) The cry from the cross (v 1; **Matthew 27:46**);
- f) The periods of light and darkness (v 2; **Matthew 27:45**);
- g) The casting of lots (v 18; **Matthew 27:35**).
- h) It should be noted that crucifixion was not a Jewish form of punishment but a Roman one, thus showing the accuracy of prophecy.

8. **Psalm 40** The Servant of Jehovah. Here we see that God does not want sacrifice and offering (**Isaiah 1:10-15**) but the obedient servant comes to make the pure offering (v 7-17; **Hebrews 10:5-17**).

9. **Psalm 41** - The Betrayal of Christ. In (**John 13-18, 19**) Jesus says that His betrayal is related to (**Psalm 41:9**) as he quotes: "He that eateth bread with me hath lifted up his heel against me". He told them in advance so that when Judas betrayed Him they would believe that Jesus was He who had been prophesied in this Psalm.

10. **Psalm 45** The Glorious Second Advent.

- a) The supreme beauty of the King (v 1, 2).
- b) The coming of the King in glory (v 3-5; **Revelation 19:11-21**).
- c) The God King and the character of His reign (v 6, 7; **Hebrews 1:8, 9; Isaiah 11:1-16**).
- d) The Queen is presented reigning with Him (v 9-13).
- e) The virgin companions of the Queen (v 14, 15; **Matthew 25:1-10**).
- f) His name will always be remembered (v 16, 17).

11. Psalm 68 The Victorious King of the Second Advent

The Psalm especially from (v 18) shows the complete defeat of the Antichrist's army. We see the return of Israel (v 21-23) whilst (v 24-35) show the full blessing of the kingdom age under the personal rule of Christ.

12. Psalm 69 The humiliation and rejection of Christ.

- a) This facet of Jesus Christ's first advent is shown in (v 4, 7, 8, 10-12).
- b) (v 14-20) represents Jesus in Gethsemane (**Matthew 26:36-45**)
- c) (v 21) represents the cross (**Matthew 27-34,48; John 19:29**).
- d) (v 25) refers to Judas (**Acts 1:20**)
- e) (v 22-28) the blindness of Israel (**Romans 11:9, 10**).

13. Psalm 72 Vision of Messiah's Kingdom

- a) The investiture of the King's Son into the kingdom (v 1; **Daniel 7:13, 14; Revelation 5:5-10**).
- b) The character of the kingdom (v 2-7, 12-14, **Isaiah 11:3-9**).
- c) The universal nature of the kingdom (v 8-11).
- d) The prosperity of the kingdom (v 16).
- e) The "handful of corn" in (v 16) is Israel which, by restoration at the Second Advent, commences the spreading of the kingdom over the earth. (**Zechariah 8:13; 20-23**)

14. Psalm 89 Davidic Covenant

- a) That this psalm points to Christ is evident from (v 27). "And I will make Him My Firstborn, higher than the kings of the earth". (Isaiah 7:13-15; Isaiah 9:6, 7; **Micah 5:2**).
- b) The covenant rests on God's oath (v 1-4).
- c) God is glorified for His power in the covenant (v 5-18).
- d) The response of God is in two parts (v 19-37).
 - i) Confirmation of the covenant (v 19-29)
 - ii) Disobedience punished by discipline (v 30-32).
- e) The plea of the remnant (v 38-52) (**1 Samuel 1:9**).

15. Psalm 110 The High Priest

- a) The deity of Jesus Christ (v 1) (**Matthew 22:41-45**).
- b) The eternal priesthood of Christ (v 4) (**Genesis 14:18; Hebrews 5:6**).
- c) The ascension of Christ (v 1) (**John 20:17; Acts 7:56**)
- d) Christ will rule (v 3)
- e) Christ will judge (v 5, 6) (**Joel 3:12-17; Revelation 19:11-21**).

CHRIST: PROPHECIES ABOUT THE CRUCIFIXION

1. The Crucifixion, (**Genesis 3:15**), (**John 19:18**)
2. No bones broken, (**Exodus 12:46, Psalm 34:20**), (**John 19:32-36**)
3. Leaders of Israel take counsel against Jesus, (**Psalm 2:2**), (**Matthew 26:3-4**)
4. Christ's cry on the cross, (**Psalm 22:1**), (**Matthew 27:46**)
5. The crowd despised him, (**Psalm 22:7-8**), (**Matthew 27:39-44**)
6. The mob ridicules him, (**Psalm 22:7-8**), (**Matthew 27:39-44**)
7. The staring soldiers, (**Psalm 22:17**), (**Matthew 27:36**)
8. Parting of garments, lots for the coat, (**Psalm 22:18**), (**Matthew 27:35**)
9. The rejection of the Jews, (**Isaiah 53:3**), (**John 1:11**)
10. The substitutionary death, (**Isaiah 53:5,6,10**), (**Romans 5:6,8**)
11. Christ's silence in Pilate's presence, (**Isaiah 53:7**), (**Matthew 27:13-14**)

12. Christ's unfair sufferings, (**Isaiah 53:8,9**), (**Mark 15:1-25**)
13. The tomb of the rich, (**Isaiah 53:9**), (**Matthew 27:57-60**)
14. Numbered with the thieves, (**Isaiah 53:12**), (**Mark 15:27-28**)
15. Messiah cut off - betrayed, (**Daniel 9:26**), (**Matthew 26:24**)
16. Darkness at noon, (**Amos 8:9**), (**Matthew 27:45**)
17. Thirty pieces of silver, (**Zechariah 11:12**), (**Matthew 26:15**)
18. The potter's field, (**Zechariah 11:13**), (**Matthew 27:3-7**)
19. The piercing of his side, (**Zechariah 12:10**), (**John 19:34**)
20. The disciples scattered, (**Zechariah 13:7**), (**Mark 14:27,50**)

HARMONISATION

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

HARMONY

JESUS BEFORE PILATE

And the whole multitude of the Sanhedrin arose and led Jesus from Caiaphas unto the hall of judgement: and it was early. They themselves went not into the judgement hall, lest they should be defiled; but that they might eat the Passover.

Pilate the governor went out unto them, and said, What accusation bring ye against this man? And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

And Pilate the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest it.

And when he was accused of many things by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? Answerest thou nothing? But Jesus yet answered nothing; so that Pilate marvelled.

Then said Pilate to the chief priests and to the people, I find no fault in this man. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

156 JESUS BEFORE HEROD**LUKE 23:6-12**

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. **7** And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. **8** And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. **9** Then he questioned with him in many words; but he answered him nothing. **10** And the chief priests and scribes stood and vehemently accused him. **11** And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. **12** And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

KEY WORDS

Heard	Akouo	Hear [Aorist Active Participle]
Asked	Eperatao	Ask, Inquire [Aorist Active Indicative]
Man	Anthropos	Man
Were	Eimi	Keep on being [Present Active Indicative]
As soon as he knew	Epiginosko	To fully know [Aorist Active Participle]
Belonged	Eimi Ek	Keep on being out of [Present Active Indicative]
Jurisdiction	Exousia	Authority
Sent	Anapempo	Send up [Aorist Active Indicative]
Himself	Autos	Himself
Was	Eimi	Keep on being [Present Active Participle]
Time	Hemera	Time, Day
Saw	Eido	See [Aorist Active Participle]
Exceeding glad	Chairo Lian	Greatly glad [Aorist Passive Indicative]
Was desirous	Thelo	Desire [Present Active Participle]
See	Eido	See, Perceive [Aorist Active Infinitive]
Long	Hikanos	Long, Many
Season	-	Not found in the original
Had heard	Akouo	Hear [Present Active Infinitive]
Many Things	Polus	Many, Much
Hoped	Elpizo	Hope [Imperfect Active Indicative]
Seen	Eido	See, Perceive [Aorist Active Infinitive]
Miracle	Semeion	Sign, Miracle
Done	Ginomai	Come into being [Present Middle Participle]
Questioned	Eperotao	Inquire, Question [Imperfect Active Indicative]
Many	Hikanos	Long, Many
Words	Logos	Word
Answered	Apokrinomai	Answer [Aorist Middle Indicative]
Nothing	Oudeis	Nothing
Chief priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribe, Town Clerk
Stood	Histemi	Stand [Pluperfect Active Indicative]
Vehemently	Eutonos	Strongly, Vehemently
Accused	Katagoreo	Accuse [Present Active Participle]
Men of war	Strateuma	Soldier, Army, Men of War
Set at nought	Exoutheneo	Despise, Set at nought [Aorist Active Participle]
Mocked	Empaizo	Mock, Deride [Aorist Active Participle]
Arrayed	Periballo	Clothe, Cast around [Aorist Active Participle]
Gorgeous	Lampros	Bright, Gorgeous
Robe	Esthes	Robe, Cloak, Clothing
Sent to	Anapempo	Send back [Aorist Active Indicative]
Same day	Autos Hemera	Same day
Were made	Ginomai	Became [Aorist Middle Indicative]
Friends	Philos	Friend
Before	Prouparcho	Previously [Imperfect Active Indicative]

Were	Eimi	Keep on being [Present Active Participle]
Enmity	Echthra	Hostility
Between	Pros	Face to face, Between
Themselves	Heautou	Themselves

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 6. When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

When Pilate heard the word Galilee he thought he had found an escape route for himself. Galilee was under Herod's jurisdiction under Senatorial approval, and so Pilate tried to avoid any further involvement in the case by turning Jesus over to Herod Antipas. It so happened that Herod was visiting in Jerusalem at that very time. This was probably due to the imminent celebration of Passover. Herod was probably staying at the old Hasmonean Palace.

Herod Antipas was one of the sons of Herod the Great, who had massacred the infants of Bethlehem. It was this Herod who in the past had killed John the Baptist for condemning his illicit relationship with his brother's wife. This was this Herod whom Jesus called, "The Fox" in **Luke 13:32**.

Verse 8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Herod was very glad to have Jesus appear before him. He had heard many things about Him and for a long time had hoped to see some miracle performed by Him. He loves entertainment – but doesn't care for truth.

Verse 9. Then he questioned with him in many words; but he answered him nothing. 10. And the chief priests and scribes stood and vehemently accused him. 11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

No matter how much Herod questioned the Lord he received no answer. The Jews became more violent with their accusations against Him, but Jesus did not open His mouth. All Herod could do he thought was to allow his soldiers to manhandle Jesus, and to mock Him by clothing him in a gorgeous robe and sending him back to Pilate.

Verse 12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

The source of the enmity between Pilate and Herod arose from when Pilate first became Procurator of Israel. He erected the Roman shields on the temple walls in violation of strict Jewish law that did not allow images in the temple precincts. Herod sent a letter of complaint to Caesar Tiberius and Tiberius ordered the shields removed. Because of this incident Pilate and Herod became enemies.

Now as a result of this trial of Christ, because Pilate has sent Jesus to Herod Antipas, therefore recognising Herod's rulership over Galilee, from this point in time the enmity ceases, and they are "friends" – well political associates anyway. We are known by our enemies and by our friends.

In 39AD Herod Antipas encouraged by Herodias went to Rome to seek the full title of King. When he arrived instead of getting the title of King he was deposed by the Emperor in favour of the very brother whose wife he had seduced. They were then banished by the Roman Senate to Lyon in France. There Herod and Herodias died in poverty and shame. He was to pay dearly for his role in the death of John the Baptist, and the mockery of Jesus.

APPLICATION

Attacks against any Christian is very dangerous for unbelievers, because as God says, "Vengeance is mine, I will repay" says the Lord. **Hebrews 10:30-31**. In this case both Pilate and Herod die in disgrace far away from areas where they ruled in such splendour

Friendships between enemies can be made by combining against what appears to be a common problem, but if evil is at its core, then consequences will flow onwards and destruction is always the end of such friendships of convenience.

Often leaders in society do not recognise who they are dealing with. Leaders in society should be servants rather than autocrats.

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

HARMONY

APPEARANCE BEFORE HEROD

When Pilate heard of Galilee, he asked whether the man were a Galilean and as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

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HARMONY**PROVISION FOR FUTURE MINISTRY**

And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

JESUS ARRIVES AT THE GARDEN OF GETHSEMANE

When Jesus had spoken these words and they had sung an hymn, he went as he was wont over the brook Cedron into the mount of Olives where was a garden, into the which he entered and his disciples also followed him. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

JESUS PRAYS ABOUT THE CROSS

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, about a stone's cast and kneeled down and fell on his face, and prayed, saying, O my Father, if it be possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; and if thou art willing take away this cup from me: nevertheless not what I will, but what thou wilt.

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

THE DISCIPLES FAIL HIM

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, Simon, sleepest thou? What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing and ready but the flesh is weak.

And again he went away, and prayed the second time, and spake the same words. O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And when he returned, he found them asleep again, (for their eyes were heavy,) he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. neither wist they what to answer him.

And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise up, let us be going: behold, he is at hand that doth betray me.

JUDAS LEADS A MOB TO JESUS

Judas also, which betrayed him, knew the place: for Jesus often resorted thither with his disciples. Judas, one of the twelve having received a band of men and officers from the chief priests headed up a great multitude including Pharisees scribes and elders of the people with lanterns, torches, swords and staves.

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: take him, hold him fast. and lead him away safely and forthwith he goeth straightway to Jesus, and said, Hail, master; and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then came they, and laid hands on Jesus and took him.

JESUS APPROACHES THE MOB

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

PETER ATTACKS THE MOB

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

Then Simon Peter having a sword stretched out his hand and drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Put up again thy sword into the sheath: for all they that take the sword shall perish with the sword. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? The cup which my Father hath given me, shall I not drink it?

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

In that same hour said Jesus to the multitudes, the chief priests, and captains of the temple, and the elders, which were come to him, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. Then the band and the captain and officers of the Jews took Jesus, and bound him

MARK ESCAPES

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

TRIAL BEFORE ANNAS

And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

FALSE WITNESSES

And they that had laid hold on Jesus led him away into the house of Caiaphas the high priest, where all the chief priests, the scribes and the elders were assembled and Peter followed afar off.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none.

At the last came two false witnesses and one said, This fellow said, I am able to destroy the temple of God, and to build it in three days, the other I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together.

And the high priest stood up in the midst and said unto Jesus Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace and answered nothing. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, the Son of the Blessed.?

Jesus saith unto him, I am, nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

THE VERDICT OF THE SANHEDRIN

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. And they all condemned him to be guilty of death.

RIOT IN THE COURT

And the men that held Jesus mocked him, they spat in his face, buffeted him; and others smote him with the palms of their hands, And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, thou Christ, who is it that smote thee? And many other things blasphemously spake they against him.

PETER DENIES THE LORD

Simon Peter followed Jesus afar off unto the high priest's palace and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. And as Peter was beneath in the palace, there cometh one of the maids of the high priest beheld him as he sat by the fire, and earnestly looked upon him, and said, this man was also with Jesus of Nazareth. But he denied, before them all, saying, Woman I know him not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.

And when he was gone out into the porch another maid saw him again, and began to say to them that stood by, This is one of them. This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thou art a Galilaean, for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man of whom ye speak. And immediately the cock crew.

And another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean and Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord Jesus, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

FINAL CONDEMNATION OF JESUS BY THE SANHEDRIN

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death and bound Jesus and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

DEATH OF JUDAS

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

THE FIELD OF BLOOD

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

JESUS BEFORE PILATE

And the whole multitude of the Sanhedrin arose and led Jesus from Caiaphas unto the hall of judgement: and it was early. They themselves went not into the judgement hall, lest they should be defiled; but that they might eat the Passover.

Pilate the governor went out unto them, and said, What accusation bring ye against this man? And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

And Pilate the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest it.

And when he was accused of many things by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? Answerest thou nothing? But Jesus yet answered nothing; so that Pilate marvelled.

Then said Pilate to the chief priests and to the people, I find no fault in this man. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

APPEARANCE BEFORE HEROD

When Pilate heard of Galilee, he asked whether the man were a Galilean and as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.