

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 6

THE LORD'S MINISTRY IN GALILEE

by

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[BOOK 74-6]

REVISED 2021

WHO IS JESUS CHRIST?

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

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

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

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

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

How do I become a Christian?

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

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

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

The results of Salvation

The results of this are unbelievably wonderful:

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

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

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

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

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

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

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

For further information contact Dr Peter Moses at pjmoses@bigpond.com

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
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74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
74-21	THE LAST PASSOVER
74-22	PREVIEW OF THE CHURCH AGE
74-23	BETRAYAL AND TRIALS
74-24	THE DEATH OF JESUS CHRIST
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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) |

52 O HEALING OF THE CENTURION'S SERVANT

MATTHEW 8:5-13

Matthew 8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, **6** And saying, Lord, my servant **lieth** at home sick of the palsy, grievously tormented. **7** And Jesus saith unto him, I will come and heal him. **8** The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. **9** For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. **10** When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. **11** And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. **12** But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. **13** And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

KEY WORDS

Entered into	Eiserchomai	Enter [Aorist Active Participle]
Came	Proserchomai	Come to [Aorist Active Indicative]
Centurion	Hekatontarches	Centurion
Beseeching	Parakaleo	Beseech, Entreat [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord, Master
Servant	Pais	Child, Young man , Servant
Lieth	Ballo	Throw, Cast [Perfect Passive Indicative]
Home	Oikia	Home
Sick	Paralutikus	Paralyzed
Grievously	Deinos	Terribly
Tormented	Basanizo	Tormented, Pained [Present Passive Participle]
Saith	Lego	Say [Present Active Indicative]
Will come	Erchomai	Come [Aorist Active Participle]
Heal	Therapeuo	Heal [Future Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Phemi	Say [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Worthy	Hikanos	Worthy
Should come	Eiserchomai	Come [Aorist Active Subjunctive]
Under	Hupo	Under
Roof	Stege	Roof
Speak	Epo	Say [Aorist Active Imperative]
Word	Logos	Word
Shall be healed	laomai	Cure [Future Passive Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Man	Anthropos	Man
Under authority	Hupo exousia	Under authority
Having	Echo	Have and hold [Present Active Participle]
Soldiers	Stratiotes	Soldier
Say	Lego	Say [Present Active Indicative]
Go	Poreuomai	Go [Aorist Passive Imperative]
Goeth	Poreuomai	Go [Present Middle Indicative]
Another	Allos	Another of the same kind
Come	Erchomai	Come [Present Passive Imperative]
Cometh	Erchomai	Come [Present Middle Indicative]
Servant	Doulos	Slave, Servant
Do	Poieo	Do [Aorist Active Imperative]
Doeth	Poieo	Do [Present Active Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Marvelled	Thaumazo	Marvel, Wonder [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]

Followed	Akoloutheo	Follow [Present Active Participle]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Have found	Heurisko	Find [Aorist Active Indicative]
Huh So great	Tosoutos	So great
Faith	Pistis	Faith
Say	Lego	Say [Present Active Indicative]
Many	Polus	Many
Shall come	Heko	Come [Future Active Indicative]
East	Anatole	East
West	Dusme	West
Shall sit down	Anaklino	Sit down at a banquet [Future Passive Indicative]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Children	Uihos	Son
Shall be cast out	Ekballo	Cast out [Future Passive Indicative]
Outer	Exoteros	Outer from which we get exterior
Darkness	Skotos	Darkness
Shall be	Eimi	Keep on being [Future Middle Indicative]
Weeping	Klauthmos	Weeping, Wailing
Gnashing	Brugmos	Grinding
Teeth	Odous	Teeth
Said	Epo	Say [Aorist Active Indicative]
Go thy way	Hupago	Depart [Present Active Imperative]
As	Hoce	Even as
Hast believed	Pisteuo	Believe [Aorist Active Indicative]
Be it done	Ginomai	Come into being [Aorist Passive Imperative]
Servant	Pais	Child, Young man, Servant
Healed	laomai	Cure [Aorist Passive Indicative]
Selfsame	Ekeinos	Same
Hour	Hora	Hour

PERFECT TENSE VERB

BALLO – THROW, CAST, LAY - The verb occurs 125 times in the New Testament with 8 times in the Perfect Tense all within the Gospels and mostly in the Passive Participle format. These “Perfect Tenses” in Ballo can be put into two areas, firstly the very sick and secondly the likelihood of judgment resulting in death. In the first category there are three cases, **Matthew 8:6**, Matthew 8:14, Matthew 9:2 and Mark 7:30 we have terminally ill people in the form of the Centurion’s servant, Peter’s mother in law, the man with the palsy and the demon possessed girl. In all cases without the intervention of the Lord Jesus Christ by miraculously healing their future would have been death.

In the second category there are four cases, two of which in Mark 9:42, Luke 17:2 [Rhipto] with a person who “*offend one of these little ones that believe in me....be thrown into the sea*”, and Barabbas who had been convicted of “*that for sedition and murder having been thrown into prison*”, in Luke 23:25, where Permanent Divine judgment was in order. In the other two in John 3:24 John the Baptist will be cast into prison where he will be killed, while the satanic infiltration of Judas to betray Jesus Christ in John 13:2 will lead to Judas’ death as an unbeliever. Satan “throws” the thought into Judas mind and he catches it!

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

REFLECTION

Verse 5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him.

Jesus Christ now encounters a senior military officer of the Roman Occupation Forces. The centurion comes to Jesus and keeps on making a request as seen in the present tense of “Parakaleo”.

This was a dramatic request that illustrates several points of doctrine. The one making the request is a Gentile who is in Israel as part of the occupying army, and he lives where the people have the Scriptures but as a whole are religious unbelievers. This Gentile believes the Lord is Messiah and has the power to heal.

He addresses Jesus as Lord indicating that he is a believer. He says that his servant/child is paralysed and from the perfect tense usage of "lieth" is dying. The word translated servant in the passage is the Greek word "Pais" which means child, young son or servant. It is of note that the word translated "servant" in verse 9 is the Greek word "Doulos" which means servant or slave. This is the word that Paul often uses at the beginning of his epistles recognising himself as a bond slave to Jesus Christ.

Looking at this account it could be construed that the sick person was a child and like a young son to the officer, but comparing it with the Luke account, indicates that the person who is sick is in fact a servant.

In addition the Greek word for palsy is "Paralutikos" from which we get the word paralytic. The fact that he is, "grievously tormented", means that the person has a high and potentially fatal fever. The present passive of "Basanazo", shows that the sick person is constantly feverish, and under enormous internal pressure. Jesus immediately offers to come to the person and heal him.

Verse 8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Most people at this point would say, "Great let's get going, please come now", but the Centurion does not have that response. He calmly again addresses Jesus as Lord, and says that he is not worthy to receive him at his house. It must be borne in mind that as a very senior Roman officer in an occupied land he would probably have had one of the most opulent residencies in Judea with many servants.

However the Centurion recognises Jesus Christ is God, and is totally orientated to grace, and God is never in any hurry, so the Centurion "awaits orders". He recognises that his quarters are not good enough for God to enter. In addition the Centurion knowing who Jesus is knows that his servant will be healed and it does not require the Lord to come to his house to do it. Jesus can speak the word and it will be done.

The Centurion defers to the God man and recognises His authority using as an illustration his position in authority in the Roman army. He says that he commands [Imperative mood] a soldier to come and he comes, to another soldier [Allos – a soldier of the same kind] go and he goes and to a slave do this and he does it.

In saying these things the Centurion shows that self discipline and authority is very important to him, and that he understands it thoroughly being a military officer. He defers therefore to the Lord's authority in this matter.

Verse 10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Jesus now uses this situation to challenge the many believers in the crowd who are watching this incident. He says that He has not found such a faith in Israel. There is no Jew in Israel that has this amount of faith as this Gentile Roman officer.

Verse 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

He says to them is in the dative case which means what is to follow is for their advantage. He says that many Gentiles shall come from the east and west and commune with the believing Jews pictured as Abraham, Isaac and Jacob.

The Gentiles will be saved and enjoy the great blessings enjoyed by the believing founders of Israel. The verb to sit down is in the future passive indicative showing they will receive a seat in the kingdom, a seat that is reserved for them.

This is contrasted with the children of the Kingdom, the religious and unbelieving Jews who will not be sitting with their forefathers but will be permanently excluded from fellowship with God as they have not trusted in Christ. The Jews have been exposed to the Word, they have been brought up on it but they have not been born from above. This is going to create great anguish.

The Pharisees all claimed the Jews were naturally sons of the kingdom. Because of their theology all Israel had a share in the world to come. They had all automatic rights but for Gentiles it was questionable.

Verse 13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Jesus healed the servant by His matchless grace but used the incident as an illustration as to what resting in the Lord can achieve. This was done as a challenge to the Jews – a challenge to embrace the “faith-rest” principle and accept and follow the Messiah this way. He had used the previous miracle of the cleansed leper as a sign to the priesthood of the Jews to state that the Messiah was here, and now uses the situation with the Centurion as a lesson to the Jews as to how to respond to the Messiah.

In the second half of the verse the word “so” is not in the original. “Be it done” is the verb ginomai, which means to come to pass. When the Centurion met up with the folk back home he found that his servant had recovered at the exact point in time when Jesus spoke.

He was healed in that self-same hour shows the goodness and power of Jesus. No miracle could be more complete. There could be no possibility of fakery or deception. Only God could do this and co-ordinate it.

LUKE 7:1-10

1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue. 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. 10 And they that were sent, returning to the house, found the servant whole that had been sick.

KEY WORDS

Had ended	Pleroo	Complete [Aorist Active Indicative]
All	Pas	All
Sayings	Rhema	Saying
Audience	Akoe	Hearing
People	Laos	People
Entered	Eiserchomai	Enter into [Aorist Active Indicative]
Certain	Tis	Some, Certain
Centurion	Hekatontarches	Centurion
Servant	Doulos	Servant, Slave
Was	Eimi	Keep on being [Imperfect Active Indicative]
Dear	Entimos	Valued
Was Sick	Echo Kakos	Had a sickness [Present Active Participle]
Ready	Mello	Ready [Imperfect Active Indicative]
Die	Teleutao	Die, Expire [Present Active Infinitive]
Heard	Akouo	Hear [Aorist Active Participle]
Sent	Apostello	Send [Aorist Active Indicative]
Elders	Presbuteros	Old man, Elder
Beseeching	Erotao	Request, Beseech [Present Active Participle]

Would come	Erchomai	Come [Aorist Active Participle]
Heal	Diasozo	Save thoroughly [Aorist Active Subjunctive]
Servant	Doulos	Servant, Slave
Came	Paraginomai	Come near, Appear publicly [Aorist Middle Participle]
Besought	Parakaleo	Invite [Imperfect Active Indicative]
Instantly	Spoudaios	Earnestly
Saying	Lego	Say [Present Active Participle]
Was worthy	Eimi Axios	Keep on being worthy [Imperfect Active Indicative]
Should do	Parecho	Minister [Future Middle Indicative]
Loveth	Agapao	Love [Present Active Indicative]
Nation	Ethnos	Nation from which we get ethnic
Hath built	Oikodomeo	Build [Aorist Active Indicative]
Synagogue	Sunagoge	Synagogue
Went	Poreuomai	Go [Imperfect Middle Indicative]
Was	Apecho	Be [Present Active Participle]
Not far from	Ou Makran	Not far off
House	Oikia	House
Sent	Pempo	Send [Aorist Active Indicative]
Friends	Philos	Friend
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord
Trouble not	Skullo	Trouble oneself [Present Passive Imperative]
Am	Eimi	Keep on being [Present Active Indicative]
Not worthy	Hikanos	Worthy
Shouldest enter	Eiserchomai	Enter in [Aorist Active Subjunctive]
Under	Hupo	Under
Roof	Stege	Roof
Thought worthy	Axioo	Think worthy [Aorist Active Indicative]
Come	Erchomai	Come [Aorist Active Infinitive]
Say	Epo	Say [Aorist Active Imperative]
Word	Logos	Word
Servant	Pais	Servant, Child
Shall be healed	laomai	Make whole, Heal [Aorist Passive Imperative]
Also	Kai	Also
Am	Eimi	Keep on being [Present Active Indicative]
Man	Anthropos	Man
Set	Tasso	Appoint, Placed [Present Passive Participle]
Under authority	Hupo exousia	Under authority
Having	Echo	Have and hold [Present Active Participle]
Soldiers	Stratiotes	Soldier
Say	Lego	Say [Present Active Indicative]
Go	Poreuomai	Go [Aorist Passive Imperative]
Goeth	Poreuomai	Go [Present Middle Indicative]
Another	Allos	Another of the same kind
Come	Erchomai	Come [Present Middle Imperative]
Cometh	Erchomai	Come [Present Middle Indicative]
Servant	Doulos	Slave, Servant
Do	Poieo	Do [Aorist Active Imperative]
Doeth	Poieo	Do [Present Active Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Marvelled	Thaumazo	Marvel, Wonder [Aorist Active Indicative]
Turned about	Strepho	Turn about [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
People	Ochlos	Crowd
Followed	Akoloutheo	Follow [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
Have found	Heurisko	Find [Aorist Active Indicative]
Great	Tosoutos	So great
Faith	Pistis	Faith
Were sent	Pempo	Send [Aorist Passive Participle]
Returning	Hupostrepho	Return [Aorist Active Participle]
House	Oikos	Home

Found	Heurisko	Find [Aorist Active Indicative]
Servant	Doulos	Servant, Slave
Whole	Hugiaino	Be in good health [Present Active Participle]
Had been sick	Astheneo	Be sick, Be feeble

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

At the conclusion of His discourse Jesus left the multitude and entered Capernaum. There He was besieged by the elders of the Jews, who had all come to ask His help for a Centurion's servant. It seems that this Centurion was especially kind to the Jewish people even going so far as to build a synagogue for them.

It was rather unusual for a Master to be so kind towards a slave, but not unknown. When the servant took sick the elders of the Jews came to implore Jesus to heal him. Like all the other Centurions in the New Testament, he is presented in a good light. **Luke 23:47, Acts 10:1-48, 21:31ff, 23:26ff, 27:42ff.**

During their first twenty or so years of service in the Roman army soldiers were not permitted to marry. Many took on local concubines, an arrangement that was often overlooked by the army. Centurions however could be moved around more frequently than the ordinary soldiers and were less likely to have such relationships. Centurions often married only after retirement, or after posting to an administrative role over a provincial area. By ancient definitions however household could include servants. As a result household servants and their masters sometimes grew very close especially if they made up the entire family unit.

Verse 4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 5 For he loveth our nation, and he hath built us a synagogue. 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

This was a strange position for the elders of the people to find themselves in. They did not believe in Jesus yet their friendship with the Centurion forced them to go to Jesus in a time of need. They said to Jesus concerning the Centurion that he was worthy but when the Centurion approached Jesus he said, "I am not worthy", meaning I am not important enough.

According to Matthew the Centurion went directly to Jesus. Here in Luke he sent the elders first. Both are correct, first the elders did the introductions, then he himself went out to meet Jesus, having been properly introduced by the leaders of the local community.

The humility and faith of the Centurion is remarkable. He did not consider himself worthy that Jesus should enter his house. Neither did he consider himself worthy to come to Jesus in person. But he had faith to believe that Jesus could heal without his even being present with the sick servant.

Verse 8. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

The centurion went on to explain that he knew something about authority and responsibility. He had considerable experience in this realm. He himself was under the authority of the Roman government and was responsible to carry out its orders. In addition he had subordinates who instantly obeyed his orders. He recognized that Jesus had the same kind or power over diseases that the Roman government had over him and he had over his subordinates.

Verse 9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. **10** And they that were sent, returning to the house, found the servant whole that had been sick.

Jesus was amazed at the faith of this Centurion. No one in Israel had made such a bold confession of Jesus' absolute power. This is one of the two times in the Gospels when we are told that Jesus marvelled. The other time was he marvelled over the unbelief of Israel in **Mark 6:6**.

It is of interest that the only other incident where the gospels talk about a person with great faith was of a Gentile woman whose daughter the Lord delivered from a demon. **Matthew 15:28**. In both cases healing was undertaken at a distance.

Psalm 107:20 says, "He sent his word, and healed them, and delivered them from their destructions". When those that were sent got back to the Centurion's house they found that the servant was completely well.

APPLICATION

Great faith always comes from orientation to grace. Knowing the character of God enables a person to see and apply the grace of God to his life.

In life you must have good self discipline, and also recognize who has the true "power of command" around you. There are many believers who have little or no self discipline, nor respect for true authority. You must also recognise authority.

By our attitude to the Lord and our faith in Him we can be living examples for others and can be used by the Lord as a challenge to the unbeliever.

The faithfulness of a believer can have lifesaving results as far as people who associate with him. The prayer of a righteous believer avails much. The Lord did not heal everybody even though He obviously has the ability to do so. The Lord is still able to heal the sick and will do so if it is in His plan.

DOCTRINES

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**)

MIRACLES OF CHRIST

MIRACLES OF CHRIST: CATEGORIES

1. Healing Miracles of Command

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

2. Healing Miracles of Touch

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

3. Resuscitation Miracles

- a) By Command:-
 i) Lazarus. (**John 11:1-46**)
 b) Touch and Command:-

- i) Widow of Nain's son. **(Luke 7:11-17)**
- ii) Jairus' daughter. **(Mark 5:21-43)**

4. Miracles where Faith was an Issue

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

b) Touch:-

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

5. Miracles where Sin was an Issue.

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

6. Miracles associated with Parables or Teaching.

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

7. Miracles associated with the Sabbath Controversy.

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

MIRACLES OF CHRIST: CHRONOLOGICAL ORDER

MIRACLE	MATTHEW	MARK	LUKE	JOHN
Water made wine - at Cana				2:1-11
Healing the Nobleman's Son				4:46-54
The Drought of Fishes			5:1-11	
The Man with an unclean spirit		1:23-26	4:33-35	
Healing Simon's Mother-in-law	8:14-15	1:30-31	4:38-39	
Healing the leper	8:2-4	1:40-45		
Healing the Paralytic	9:2-7	2:1-12	5:17-26	
The Impotent Man				5:1-15
The Withered Hand	12:9-14	3:1-6	6:6-11	
The Centurion's Servant	8:5-13		7:1-10	
The Widow's Son at Nain			7:11-17	
The Man Dumb and Blind	12:22			
Stilling the Storm	8:23-27	4:35-41	8:22-25	
The Gadarenes Demoniac	8:28-34	5:1-20	8:26-39	
The Daughter of Jairus	9:18-26	5:21-43	8:40-56	
The Afflicted Woman	9:20-22	5:25-34	8:43-48	
Two Blind Men, Dumb Demoniac	9:27-34			
Feeding of the Five Thousand	14:13-21	6:30-44	9:10-17	6:1-15
Syrophoenician Woman's Daughter	15:21-28	7:24-30		
Deaf and Dumb Man	15:29-31	7:31-7		
Feeding of the Four Thousand	15:32-8	8:1-9		
The Blind Man near Bethsaida		8:22-6		
The Demoniac Boy	17:14-20	9:14-29	9:37-43	

The Temple tax tribute money	17:24-7			
The Man born Blind				9:1-41
The Dumb Demented			11:14	
The Crippled Woman			13:10-17	
The Man having Dropsy			14:1-6	
The Raising of Lazarus				11:1-46
The Ten Lepers			17:11-19	
The Blind Man near Jericho	20:29-34	10:46-52	18:35-43	
The Withered Fig tree	21:20-22	11:20-25		
Healing the ear of Malchus			22:49-51	
The Draught of Fishes				21:6-11

MILITARY FORCES

1. Protection of the national entity is two-fold:

- a) INTERIOR - the policeman and the judge
- b) EXTERIOR - the military establishment (**Nehemiah 4:14,15**).

2. In spite of man's effort for peace, warfare will continue until the Millennium (**Matthew 24:6; Mark 13:7; Luke 21:9**). Therefore warfare is not only a normal part of history (**Ecclesiastes 3:8; Numbers 21:14**) but very necessary for the maintenance of national sovereignty and freedom.

3. In both the struggle for the perpetuation of Jewish freedom after the Exodus, Jesus Christ Himself was the Lord of the armies under the title "Lord of Hosts" (**Joshua 5:13 - 6:2; Isaiah 1:24**).

4. Armies both defend freedom and destroy freedom. In (**Jeremiah 34:7**) the Jewish Army fought to defend Jewish freedom, while the Chaldean Army fought to destroy Jewish freedom.

5. The issue of national sovereignty, integrity and freedom depends upon which army wins. The Chaldean Army won and the Jews lost their freedom (**Jeremiah 40:1**).

6. God uses the military in action, to demonstrate the degeneracy of a nation. Failure of the military on the battlefield indicates the lack of self-discipline, spiritual incentive, motivation for courage and respect for authority which are so basic in perpetuating freedom. Failure of the military indicates lack of character and stability among the citizens of a national entity.

7. National military training is important in a nation's life (**Numbers 31:3-5; Luke 14:31**).

RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. (**2 Corinthians 11:13-19, 26**)

2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (**Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10**)

3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (**2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10**)

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

5. Satan's policy calls for counterfeit faith:-
- a) Counterfeit gospel. (**2 Corinthians 11:3-4**)
 - b) Counterfeit pastors. (**2 Corinthians 11:13-15**)

- c) Counterfeit communion. (**1 Corinthians 10:19-21**)
- d) Counterfeit doctrine. (**2 Timothy 4:1**)
- e) Counterfeit righteousness. (**Matthew 19:16-28**)
- f) Counterfeit way of life. (**Matthew 23**)
- g) Counterfeit power. (**2 Thessalonians 2:8-10**)
- h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

CHRISTIAN LIFE: FAITH – OVERCOMING BY FAITH

1. By faith learn to accept conditions as God's will for life and be thankful - **Romans 8:28, 1 Thessalonians 3:3; 5:18**
2. By faith maintain fellowship with God, walking in the light - **1 John 1:7**
3. By faith consistently day by day examine your conduct, confessing all known sins - **1 Corinthians 11:28, 31 1 John 1:9**
4. By faith receive the Word of God daily as being more necessary than daily food. - **Matthew 4:4; 5:6, 2 Peter 3:18**
5. By faith approach the throne of grace boldly in every case of need, requesting aid, casting every care on Him. - **Hebrews 4:15-16; 1 Peter 5:7**
6. By faith resist the attempts of Satan and he will flee from you. - **Ephesians 6:10-13, 1 Peter 5:8**
7. By faith maintain the habit of thinking and meditating on spiritual values and priorities - **Philippians 4:6-9**
8. Walk by faith and not by sight - **2 Corinthians 5:7**

CHRISTIAN LIFE: FAITH

1. The Christian life can be divided into three sections or stages.
 - a) Stage 1 - Salvation.
 - b) Stage 2 - The Christian Walk
 - c) Stage 3 - The Christian in Heaven.
2. Man has three means of obtaining knowledge:
 - a) Faith - to believe or trust that something is true
 - b) Reasoning - using human logic to deduce that something is true
 - c) Experimentation - to test and prove something to satisfy yourself that it is true
3. The only acceptable method of gaining grace is by faith, since this means depending upon God without our human merit.
 - a) Stage 1 - Believe on the Lord Jesus Christ and thou shalt be saved - salvation (**Acts 16:31**).
 - b) Stage 2 - Trusting in the promises and principles of the Word of God - the Christian walk.
 - c) Stage 3 - Trusting in God's provision - Heaven.
4. To illustrate belief and unbelief we follow the Jews from the plagues in Egypt to crossing the Jordan:

Incident	God's Promise	Scripture	Response	Result
Last plague	Passover Lamb	Exodus 12:21-30	Trust	Jews spared last plague.
Egyptian Army	Red Sea Crossing	Exodus 14:1-31	Trust	Moses leads Jews over Red Sea.
No Water	Water	Exodus 17:1-7	Trust	By striking rock (Christ) water obtained.
Gold Calf	God's Doctrine	Exodus 32:15-28	Distrust	Sons of Levi (Priests) slaughtered for leading
Quails	Manna	Num 11:10-33	Distrust	Many deaths due to quails
Giants	Enter Canaan	Num 13:1-14:38	Distrust	Death of fearful spies. Wandering in desert
No water	Water	Num 20:2-13	Distrust	Moses strikes rock in

				disobedience. Will not enter Promised Land.
Wanderings	Cross Jordan	Joshua 3:1-17	Trust	Israel crosses Jordan on dry ground

5. Salvation faith is the complete trust in the Lord Jesus Christ, who died for your sins and rose from the dead to give you eternal life. **(Acts 16:31, Romans 4:20-25)**
6. Anything added to becomes works, and therefore nullifies faith **(Romans 4:4)**
7. Faith is shown outwardly by confession with the mouth. **(Romans 10:9-10)**
8. Since faith does not depend on our own abilities, anybody can believe. Even little children **(Matthew 18:2-4)**
9. Assurance is by faith **(Hebrews 10:22)**
10. Faith is trust which does not ask to know all about God but believe all that God has said.
11. Salvation faith receives Christ as Saviour and Lord. **(John 1:12, 3:16, 3:36)**
12. Faith of salvation is the complete trust in the Lord Jesus Christ as having been delivered from our transgressions and raised again for our justification. **(Romans 4:20-25)**
13. By Faith God gives the soul assurance of the reality of things never yet seen by the natural man. **(Hebrews 11:1-3)**
14. The triumphs of faith in daily life are illustrated for the believer in **Hebrews 11:1-39**. Abel, Noah, Moses
15. Faith comes from hearing and hearing from the Word of God. **(Romans 10:17)**
16. Faith is the only non meritorious means of understanding things the other being rationalism and empiricism.
17. To become like a little child is an analogy to faith as a young child only has faith. **(Matthew 18:2-4)**

HARMONISATION

There has been a difference of opinion whether the account in Luke refers to the same case as that recorded in Matthew, or whether a second centurion, encouraged by the success of the first, applied to our Saviour in a similar case and manner, and obtained the same success.

In support of the supposition that they are different narratives, it is said that they disagree so far that it is impossible to reconcile them, and that it is not improbable that a similar occurrence might take place, and be attended with similar results.

To a plain reader, however, the narratives appear to be the same. They agree in the character of the person, the place, and apparently the time; in the same substantial structure of the account; in the expression of similar feelings, the same answers, and the same result. It is very difficult to believe that all these circumstances would coincide in two different stories.

They differ, however. Matthew says that the centurion "came himself." Luke says that he at first sent elders of the Jews, and then his particular friends. He also adds that he was friendly to the Jews, and had built them a synagogue.

The fact that the centurion came himself is no evidence that others did not come also. It was "in" the city. The centurion was a great favourite, and had conferred on the Jews many favours, and they would be anxious that the favour which he desired of Jesus should be granted.

At his suggestion, or of their own accord, his Jewish friends might apply to Jesus, and press the subject upon him, and be anxious to represent the case as favourably as possible. All this was probably done, as it would be in any other city, in considerable haste and apparent confusion; and one observer might fix his attention strongly on one circumstance, and another on another.

It is not at all improbable that the same representation and request might have been made both by the centurion and his friends. Matthew might have fixed his eye very strongly on the fact that the centurion came himself, and been particularly struck with his deportment; and Luke on the remarkable zeal shown by the friends of a Gentile, the interest they took in his welfare, and the circumstance that he had done much for them. Full of these interesting circumstances, he might comparatively have overlooked the centurion himself.

It was a maxim among the Jews, as it is now in law, "that what a man does by another, he does himself". So, in **Mark 10:35**, James and John are represented as coming to the Saviour with a request:

However in **Matthew 20:20**, it appears that they presented their request through their mother. In **John 4:1**, Jesus is said to baptise, when, in fact, he did not do it himself, but by his disciples. In **John 19:1**, Pilate is said to have scourged Jesus; but he certainly did not do it with his own hands.

In the case of the centurion, Matthew tells what occurred very briefly; Luke goes more into detail, and states more of the circumstances. Matthew was intent on the great leading facts of the cure. He was studious of brevity. He did not choose to explain the particular circumstances. He says that the centurion "made the application" and received the answer. He does not say whether by himself or by "an agent."

Luke explains "how" it was done. There is no more contradiction, therefore, than there would be if it should be said of a man in a court of law that he came and made application for a new trial, when the application was really made by his lawyer. Two men, narrating the fact, might exhibit the same variety that Matthew and Luke have done, and both be true.

It should never be forgotten that "the sacred narrative of an event is what it is stated to be by all the sacred writers; as the testimony in a court in which a case is decided is what is stated by all the credible witnesses, though one may have stated one circumstance and another a different aspect."

One thing is most clearly shown by this narrative: that this account was not invented by the Gospel writers for the sake of imposition. If it had been, they would have, "agreed in all the circumstances". There is therefore considered to be no conflict in the two accounts.

HARMONY

THE CENTURION AND HIS SICK SERVANT

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

THE TESTIMONY OF THE JEWS

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

THE CENTURION RECOGNISES THE AUTHORITY OF CHRIST

There came unto him a centurion, beseeching him, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

THE SUPERIOR FAITH OF THE CENTURION

When Jesus heard these things, He marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

THE SERVANT IS HEALED AT THE WORD OF JESUS

Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. They that were sent, returning to the house, found the servant whole that had been sick. and that he was healed in the selfsame hour.

52 P CIRCUIT THROUGH GALILEE

MATTHEW 11:1

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

RELOCATION

Due to the short nature of this passage and its close relation to section 53 the evaluation of this verse has been incorporated into section 53

52 Q RAISING OF WIDOW'S SON

LUKE 7:11-17

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Day after	Hexes	The morrow, Day after
Went	Poreuomai	Go, Enter [Aorist Passive Indicative]
City	Polis	City
Called	Kaleo	Call [Present Passive Participle]
Nain	Nain	From the Hebrew meaning Pasture or Pleasant place
Many	Hikanos	Many, Much
Disciples	Mathetes	Disciple
Went with	Sumporeuomai	Go with [Imperfect Middle Indicative]
Much	Polus	Many
People	Ochlos	Multitude, People
Came Nigh	Eggizo	Approach, Come near to [Aorist Active Indicative]
Gate	Pule	Gate
Behold	Idou	Lo Behold
Was a dead man	Thnesko	Dead
Carried out	Ekkomizo	Carry out, Bear out [Imperfect Passive Indicative]

Only	Monogenes	Only born
Son	Uihos	Son
Mother	Meter	Mother
Was	Eimi	Keep on being [Imperfect Active Indicative]
Widow	Chera	Widow
Much	Hikanos	Many, Much
Was	Eimi	Keep on being [Imperfect Active Indicative]
Lord	Kurios	Lord, Master
Saw	Eido	See, Perceive [Aorist Active Participle]
Had compassion	Splagchnizomai	Have sympathy, [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Weep	Klaio	Weep [Present Active Imperative]
Came	Proserchomai	Come near [Aorist Active Participle]
Touched	Haptomai	Touch [Aorist Middle Indicative]
Bier	Soros	Bier, Coffin
Bare	Bastazo	Carry, Bear [Present Active Participle]
Stood still	Histemi	Abide, Stand still [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Young man	Neaniskos	Youth
Say	Lego	Say [Present Active Indicative]
Arise	Egeiro	Rise up [Aorist Passive Imperative]
Was dead	Nekros	Dead
Sat up	Anakathizo	Sit up [Aorist Active Indicative]
Began	Archomai	Begin, Commence [Aorist Middle Indicative]
Speak	Laleo	Speak [Present Active Infinitive]
Delivered	Didomi	Give [Aorist Active Indicative]
Came	Lambano	Bring [Aorist Active Indicative]
Fear	Phobos	Fear
All	Hapas	Everyone
Glorified	Doxazo	Glorify, Honour [Imperfect Active Indicative]
God	Theos	God
Saying	Lego	Say [Present Active Participle]
Great	Megas	Great
Prophet	Prophetes	Prophet
Risen	Egeiro	Rise up [Aorist Passive Indicative]
Hath visited	Episkeptomai	Visit [Aorist Middle Indicative]
People	Laos	People
Rumour	Logos	Word
Went forth	Exerchomai	Go out [Aorist Active Indicative]
Region roundabout	Perichoros	Region round about, Vicinity

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT –

Psalm 88:10, Isaiah 26:19 – that Messiah will raise the dead, Jairus Daughter Luke 18:42, and Lazarus John 11:14-51.

REFLECTION

Verse 11. And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

Jesus now approaches the walled settlement (city = has walls around it) of Nain, which is just south of the town of Nazareth where He grew up. There is a crowd with him comprising disciples and interested locals.

As He approaches the gate of the settlement He comes across a funeral procession where a widow has lost her only son. For a widow's only son to die before she did was considered extremely tragic, as it also left her dependent on public charity for support unless she had other relatives or significant wealth herself.

It was the custom of the people to normally drop whatever they were doing and join in a funeral procession when it passed by. The crowd with the Lord coming one way meets the crowd with the widow moving in the opposite direction. There are therefore many witnesses to this event. The cultural expectation would be for Jesus to join the funeral crowd and accompany them to the grave and all say prayers over the dead together. Jesus will however not say prayers for the dead, but resuscitate the dead.

Verse 13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

According to custom the bereaved mother would walk in front of the bier and so Jesus would meet her first. Mourners often tried to console the bereaved in this day as in our own by trying to "normalize" death, saying, "Do not grieve for it will do no good", but equally they would weep with the bereaved and show their sympathy by tears, leaving the encouragement until the seventh day after the burial. Jesus' approach is entirely different; He removes the cause of bereavement, as had Elijah and Elisha. **1 Kings 17:17-24, 2 Kings 4:32-37.**

Verse 14. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

Interrupting a funeral was a blatant breach of a Jewish custom, and by touching the bier this exposed Jesus to a day's uncleanness. **Numbers 19:21-22.** Touching the corpse exposed Him to a week's uncleanness. **Numbers 5:2-3, 19:11-20.** His words will be a bigger shock to all than his stopping the funeral.

Only the closest of the deceased were expected to expose themselves to the impurity of touching a dead body. It is likely that the young man had not been dead long because it was necessary to wash, anoint, wrap, mourn over and then bury the body as quickly as possible to avoid the stench of decomposition.

In these verses we see the miracle of the young man coming back to life. He is raised by our Lord and reunited with his mother. We notice that when the Lord says, "Arise". The verb, *Egeiro*, is in the Passive voice showing he is to receive the ability to arise from the Lord, and the Imperative mood shows the power that Christ has over death. This was a clear challenge to hear the prophets, for Messiah would raise the dead, as Elijah and Elisha had, and Jesus clearly will demonstrate He has met this prophetic expectation on three specific occasions. **Psalm 88:10, Isaiah 26:19.**

Verse 16. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

The response of the crowd is that they gave glory to God. The verb "Doxazo" which means to give glory is in the Imperfect tense meaning that they kept on giving praise to God. Here they recognised that Jesus was a great prophet and that God had blessed them due to this but they did not realise that they were in the presence of God Himself.

This is the first of three restorations of children recorded in Luke. The others are Jairus' daughter recorded in **Luke 8:42**, and the child possessed by demons in **Luke 9:38**. It is one of the three resuscitations from death, with Jairus' daughter, and Lazarus, **John 11:14-51**.

APPLICATION

God had used several earlier prophets such as Elijah and Elisha to resuscitate the dead but it was a rare miracle.

We see that the Lord not only has power over disease but also over death. By application we see that our lives, the time of our passing and all our problems are subject to the Lord's will and timing.

We also notice that He did not raise all from the dead but used those times when He did so as a lesson or sign to others.

By studying the life and actions of our Lord it demonstrates that He is God

In this resurrection three results follow:

- [1] Fear of God took hold of all and they glorified God.
- [2] They say a great prophet had arisen amongst us and God has visited his people recognising the prophetic office of the Lord if not more.
- [3] His fame spread even further. People will be challenge to ask – Who really is He? Could he be Messiah?

DOCTRINES

DEATH

1. In essence, death means "separation".

2. Types of death:

- a) Physical death - is the separation of the soul from the body (**Genesis 35:18**).
- b) Spiritual death - is separation from God, having no relationship with God (**Ephesians 2:1, 12, Genesis 2:17, 3:8**)
- c) The second death - this is the Great White Throne judgement followed by the lake of fire for unbelievers - separation from the presence of God, punished forever (**Revelation 20:12-15, 21:8**)
- d) Positional death - Christians are identified with Jesus Christ in His death (separation from sin) and in His resurrection (living in righteousness) **Romans 6:3-14 Colossians 2:12-14**
- e) Sexual death - inability to procreate (**Romans 4:17-21, Hebrews 11:11-12**)
- f) Operational death - faith without works is non operational (**James 2:26**)
- g) Temporal death - a carnal believer, out of fellowship with God (**Romans 8:6-8,13, Ephesians 5:14, 1 Timothy 5:6, James 1:15, Revelation 3:1**)

3. Reasons for death:

- a) The work is finished. (**John 19:30 cf Luke 23:46, 2 Timothy 4:7**)
- b) For the glory of God - martyrdom (**John 21:19, Acts 7:55-60**)
- c) The sin unto death - extreme discipline for believers with hardened hearts against God (**1 John 5:16**)
- d) Suicide - superimposing your will over God's will for your life (**1 Samuel 31:4, Matthew 27:5**)
- e) The unique death of Christ - committing His own spirit to the Father (**Luke 23:46**)

CHRIST: DEITY OF CHRIST

1. Jesus Christ is both God and man. The two natures are inseparably united without mixture or loss of separate identity, the union being personal and eternal. (**Philippians 2:5-11, John 1:1-14, Romans 1:4, Romans 9:5, 1 Timothy 3:16**)

2. Jesus Christ is undiminished deity. This includes all the divine characteristics:

- a) Sovereignty (**Genesis 1, Revelation 1:5, 6, 17:14, 19:16**)
- b) Eternal Life (**Isaiah 9:6, Micah 5:2, John 1:1-2, 8:58, Colossians 1:16-17, Ephesians 1:4, Revelation 1:8**)
- c) Holiness (**Luke 1:35, Acts 3:14, Hebrews 7:26**)
- d) Love (**John 13:1, 34, 1 John 3:16**)
- e) Unchangeable (**Hebrews 13:8**)
- f) All Knowing (**Matthew 9:4, John 2:25, John 18:4, 1 Corinthians 4:5, Colossians 2:3, Revelation 2:23**)
- g) All Powerful (**Matthew 24:30, 28:18, 1 Corinthians 15:28, Philippians 3:2 1, Hebrews 1:3, Revelation 1:8**)
- h) Everywhere (**Matthew 28:20, Ephesians 1:23, Colossians 1:27**)
- i) Truth (**John 14:6, Revelation 3:7**)

3. Christ is the Son of God, equal with the Father and the Holy Spirit (**Matthew 28:19, 2 Corinthians 13:14, 1 Peter 1:2**)

4. Proofs of the deity of Christ.

- a) He is the Creator of all. (**John 1:3, 10, Colossians 1:16, Hebrews 1:10**)
- b) He is the Preserver of all things. (**Colossians 1:17, Hebrews 1:3**)
- c) He pardons sin. (**Luke 5:21, 24**)
- d) He raises the dead. (**John 5:21, 28-29, 11:42-43**)
- e) He will reward the saints. (**2 Corinthians 5:10**)
- f) He will judge the world in the Last Day. (**John 5:22**)
- g) He receives worship (**Hebrews 1:6**)

5. Jesus Christ is Jehovah.

- a) Jesus is God. (**Isaiah 9:6; John 1:1; John 20:28; 2 Peter 1:1; Titus 2:13**) Jehovah is God. (**Jeremiah 32:18; Isaiah 43:10; 45:22; Philippians 2:10**).
- b) Jesus is I AM (**John 8:24; 8:58; 13:19; 18:5**). Jehovah is I AM (**Isaiah 43:10; Exodus 3:13-14; Deuteronomy 32:39**).
- c) Jesus is the First and the Last (**Revelation 1:17; 2:8; 22:13**). Jehovah is the First and the Last (**Isaiah 44:6; 48:12; 41:4**).
- d) Jesus is the Rock (**1 Corinthians 10:4; Isaiah 8:14; 1 Peter 2:6; Matthew 16:18**). Jehovah is the Rock (**Exodus 17:6; Isaiah 17:10; 2 Samuel 22-32; Deuteronomy 32:4**).
- e) Jesus is Saviour (**Acts 2:21; 4:12; Romans 10:9; Jude 25**). Jehovah is Saviour (**Psalms 106:21; Hosea 13:4; Isaiah 45:21; 43:3, 11**).
- f) Jesus is Lord of Lords (**Revelation 17:14; 19:16; 1 Timothy 6:14-16**). Jehovah is Lord of Lords (**Psalms 136:1-3; Deuteronomy 10:17**).
- g) Jesus is Creator (**John 1:3; Colossians 1:15-17; Hebrews 1:10**). Jehovah is Creator (**Job 33:4; Isaiah 40:28; Genesis 1:1**).
- h) Jesus is Light (**John 8:12; John 1:9; Luke 2:32**). Jehovah is Light (**Micah 7-8; Isaiah 60:20; Psalm 27:1**).
- i) Jesus is Judge (**2 Timothy 4:1; 2 Corinthians 5:10; Romans 14:10**). Jehovah is Judge (**Genesis 18:25; Joel 3:12**).
- j) It is quite clear that Jesus is God (**1 John 5:5**)

6. Jesus lived on earth in total dependence upon God the Father. He never used His own divine attributes in contradiction to the will of the Father. (**Matthew 4:1-11, 27:42-43**)

7. At the birth of Christ no change occurred in the deity of Jesus Christ. During His earthly life, some attributes were unused but they were never deleted or destroyed. To remove any attribute from His deity would be to destroy deity.

8. Jesus Christ is true humanity. This includes attributes such as thirst, hunger, weariness. (**John 19:28**)

9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.

10. God became flesh; it is not a case of God merely possessing humanity.

CHRIST: DEITY OF CHRIST AND THE BELIEVER

- 1. He was creator of all. **John 1:3, 10, Colossians 1:16, Hebrews 1:10**.
- 2. He is the preserver of all things. **Hebrews 1:3, Colossians 1:17**.
- 3. He pardons sin. **Luke 5:24, Colossians 3:13**.
- 4. He will raise the dead as he was raised, **2 Corinthians 1:9, John 5:21, 28, 29, John 11:25**,
- 5. He will reward the saints. **2 Corinthians 5:10**.
- 6. He will judge the world in the last day. **John 5:22, Revelation 20:12**.
- 7. Worship which is rightly given only to God is rightly given to Him as God. **Psalms 95:6, John 5:23, Luke 24:52**.

PROPHET

1. The gift of prophecy and the office of the prophet are distinguished in scripture. In the Old Testament there were those who had the office of prophet, and served in an official capacity within the worship system of Israel but there were also those who at times were given the gift of prophecy to give a special prophecy even though they were not full time prophets. Elijah was a man with the office and the gift, where-as David had the gift at times but not the office.
2. The roles of the person with the office of prophet were many and varied:
 - a) Aaron was a preacher (**Exodus 7:1**).
 - b) In Nehemiah's time the prophet-preacher had a role to exegete the Word of God clearly so that the people would know the truth (**Nehemiah 6:7, Hosea 6:5**).
 - c) As revivalists they were to call people to repentance (**Judges 6:7-12, Zechariah 7:7-12**).
 - d) They were to oppose apostasy so that those who were likely to be misled by a false teacher would have no excuse (**1 Kings 18:36-39, 40, 2 Chronicles 25:15, Ezekiel 2:5, 2 Kings 20:11**).
 - e) They were encouragers of the people (**Ezra 5:2**).
 - f) They were sometimes song/worship leaders for the people (**1 Samuel 10:5**).
 - g) They led in prayer at worship (**2 Chronicles 32:20**).
 - h) They were the advisors to the kings and they were associated with coronations (**1 Samuel 10:1, 1 Kings 11:28, 29, 2 Kings 9:1-6, 2 Chronicles 12:5, 2 Chronicles 12:6, 15:2-7**).
 - i) They were spiritual advisors or seers for the kings; they "saw" the immediate future and so were able to advise the kings of the right decisions (**1 Samuel 9:9, 2 Samuel 24:11, 1 Chronicles 21:9, 24:29, 2 Chronicles 19:2, 33: 18, 2 Kings 17:13, Isaiah 29:10**).
 - j) They were fore-tellers of significant future events (**2 Samuel 7:5-16, Amos 9:11, Isaiah 9:6, 7, Isaiah 53, Ezekiel 34:22ff, Micah 5:2, Daniel 9:26, Zechariah 13:8, Joel, Zechariah 14**) and many more.
 - k) God intended them to be the shepherds and vine-dressers of the nation. As such they were to be the type of Christ, who is referred to in the Old Testament as "the great prophet" (**Deuteronomy 18:15-19, Zechariah 13:5-6, Matthew 21:11, Luke 7:16, 8: 18-20, 24:19, 23-26, John 7:40, 41**).
3. There was no "set" formula for the prophets to follow, but certain things were established as "tests" for the people to be sure the prophet was genuine.
 - a) The prophet had to have a spiritual life witness that was like Moses (**Deuteronomy 34:10 - 12**).
 - b) God spoke to the prophets by dreams and visions. God spoke to Moses face to face but he was an exception (**Numbers 12:6-7**).
 - c) The prophet had to be totally confident of his message, as he was judged by God if there was any falsehood in it (**1 Kings 22:13, 14, 2 Kings 5:8**).
 - d) There were to be no secret prophecies, everything was to be open and clear, so that all the people might be warned of God (**Jeremiah 23:25-29**).
 - e) The prophet had to be specific in his message and had to be obeyed literally (**2 Kings 5:10-19**, note especially verse 13).
4. There were always false prophets; in fact the great prophets of the Old Testament were always outnumbered by false prophets in their own day (**Jeremiah 2:8, Ezekiel 13:1-23**). Our Lord warned us that there will always be false prophets about (**Matthew 7:15 - 23**). NOTE THE LORD'S WORDS here in that the personal walk of the prophet is to be paid attention to. No spiritual fruit in their life = no truth in their words.

God allows the false prophets to operate without immediate judgement upon them, so that believers are always presented with an obedience test, to see whether we will obey the scriptures or follow our own lusts to judgement. False prophets will abound at times of poor Bible teaching. Weeds only grow in poorly cared for soil (**Hosea 4:5, 6, 9:7, 8**).

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

- a) The words of the prophet will never contradict the Word of God (**Jeremiah 23:33-36, 2 Peter 2:1-3, 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) God's prophets were generally men alone, not in groups (**1 Kings 22:5-8, 18:22**).
- h) Does the prophecy accord with scripture? (**1 Corinthians 14:37, 38, 2 Kings 23:2**).

CHRIST: PROPHET, PRIEST AND KING

JESUS IS "THE" PROPHET

1. Moses predicted the coming of a perfect prophet, fulfilled in Jesus (**Deuteronomy 18:15-19, Acts 3:20-23**)
2. Jesus claimed he was a prophet. (**John 7:16, 8:28, 12:49-50**)
3. Fulfilled predictions
 - a) His death and resurrection (**Matthew 16:21, John 2:19**)
 - b) The destruction of Jerusalem (**Matthew 24:1-2, Luke 19:41-44**)
 - c) The Gentile domination of Israel (**Luke 21:20-24**)
 - d) The Jewish dispersion (**Matthew 24:34**)
 - e) That the scriptures would survive (**Matthew 24:35**)

JESUS THE PRIEST

1. A priest is a man who represents other men before God, so that sinful man can have relationship with a holy God (**Hebrews 5:1**). The priest made propitiation for the sins of the people. (**Hebrews 2:17, Hebrews 10:12**) and also made intercession for the people
2. As a high priest, Christ offered a perfect sacrifice to God to remove sin for all time - His own body (**Hebrews 9:26**).
3. He also offers intercessory prayer for us (**Hebrews 7:23-25**) at the right hand of the Father.
4. Characteristics:-
 - a) He was divinely appointed (**Hebrews 5:4-10**)
 - b) He is perfect (**Hebrews 7:26-28**)
 - c) He is merciful and faithful (**Hebrews 2:17**)
 - d) He is sympathetic (**Hebrews 4:14-16**)
 - e) He is everlasting (**Hebrews 7:23-25**)
 - f) He is our advocate (**1 John 2:1**)

5. Because of our union in the Body of Christ, every believer is a priest (**1 Peter 2:9**). We have direct access to God the Father (**Matthew 27:51, Hebrews 4:16**). Therefore, our lives are to be a living sacrifice (**Romans 12:1**) of praise (**Hebrews 13:15**), giving (**Hebrews 13:16**) and obedience (**Hebrews 13:17**).

JESUS THE KING

1. At the second advent Jesus Christ will come as King, as King of Kings and Lord of Lords. (**1 Timothy 6:15**)

- a) His Kingdom - On earth (**Jeremiah 23:5, Revelation 19:11-16**). His kingdom is called the kingdom of heaven, because of its heavenly character, but it is clearly on earth.
- b) His Capital - Jerusalem (**Psalms 2:6**)
- c) Its Extent - The whole world. (**Psalms 72:6-11, Isaiah 2:2-3, Daniel 7:13-14, Zechariah 8:20-23**)
- d) When - He will regather believing Israel after the Great Tribulation and will reign on earth for 1,000 years. (**Revelation 19:11-16, Zechariah 14:1-4, 9. Revelation 20:4-6**)

2. Characteristics of the Kingdom:

- a) Universal Peace (**Isaiah 2:4, Micah 4:2-3**)
- b) Universal Prosperity (**Micah 4:4-7**)
- c) Righteous and Just rule (**Psalms 72:2-7, Isaiah 11:9**)
- d) Worldwide in extent (**Psalms 72:6-8**)
- e) Glorious (**Psalms 72:17-19**)
- f) Everlasting (**Daniel 7:13-14, Luke 1:32-33, Revelation 11:15**)
- g) Uplifting of the under privileged (**Psalms 72:2-4, 12-14**)

3. Christ's rule on earth will terminate with the Great White Throne Judgement (**Revelation 20:11-15**). He delivers the kingdom to the Father, (**1 Corinthians 15:24**) thus commencing the eternal rule of Christ. (**1 Corinthians 15:28**)

WOMEN: WIDOWS

1. In the ancient world the widow was very vulnerable. If a woman did not have a husband or family to care for her, she would starve to death on the streets.

2. God is very concerned for widows and children. **Psalms 68:5, 6, 146:9, Exodus 22:22**

3. God punishes those who abuse the widow and children. **Psalms 94:6-12, Malachi 3:5.**

4. In Israel, if a man died without producing a son to carry on his family name, his brother was to marry the widow. **Deuteronomy 25:5-10, Genesis 38:6-11, Matthew 22:23-33.**

5. The Pharisees abuse of the widows led to a major attack upon them by the Lord. **Matthew 23:14, Mark 12:40.**

6. Care for widows became a hallmark of the church, since many early Christians were martyred, leaving their families as widows and orphans.

7. The office of Deacon was created to look after the widows and their children. **Acts 6:1- 6.**

8. To qualify for the support of the church a widow would have to fulfil certain requirements. **1 Timothy 5:3-16.**

- a) had to be over sixty years of age
- b) married only to one husband, and faithful to him as long as he lived (if a woman had two husbands it was likely she would have others to support her)
- c) she had to have supported good works in the church, and had to commit herself to praying daily for the church and its ministries.

9. Paul advised the older widows to remain unmarried, so that they could devote themselves fully to the God's service. **1 Corinthians 7:8-9, 32.**

HARMONY**THE RAISING OF THE WIDOW OF NAIN'S SON**

And it came to pass the day after, that He went into a city called Nain; and many of his disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people and this rumour of him went forth throughout all Judaea, and throughout all the region round about.

53 A INQUIRY FROM JOHN THE BAPTIST RE JESUS AND REPLY**MATTHEW 11:1-6**

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. **2** Now when John had heard in the prison the works of Christ, he sent two of his disciples, **3** And said unto him, Art thou he that should come, or do we look for another? **4** Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: **5** The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. **6** And blessed is he, whosoever shall not be offended in me.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Made and end	Teleo	Completed [Aorist Active Indicative]
Commanding	Diatasso	Command, Instruct [Present Active Participle]
Twelve	Dodeka	Twelve
Disciples	Mathetes	Disciple
Departed	Metabaino	Change place, Depart [Aorist Active Indicative]
Teach	Didasko	Teach [Present Active Infinitive]
Preach	Kerusso	Preach [Present Active Infinitive]
Cities	Polis	City
Heard	Akouo	Hear [Aorist Active Participle]
Prison	Desmoterion	Dungeon
Works	Ergon	Work
Sent	Pempo	Send [Aorist Active Participle]
Two	Duo	Two
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Should come	Erchomai	Come [Present Middle Participle]
Look	Prosdokao	Anticipate, Expect [Present Active Indicative]
Another	Heteros	Another of a different type
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Go	Poreuomai	Depart, Go [Aorist Passive Imperative Participle]
Shew again	Apaggello	Report, Declare [Aorist Active Imperative]
Hear	Akouo	Hear [Present Active Indicative]
See	Blepo	See [Present Active Indicative]
Blind	Tuphlos	Blind
Receive their sight	Anablepo	Recover sight, See again [Present Active Indicative]
Lame	Cholos	Lame
Walk	Peripateo	Walk around [Present Active Indicative]

Lepers	Lepros	Leper
Cleansed	Katharizo	Make clean [Present Passive Indicative]
Deaf	Kophos	Deaf
Hear	Akouo	Hear [Present Active Indicative]
Dead	Nekros	Dead
Raised up	Egeiro	Rise up [Present Passive Indicative]
Poor	Ptochos	Poor
Have preached	gospel Euangelizo	Preach the Gospel [Present Passive Indicative]
Blessed	Makarios	Blessed, Inner happiness
Is	Eimi	Keep on being [Present Active Indicative]
Whosoever	Hos Ean	Whomever
Shall not be	Me	No, Not
Offended	Skandalizo	Be Offended [Aorist Passive Subjunctive]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
53A	Isaiah 35:5-6	To have a ministry of miracles	Matthew 11:2-6

REFLECTION

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

The word commanding means to brief or instruct thoroughly. These disciples are going to be sent out in pairs to the house of Israel so they need to be thoroughly briefed.

Jesus now departs to teach and preach. The word “and” can also be translated even and have a cumulative effect with preaching and teaching being complementary to each other. Many think that teaching is academic material communicated in a boring way while preaching consists of theatricals and shouting. They are two parts of the same process.

Both verbs for teaching and preaching are in the infinitive mood showing this is the purpose of our Lord’s ministry up to the Cross. The purpose was to communicate accurate information so that people could be saved and believers could grow up. **2 Peter 3:18.**

Verse 2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

John is in prison, and not able to escape, so he sends a couple of his disciples to the Lord to confirm the person of Christ. John is in one of the most isolated areas of Judea, in the prison of the fortress Machaerus yet he hears of the work of the Lord from his men.

The prison in which he is being held is on a high hill, made into a fortress, with the other side overlooking the Dead Sea. He will have been without sunlight and nourishing food for many months and his mind is faltering with malnutrition and lack of vitamin D from the sun, and he seeks personal encouragement from Jesus.

Verse 3. And said unto him, Art thou he that should come, or do we look for another?

The disciples of John now ask Jesus whether He is the Messiah or should they look for another. The phrase “He that should come” is a technical term and refers to the Messiah. **Mark 11:9, Luke 13:35, 19:38, Hebrews 10:37.**

This gives Jesus the opportunity to explain the Old Testament summary of Messianic prophetic “key points” to affirm.

Verse 4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.

The word "Go" in verse 4 is in the participle form and could be translated having gone followed by the Greek word "Apaggello" which means to declare or report. This verb is in the imperative mood showing Jesus is ordering John's disciples to report back to John on their return to the prison.

The evidence that they are to take is verbal, things that they hear and visual things that they see. Both verbs are in the present tense. **Isaiah 35:5, 6a.**

What the disciples of John see and hear about is a constant parade of blind people seeing, the invalid walking, the lepers receiving cleansing, the deaf hearing and the dead being resuscitated.

All the verbs in this section are in the Present tense meaning that it is on-going work that Jesus is doing to prove who He is. The evidence is overwhelming, consistent and no "one-shot wonder". In **Luke 7:21** it states that these miracles occurred in front of John's disciples eyes at this time, so their report would not be just hearsay. It is a reminder to us that we have only a fraction of the miracles Jesus performed recorded.

We note that those who are not physically impaired but are deficient in knowledge about the good news have the gospel preached to them. The Greek word for poor is Ptochos which is the same word used for the destitute in spiritual blessings in the first of the Beatitudes. These people are poor because they are without a relationship to the Lord. This is ultimate poverty and it lasts forever for those who do not accept Him as their Messiah.

Another word that occurs in the Beatitudes is Makarios meaning "inner happiness". Here there is inner happiness for those who do not receive offence because of Christ. The word for offence is in the passive voice and subjunctive mood, the passive voice indicating that offence is received and subjunctive mood that receipt of offence is potential.

Due to religious attitudes prevalent in Judea in these days many people were being offended by the attitude of grace preached by the Lord and acted out in His miracles. Many were shocked.

LUKE 7:18-23

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me.

KEY WORDS

Disciples	Mathetes	Disciple
Shewed	Apagello	Show, Report [Aorist Active Indicative]
All	Pas	All
These things	Touton	These things
Calling	Proskaleuomai	Summon, Call to oneself [Aorist Middle Participle]
Two	Duo	Two
Sent	Pempo	Send [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Art	Eimi	Keep on being [Present Active Indicative]
Should come	Erchomai	Come [Present Middle Participle]
Men	Aner	Man
Come	Paraginomai	Approach, Become near to [Aorist Middle Participle]
Said	Epo	Say [Aorist Active Indicative]
Sent	Apostello	To send [Aorist Active Indicative]

Saying	Lego	Say [Present Active Participle]
Art	Eimi	Keep on being [Present Active Indicative]
Should come	Erchomai	Come [Present Middle Participle]
Look	Prosdokao	Anticipate, Expect [Present Active Indicative]
Another	Allos	Another of the same kind
Same	Autos	Same
Hour	Hora	Hour
Cured	Therapeuo	Heal, Cure [Aorist Active Indicative]
Many	Polus	Many
Infirmities	Nosos	Malady, Infirmary
Plagues	Mastix	Plague
Evil	Poneros	Evil
Spirits	Pneuma	Spirit
Were	-	Not found in the original
Blind	Tuphlos	Blind
Gave	Charizomai	To grant a gracious favour, Kindly give [Aorist Middle Active Indicative]
Sight	Blepo	See [Present Active Infinitive]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Go your way	Poreuomai	Depart [Aorist Passive Imperative Participle]
Tell	Apaggello	Report, Declare [Aorist Active Imperative]
Seen	Eido	See, Perceive [Aorist Active Indicative]
Heard	Akouo	Hear [Aorist Active Indicative]
Blind	Tuphlos	Blind
See	Anablepo	Recover sight, See again [Present Active Indicative]
Lame	Cholos	Lame
Walk	Peripateo	Walk around [Present Active Indicative]
Lepers	Lepros	Leper
Cleansed	Katharizo	Make clean [Present Passive Indicative]
Deaf	Kophos	Deaf
Hear	Akouo	Hear [Present Active Indicative]
Dead	Nekros	Dead
Raised	Egeiro	Rise up [Present Passive Indicative]
Poor	Ptochos	Poor
Gospel is preached	Euaggelizo	Preach the Gospel [Present Passive Indicative]
Blessed	Makarios	Blessed, Inner happiness
Is	Eimi	Keep on being [Present Active Indicative]
Whosoever	Hos Ean	Whomever
Shall not	Me	No, Not
Offended	Skandalizo	Be Offended [Aorist Passive Subjunctive]

PERFECT TENSE VERBS – Not found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

REFLECTION

Verse 18. And the disciples of John shewed him of all these things. **19** And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? **20** When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

News of the miracles of Jesus filtered back to John the Baptist in the prison in the castle of Machaerus on the eastern shore of the Dead Sea. If Jesus was truly the Messiah why didn't he exercise power in freeing John from Herod's hands, and was He the "real deal", was he truly Messiah?

John had been in prison for some time and he could not tell that the leaders of Israel were not responding to his message fully, nor was anyone working for his release.

So now in spite of all the evidence in the beginning of the ministry of Jesus doubt begins to set in given his privations, so he sends his disciples to inquire of Jesus, and the point of the question is, did John miss the mark, and point out the wrong Messiah?

It may seem strange to us that John should ever question Jesus' Messiahship. We must remember however that the best of men suffer brief lapses of faith. Also physical distress can lead to severe mental depression and light deprivation in a prison for many months will unhinge the strongest minds.

Verse 21. And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me.

Jesus tells them to report two things to John. Firstly to report His words that He's teaching, and explain that He is clearly claiming the Messiahship. Secondly they are to report His works, because the miracles of Jesus are for the purpose of authenticating His person and His messianic claims.

In order to further reinforce the fact that He is the Messiah He now undertakes a series of miracles in the same manner to disciples that are present. Having demonstrated again His power over the blind, the lame, the leper, the deaf and the dead being raised as well as the gospel being preached He sends them on their way to tell John the evidence they have gained.

PROPHECY – HEALING

Isaiah 35:4-6 (710 BC): Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. 5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

At a time of crisis in the history of Judah, Isaiah encourages the Jews that their Messiah will come and that one of the signs of the Messiah will be miracles of healing.

FULFILMENT

Matthew 11:4,5 (30 AD) Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 'The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Luke 7:22: (30 AD) Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

1. One of the most powerful demonstrations that Jesus was the Messiah was his fulfilment of this prophecy in Isaiah.
2. Jesus healed many people whilst on earth. There was however always an important spiritual lesson coupled with the miracle of healing.
3. An example of a lesson behind a healing occurs in the first healing act of Jesus, the healing of the leper in **Matthew 8:1-4**. The leper was told to say nothing, but rather to present himself to the priests of Israel. The Levitical priests were responsible for confirming a person had leprosy or had been cleansed from that disease (**Leviticus 13,14**).

No one in the ancient world was cured of leprosy, therefore seeing the cured leper the priests should become aware that the Messiah was present in Israel. A healed leper would therefore have been a very powerful witness to the priests.

4. The healing, which was individual, was accompanied by the Lord emphasising the need to be healed spiritually. The paralytic believer (**Matthew 9:1-8**), who was brought to the Lord on a stretcher by his friends, lacked confidence that his sins had been forgiven. Jesus confirmed that his sins were forgiven and the paralytic was restored to health.

APPLICATION

Teaching is as much preaching as preaching is teaching. It is the communication of doctrines. Teaching emphasises the content, preaching the communication.

Some people consider you cannot preach verse by verse but this is the most effective way of preaching and teaching.

People in the most isolated areas can hear about the Lord. If there is a positive attitude for information about God He will provide a means to give that person information.

The works that Jesus had accomplished clearly show that He is the Messiah. We can read about this in the Scripture but also hear from others as to what the Lord has done in their lives giving both the see and hearing aspects of accepting the credentials of the Lord Jesus Christ.

It must be remembered that alleviation of suffering is nothing compare to having eternal life.

There are three items given by Paul in **Romans 1:14-16** regarding the believer witnessing, the first is to recognise one as a debtor to the human race to give the gospel, the second is to be prepared so that you can give the gospel, and thirdly is not to be ashamed of the gospel of Christ. We are not to be offended about our position in Christ, nor offensive about it, just communicate the truth about Jesus.

You can be so soaked in religion that you are shocked by the concept of grace as religion wants you to work for your salvation, or feel you are alright without any actions at all, other than compliance with the religion. If you have a religious society you have not only spiritual poverty, but also financial poverty, as religion lives off the poor and becomes rich from simple folk. Religion and the holding down of the poor often go hand in hand.

DOCTRINES

JOHN THE BAPTIST – HERALD

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

2. BIOGRAPHY

John the Baptist (or Baptiser) was born in 6 BC to Zacharias the priest of the course of Abia (**Luke 1:5**) and Elisabeth, both of whom were descended from Aaron. He was related to Jesus through his mother, who was a cousin of Mary (**Luke 1:36**). He grew to manhood in the wilderness of Judea (**Luke 1:80**).

He received his prophetic call (**Luke 3:2**) and became famous as an unorthodox preacher calling for national repentance. Jesus called John the greatest prophet (**Luke 7:28**) under the old covenant. He dressed in a coat of camel hair and ate locusts and wild honey. Many flocked to hear him preaching. He baptised those who had repented but refused the religious leaders who considered baptism as a possible source of power, calling them vipers (**Matthew 3:1-7**).

Jesus was baptised by John to commence His ministry, John pointing to Him as the Messiah and contrasting his water baptism with the future spirit baptism of Christ (**Matthew 3:11**). John returned to the area of Herod Antipas (or Herod the Fox) causing turmoil with his messianic teaching. He also criticised Herod for marrying his brother Philip's wife Herodias. He was imprisoned in the Perea fortress of Machaerus and eventually beheaded (**Mark 6:17-29**). John was the herald of the king, Jesus Christ the Messiah.

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

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

4. PRINCIPLES

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

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.

HARMONISATION

Section 51 which consists of **Matthew 11:1** has been incorporated into this section as it contains only one verse and is associated with this passage

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

HARMONISATION

JOHN THE BAPTIST SENDS HIS DISCIPLES TO JESUS

And it came to pass, when Jesus had made an end of commanding his twelve disciples, He departed thence to teach and to preach in their cities. And the disciples of John shewed him of all these things.

Now when John had heard in the prison the works of Christ, John calling unto him two of his disciples, sent them to Jesus, saying Art thou He that should come, or do we look for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou He that should come? or look we for another?

CONFIRMATION SIGNS OF JESUS AS THE MESSIAH

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in Me.

53 B - JESUS QUERIES THE MOTIVATION OF THE CROWD

MATTHEW 11:7-15

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.

KEY WORDS

Departed	Poreuomai	Go, Depart [Present Middle Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Multitudes	Ochlos	Crowd, Multitude
Concerning	Peri	About, Concerning
Went	Exerchomai	Go out [Aorist Active Indicative]
Wilderness	Eremos	Wilderness, Desert
See	Theaomai	See as in a theatre [Aorist Middle Infinitive]
Reed	Kalamos	Reed
Shaken	Saleuo	Shake [Present Passive Participle]
Wind	Anemos	Wind
Went ye out	Exerchomai	Go out [Aorist Active Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]
Man	Anthropos	Man
Clothed	Amphiennumi	Clothed in a robe [Perfect Passive Participle]
Soft	Malakos	Fine, Soft
Raiment	Himation	Clothing
Behold	Idou	Behold, Lo
Wear	Phoreo	Wear, Bear [Present Active Participle]
Clothing	-	Not found in the original
Are	Eimi	Keep on being [Present Active Indicative]
Kings	Basileus	King
Houses	Oikos	House, Home
Went Out	Exerchomai	Go out [Aorist Active Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]
Prophet	Prophetes	Prophet
Say	Lego	Say [Present Active Indicative]
More	Perissoteros	Much more
Is	Eimi	Keep on being [Present Active Indicative]
Written	Grapho	Write [Perfect Passive Indicative]
Send	Apostello	Send out [Present Active Indicative]
Messenger	Aggelos	Messenger, Angel
Before thy face	Pro Sou Prosopon	Before thy face
Shall Prepare	Kataskeuazo	Prepare thoroughly [Future Active Indicative]
Way	Hodos	Way, Road
Verily	Amen	Truly, Verily, Point of doctrine
Say	Lego	Say [Present Active Indicative]
Among	En	In, Among
Are born	Gennetos	Those born
Women	Gune	Women
Hath risen	Egeiro	Rise up [Perfect Passive Indicative]
Greater	Meizon	Greater
Notwithstanding	De	But, And
He that is least	Mikros	Least

Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is	Eimi	Keep on being [Present Active Indicative]
Days	Hemera	Day
Until now	Heos Arti	Until now
Suffereth violence	Biazo	Suffer violence [Present Middle Indicative]
Violent	Biastes	Violent
Take by force	Harpazo	Take by force, Seize [Present Active Indicative]
All	Pas	All
Law	Nomos	Law
Prophesied	Propheteuo	Foretell, Prophecy [Aorist Active Indicative]
Will	Thelo	Will [Present Active Indicative]
Will receive	Dechomai	Receive [Aorist Middle Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Was	Mello	Intend, Purpose [Present Active Participle]
Was to come	Erchomai	Come [Present Middle Infinitive]
Hath	Echo	Keep on having [Present Active Participle]
Ears	Ous	Ear
Hear	Akouo	Hear
Let him hear	Akouo	Hear [Present Active Imperative]

PERFECT TENSE VERBS

AMPHIENNUMI – CLOTHED - Occurs 4 times in the New Testament. Both **Matthew 11:8** and Luke 7:25 relate to the Lord contrasting John the Baptist with those permanently wearing soft robes who reside with rulers. The form of clothing often reflects the status and attitude of people. It is noted that others may wear good clothes occasionally, but in the ancient world to regularly wear good clothes indicated great wealth and the need not to work for your living.

EGEIRO – RISE UP - Occurs 139 times in the New Testament with only 9 times in the Perfect Tense. They are all in the Passive Voice, and mainly Indicative Moods expressing reality. The first two verses deal with John the Baptist who is said by the Lord Jesus Christ to be the finest human to have arisen in **Matthew 11:11**. In Mark 6:14 King Herod is worried that Jesus is the permanently resurrected John the Baptist, as has been circulated. Four of the verses Mark 16:14, 1 Corinthians 15:4, 20 and 2 Timothy 2:8, all deal with the Lord Jesus Christ having risen permanently from the dead, while in the three verses in 1 Corinthians 15:12-14 Paul discusses the futility in not considering and accepting that the Lord Jesus Christ did in His rising permanently from the dead.

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

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
53B	Malachi 4:5	Forerunner of the Spirit of Elijah	Matthew 11:10-14

REFLECTION

Verse 7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? **8** But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. **9** But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. **10** For this is

he, of whom it is written, **Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.**

This is an evaluation of the ministry of John by the Lord, and so we need to note the key points made. He asks the crowd that was interested in John, "What did you go into the desert area or wilderness to see? Were you going out to see a man in fine clothing?"

The religious power brokers and their "hangers on" were/are always impressed by people and leaders who are dressed up in fine clothing, and look the part. They are also impressed with fine buildings, but God is impressed by the obedient and loving heart of each genuine servant. **James 3:8-15, 1 Peter 3:15-16.**

A reed shaken with the wind is anyone who is involved with the Lord. John was fragile in the sense that he was by himself, away from the religious centre of society, but he had the power from God.

It should be noted that they could not find what they were looking for in the Temple in Jerusalem, neither could they find it in the City of Jerusalem so they went into the desert to the place where John the Baptist was ministering.

They did not go to see a man in fine clothing as John the Baptist wore a camels hair coat held round his waist with a lather belt. Nor did they go to enjoy culinary delights as John ate locusts and wild honey. At times people would turn up to hear teaching, purely for the appearance of the people, and the "great experience" of being with their wonderful personality, or because of the food provided attendees.

Because of the lack of spiritual life in Jerusalem the people were going out into the wilderness to hear the truth from a prophet. God seeks people who are hungry for the Word, not just hungry for experience and food and wine.

Prophets were often impoverished and in times of national wickedness they were forced to operate outside societal boundaries. Elijah had to hide out in the wilderness or in better days at least remain outside the king's palace.

In verse 10 we have documentation written in the past [perfect tense] with the results going on forever that by fulfilling the requirements of **Malachi 3:1**. John was not only a prophet but also the herald or forerunner to the Messiah.

Many Jews in the first century believed that fully fledged prophets had died out long ago but they would have been open to the restoration of prophets in the end time. By fulfilling **Malachi 3:1**, "*Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts*". John is more than just any herald of God he is a direct announcer of the Lord fulfilling the prophecy of Elijah's. **Malachi 4:5-6**. "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*"

Jesus confirms that they went out to see a prophet and if the message had been generally accepted then this prophet, John the Baptist would have been truly the expected Elijah. As the message from God through John was not accepted, then John was not Elijah, and he had already confirmed this.

The promise that he was going to be in the same mould as Elijah is given in **Luke 1:16-17**. "*And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*"

In verse 10 John is called a messenger. The Greek word for messenger is Aggelos from which we get the word Angel. It is also the word used for the pastors of a churches in Revelation chapters 1-3.

In verse 11 Jesus says that no one born as a human to this date is greater than John the Baptist. Jesus immediately follows this up with the statement that he that is least in the Kingdom of Heaven is greater than John. The least of all the apostles is Paul, and he is greater than John as far as impact for God's cause was concerned.

Saul of Tarsus after he became Paul the Bond Slave of Christ, was more orientated to the grace of God than any other believer of his day. In **1 Corinthians 15:8-10** Paul says, *“And last of all he was seen of me also, as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”*

John the Baptist made his famous statement about grace in **John 3:30** in the fact that John saw that Jesus must increase and he must decrease. This man mentors true service in ministry and leadership, always ready to stand aside as the Holy Spirit lifts up another, and support him.

Verse 12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

This verse recognises that at times there will be extreme opposition to grace by satanically inspired religious people. There is opposition when you know the Word of God and use it in a gracious setting. We see in the illustration to be given later, the son of the bondwoman persecuting the son of the freewoman.

Verse 13. For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear.

This is the declaration of the kingdom. The Old Testament Scriptures declare grace all the way from Moses to John. They have all received pressure. The rejection of the kingdom in verse 14 again shows that John is not Elijah. Jesus is saying to them, “If you receive the gospel, Elijah will come but as you will not, John has come, and Elijah will come later”.

Jesus completes this section with the same idiom as the ending of each of the seven letters to the Churches in Revelation chapters 2 and 3. Having ears to hear Jesus commands them to hear this, which is His way of saying, “Please sit with what I have said and understand what it means for your generation (Fall of Jerusalem – loss of Temple) and for the next 1900 years what it will mean for the Jewish people, until they hear and believe the next Elijah”. **Zechariah 12:10ff.**

This is shown by the use of the participle of Echo, which means to have and hold, and the Imperative mood of Akouo, which could be translated, “Now hear this”.

LUKE 7:24-30

Luke 7:24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

KEY WORDS

Messengers	Aggelos	Messenger, Angel
Departed	Aperchomai	Go, Depart [Aorist Active Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Speak	Lego	Say, Speak [Present Active Infinitive]
People	Ochlos	Crowd, Multitude
Concerning	Peri	About, Concerning
Went out	Exerchomai	Go out [Aorist Active Indicative]
Wilderness	Eremos	Wilderness, Desert
See	Theaomai	See as in a theatre [Aorist Middle Infinitive]
Reed	Kalamos	Reed

Shaken	Saleuo	Shake [Present Passive Participle]
Wind	Anemos	Wind
Went out	Exerchomai	Go out [Aorist Active Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]
Man	Anthropos	Man
Clothed	Amphiennumi	Clothed in a robe [Perfect Passive Participle]
Soft	Malakos	Fine, Soft
Raiment	Himation	Clothing
Behold	Idou	Behold, Lo
Gorgeously	Endoxos	Glorious, Splendid
Apparelled	Himatismos	Clothing
Live	Huparcho	Exist, Live [Present Active Participle]
Delicately	Truphe	Luxury
Kings	Basileus	King
Courts	Basileion	Court
Went out	Exerchomai	Go out [Aorist Active Indicative]
See	Eido	See, Perceive[Aorist Active Infinitive]
Prophet	Prophetes	Prophet
Say	Lego	Say [Present Active Indicative]
Much more	Perissoteros	Much more
Is	Eimi	Keep on being [Present Active Indicative]
Is written	Grapho	Write [Perfect Passive Indicative]
Send	Apostello	Send out [Present Active Indicative]
Messenger	Aggelos	Messenger, Angel
Before thy face	Pro Sou Prosopon	Before thy face
Shall prepare	Kataskeuazo	Prepare thoroughly [Future Active Indicative]
Way	Hodos	Way, Road
Before	Emprosthem	Before, In front of
Say	Lego	Say [Present Active Indicative]
Among	En	Among
Are born	Gennetos	Born
Women	Gune	Woman
Is	Eimi	Keep on being [Present Active Indicative]
Greater	Meizon	Greater
Is least	Mikros	Least
Kingdom	Basileia	Kingdom
God	Theos	God
Is	Eimi	Keep on being [Present Active Indicative]
All	Pas	All
People	Laos	People
Heard	Akouo	Hear [Aorist Active Participle]
Publicans	Telones	Tax collectors
Justified	Dikaioo	To render innocent [Aorist Active Indicative]
Baptised	Baptizo	Baptise [Aorist Passive Participle]
Baptism	Baptisma	Baptism
Pharisees	Pharisaios	Pharisee
Lawyers	Nomikos	Lawyer
Rejected	Atheteo	Reject [Aorist Active Indicative]
Counsel	Boule	Advice
Against	Eis	Against
Being not	Me	Not
Baptised	Baptizo	Baptise [Aorist Passive Participle]

PERFECT TENSE VERBS

AMPHIENNUMI – CLOTHED - Occurs 4 times in the New Testament with twice in the Perfect Tense. Both Matthew 11:8 and **Luke 7:25** relate to the Lord, contrasting John the Baptist with those permanently wearing soft robes, and who reside with rulers. The form of clothing often reflects the status and attitude of people. It is noted that others may wear good clothes occasionally.

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, reminding us that what God says is eternal in significance. 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 study and use them, those which have been perfectly fulfilled as encouragement, and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
53B	Malachi 3:1	The messenger prepares the way	Luke 7:27-28

REFLECTION

Verse 24. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

Jesus used the occasion of John the Baptist's inquiry to teach the people about John's ministry and to commend him. He noted that John was not feeble in his preaching like a reed blowing in the wind. Nor was he dressed luxuriously. Instead he was rightly understood by the people to be a prophet.

Jesus added the John was more than a prophet in that he as prophesied in **Malachi 3:1** was also the Messiah's herald. In **Malachi 3:1** two messengers are spoken of. *"Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."* One is the forerunner revealed here to be John the Baptist and the other is the Messenger of the Covenant who will purify his people, that is the Messiah himself.

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

Jesus paid John a great compliment by stating that no one was greater than John. He also said that the one who is least in the kingdom of God is greater than John.

Jesus was not declaring that John was not a part of the kingdom of God, for John had been preaching the same message of repentance and forgiveness of sins. Jesus was saying that being a great Prophet is not nearly so great as being a member of the kingdom. Remember, it is not the role we have, but our fulfilling of it that brings greatest joy, and the greatest joy all can know is being in the Lord's Kingdom – doing His will.

The citizen of the kingdom has a distinct advantage over the Old Testament prophets, who were seen as great men of God in Israel's history, as citizens of the kingdom will be under the New Covenant and have the Law of God written on their hearts. **Jeremiah 31:31-34.**

Verse 29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Luke now shows a deep division in the thinking of the people who listened to Jesus' words. Those who had repented of their sins and had been baptised to show their altered state agreed with Jesus and acknowledged that God's way was right.

In contrast the Pharisees and experts in the law rejected God's purpose for themselves. By refusing to be baptised by John they showed that they did not accept the message of repentance nor did they accept the coming King or therefore the kingdom. Thus they had rejected God's plan salvation for them. The ironic fact was Pharisees and experts of the law were the ones who should have known best about the ministry of the forerunner, John the Baptist and the Messiah Jesus.

Part of the problem for the Pharisees was that the act of baptism was essentially reserved for pagans converting to Judaism. In addition they also questioned the religious commitment of less observant Jews, especially the tax collectors, who were the lowest on the social scale and were being converted and baptised in numbers by John. Their arrogance was the stumbling block to them. They had in effect, selected their company, and so they had selected eternity in the Lake of Fire with Satan and his demons, who also hated the company of the repentant.

PROPHECY

MESSENGER BEFORE THE LORD

PROPHECY

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

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

FULFILMENT

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

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

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

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

APPLICATION

Often one finds, in countries where religion rules, magnificent temples or churches enriched by gold and precious stones are surrounded by people in poor houses.

In times when people were illiterate they would come from their hovels into a magnificent cathedral with clergy in fine clothing swinging burning incense and think of it as a part of heaven.

That same religious group would also keep the people poor by their demands for money to maintain the religious centre. Religion therefore enslaves. True Christianity however sets people free.

Personality does not make the person, Clothes do not make the man or the woman. The title of an office does not make the person but, "it is written" shows that the Word, and believing and applying it into the very fabric of our being, that makes us the man or woman we are meant to be.

There is one human herald for the First Advent, and two heralds for the Second Advent including Elijah.

The more orientated to the grace of God you are the greater/fulfilled a believer you will be.

There is a principle of, keep on listening and you will understand, even if you do not understand first time around. Consistency in Bible Study and learning doctrine assists in growing in the knowledge of the Lord Jesus Christ. Persistence in the intake and application of doctrine makes a believer great.

We need to be careful that our traditions do not cause us to miss out on spiritual truths. We need to search the Scriptures daily to ensure that our response is Biblical not tradition or experience based.

DOCTRINES

HERALDS

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

a) First Advent:

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

b) Second Advent:

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

BAPTISM

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

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

2. Meanings of the Koine Greek.

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

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

- a) Baptism of Moses - a double identification of the children of Israel at Red Sea. (**1 Corinthians 10:2**)
 - i) With Moses - the people were identified with Moses in his faith, leadership and deliverance. They had victory "in Moses".
 - ii) With cloud - the people were identified with God (the cloud) as He delivered them through the dry seabed and destroyed their enemies behind them. They had victory "in God".

- b) Baptism of Fire - unbelievers are identified with judgement. (**Matthew 3:11, 13:24-30, 2 Thessalonians 1:7-9**).
- c) Baptism of the Cup - identifies the Church Age believer with the victory of Christ after the cross - Christ identified himself with our sins (**Matthew 26:39, 2 Corinthians 5:21**)
- d) Baptism of the Holy Spirit - enters Church Age believers into the Body of Christ, and therefore identifies them with everything that Christ is (**1 Corinthians 12:13, Romans 6, Ephesians 1:3**)
4. Ritual Baptisms: involve literal water, which represents something else.
- a) Baptism of Jesus - unique (**Matthew 3:13-17**). Water represented Father's Plan. Christ identified himself with the Father's will in going to the cross.
- b) Baptism of John (**Matthew 3:1-11, John 1:25-33, Acts 18:25**). Water represented the kingdom demonstrating identification of John's converts with Jesus and His Kingdom.
- c) Believer's (Christian) baptism (**Acts 2:38,41, 8:36-38, 9:18, 10:47-48, 16:33**).
- i) Water represents the work of Christ.
 - ii) Identification of Church Age believer, with Christ in his death (going into the water), burial (under the water) and resurrection to "newness of life" (coming up out of the water).
 - iii) Water baptism is a testimony to personal faith in Christ.
- d) Two ordinances for the Church:
- i) Water baptism - once; represents salvation.
 - ii) Communion - repeated; represents fellowship.

BAPTISMAL REGENERATION: DOES WATER BAPTISM SAVE YOU?

1. SCRIPTURE **Acts 2:38** - "Then Peter said unto them repent and be baptised every one of you in the name of the Lord Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost"
2. Apparent Problem - Water baptism is necessary in salvation. (ie baptismal regeneration).
3. Evaluation
 - a) Salvation is by faith alone in Christ alone, without any human works or merit. Faith excludes merit - it is merely a decision to believe what is true. (**Titus 3:5, Ephesians 2:8,9**)
 - b) Repent is equivalent to faith. To repent (METANOEO) means to change one's mind - we once thought that our own works were good and worthy of salvation - we now know that we are sinners and need Jesus Christ as Saviour.
 - c) Baptism involves doing something, and therefore can be classed as works, if we rely upon it for salvation.
4. Grammar
 - a) "Repent" - aorist active imperative, second person plural of METANOEO
aorist - point of time
active - you do the repenting
imperative - it's an order.
Second person plural - you all.
Literal translation - you all have to repent at a point of time.
 - b) "be baptised" - BAPTIZO - aorist passive imperative 3rd person singular. This is an individual order that at a point of time you receive baptism.
The imperative mood indicates water baptism not spirit baptism the latter being given at the point of salvation.
Water baptism shows reliance on the Good Work of Christ and not our own good works.
 - c) The difference between the second person plural active of REPENT and the third person singular passive of BAPTISM forms a strong syntactical break in the Greek which shows that BAPTISM follows BELIEF but not at the same time.
 - d) An exactly parallel passage is **1 John 3:23** which states "And this is his commandment that we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment. "
Believe - salvation
Love one another - part of your Christian walk after salvation.

e) "for" - EIS - because of or upon

Examples

Matt. 3:11 I indeed baptise you with water unto repentance. Literal "I indeed baptise you with water because of repentance".

Matt. 12:41 "because of (EIS) repentance"

Romans 4:20 He staggered not at the promise of God through unbelief but was strong in (EIS) "because of" faith.

5. Therefore the literal translation of **Acts 2:38** is "All of you repent and let every one of you be baptised in the name of Jesus Christ (EIS) because of the remission of sins and ye shall receive the gift of the Holy Ghost.[Holy Spirit]"

6. Conclusion: Faith in the work of Christ is necessary for salvation. Water baptism and other good works in the Christian walk are the result of salvation, not part of it.

7. The Repentant Gangster: One of the thieves believed in Christ (**Luke 23:42-43**). All he could do was believe. He could not be baptised nor do any other good work.

8. It is therefore concluded that water baptism is not a pre requisite in salvation.

SALVATION: JUSTIFICATION

1. Justification means "vindication", therefore it is the judicial act of God whereby he imputes His righteousness to the new believer at the point of salvation, thereby justifying him. (**2 Corinthians 5:21**)

2. Salvation justification occurs at the moment of faith in Christ. (**Romans 3:28, 5:1, Galatians 3:24**)

3. Salvation justification is based on the principle of grace. (**Romans 3:24, Titus 3:7**)

4. Therefore salvation justification does not occur through the Mosaic Law. (**Romans 3:20, 28, Galatians 2:16**)

5. Salvation justification is the imputation of divine righteousness to the one believing in Christ. (**Genesis 15:6, Romans 3:22, 4:4, 5, 16, 8:30-32**)

6. The work of justification was accomplished by Christ on the cross. (**Romans 5:8, 9**)

7. Because the work for our justification was accomplished on the cross, Christ was resurrected to relate justification to victory. (**Romans 4:25**)

8. Post salvation or Christian life justification is the production of maturity. (**James 2:21-25**)

LEGALISM

1. There are some areas of God's law which the believer would never violate because it is his area of strength.

2. No two people have the same area of strength, no two people have the same area of weakness in their human nature.

3. Violation of one part of the law makes a person a sinner just as another part of the law - all have sinned and come short of the glory of God. (**Romans 3:23**)

4. Legalism and self righteousness is prone to forget that all sin comes from the sinful nature.

5. Everyone has a sinful nature. Violation of law demonstrates its existence.

6. The legalist emphasises the commandments he keeps. The honest person recognises the commandments he breaks.

7. Doctrine removes legalism and self righteousness on the basis of grace.
8. Legalism minimises the weakness or besetting sin of the sinful nature while emphasising the weakness or besetting sin of someone else.
9. Legalism condemns those who fail in their own area of strength but legalism does not recognise that all have sinned.
10. Sometimes legalism is so strong that it fulfils both categories of **1 John 1:8, 1 John 1:10**.
11. To be guilty one only has to sin once not the thousands of times one does (**James 2:10**)

KINGDOM

1. The Kingdom of Heaven is distinguished from the Kingdom of God.
 - a) Kingdom of Heaven
 - i) The Kingdom of Heaven will be the visible future Kingdom of the Lord on the earth. (**Luke 1:31-33**)
 - ii) Entrance into the Kingdom of Heaven, includes those physically alive going into the Millennium. (**Matthew 13:24-30, 36-43, 47-50**)
 - b) Kingdom of God
 - i) The Kingdom of God is spiritual (**John 3:3, Romans 14:17, Luke 17:20**)
 - ii) Entrance into the Kingdom of God is through regeneration. (**John 3:3-7**)
 - iii) The Kingdom of God covers the divine authority over all creation for all time. (**Luke 13:28, 29, Hebrews 12:22, 23**)
2. The King was born as prophesied of a virgin (**Isaiah 7:14 cf. Matthew 1:18-25**) and in Bethlehem. (**Micah 5:2 cf. Matthew 2:1**)
3. The Kingdom was announced as at hand (**Matthew 4:17**) but was rejected by the Jews both from a moral (**Matthew 11:20**) and official viewpoint (**Matthew 21:42-43**). As a result the King was crowned with thorns.
4. Afterwards He announced His purpose to build His church. (**Matthew 16:18**)
5. The mysteries of the Church and the Kingdom of Heaven were seen as concurrent - they both refer to the spiritual kingdom. (**Ephesians 3:9-11**)
6. When He returns at the Second Advent, the Lord Jesus Christ will establish the Kingdom for 1000 years before eternity resumes. (**Matthew 24:27-30, Luke 1:31-33, Acts 15:14-17, Revelation 20:1-10**)
7. At the end of the Millennium, Jesus Christ will deliver up the Kingdom to the Father (**1 Corinthians 15:24-28**)
8. The eternal throne is of God and the Lamb. (**Revelation 22:1**)

HARMONISATION

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

HARMONISATION

JESUS QUERIES THE MOTIVATION OF THE CROWD

And when the messengers of John departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately and wear soft clothing are in kings' courts. But what went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

TESTIMONY OF THE GREATNESS OF JOHN

Verily I say unto you, Among those that are born of women there hath not risen a greater prophet than John the Baptist: notwithstanding he that is least in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

And all the people that heard him, and the publicans, justified God, being baptised with the baptism of John but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.

53 C - JESUS CRITICISES THE ATTITUDE OF THE CROWD

MATTHEW 11:16-19

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

KEY WORDS

Shall liken	Homioo	Compare [Future Active Indicative]
Generation	Genea	Generation
Is	Eimi	Keeps on being [Present Active Indicative]
Like	Homoios	Similar
Children	Paidarion	Child
Sitting	Kathemai	Sit [Present Middle Participle]
Market	Agora	Town square, Market
Calling	Prosponeo	Call out, Cast the voice [Present Active Participle]
Fellows	Hetairos	Fellows, Friend, Comrade
Saying	Lego	Say [Present Active Indicative]
Have piped	Auleo	Play the flute [Aorist Active Indicative]
Have danced	Orcheomai	Dance [Aorist Middle Indicative]
Have Mourned	Threneo	Mourn, Bewail [Aorist Active Indicative]
Have lamented	Kopto	Lament [Aorist Middle Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Eating	Esthio	Eat [Present Active Participle]
Drinking	Pino	Drink [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
Hath	Echo	Have and hold [Present Active Indicative]
Devil	Daimonion	Demon
Son	Uihos	Son
Man	Anthropos	Man
Came	Erchomai	Come [Aorist Active Indicative]
Eating	Esthio	Eat [Present Active Participle]
Drinking	Pino	Drink [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
Behold	Idou	Behold, Lo
Gluttonous	Phagos	Glutton
Winebibber	Oinopotes	Tippler, A person fond of drink
Friend	Philos	Friend
Publicans	Telones	Tax collector
Sinners	Hamartolos	Sinner, Prostitute
Wisdom	Sophia	Wisdom
Justified	Dikaioo	Justify [Aorist Passive Indicative]
Children	Teknon	Child

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
53C	Isaiah 42:1-4	The Servant as a faithful patient redeemer	Matthew 12:18-21

REFLECTION

Verse 16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, **17** And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

Jesus now turns his attention to the generation in front of Him. He says they are like children. These are people who are calling their friends in a sulky way, they are complaining. They are complaining about the treatment they are receiving from their friends. We have played music for you and you have not danced. We have mourned and wept with you and you have not lamented. These people you can never please, they are implacable; they have small petty minds.

Verse 18. For John came neither eating nor drinking, and they say, He hath a devil. **19** The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

He now illustrates this in two ways. He is going to take John the Messenger and compare what they say about Him with what they say about Christ the King, and show that those who hated the truth had the same false view of them both.

Jesus notes that John did not live as most of the rest of the population. He did eat and drink but abstained from some kinds of food and wine, as he had taken a Nazarite vow. It obviously does not mean that he did not eat at all but that he was remarkable for his specific abstinence at times. He was an incredibly self controlled man.

As a result of these rather unusual dietary habits the general population showed their negative attitude to his message by claiming that he was indwelt by a demon. As he had these strange habits they said he could not be a good man.

In contrast the Son of man, the Lord Jesus Christ came eating and drinking. He was living as others do; not practicing austerity; and in rejecting His message they accuse him of being fond of excess, and seeking the society of the wicked.

“Wisdom is justified of her children”. In other words the children of wisdom are the wise, those who understand. The Saviour means that though that generation of Pharisees and fault-finders did not appreciate the conduct of John and Himself, yet the “wise”, those who understood the reasons for their conduct, would approve of and do justice to it.

To be wise means you are not influenced in your opinions by prejudice or negative attitudes to any messenger; rather you sift out what is true, and are not distracted by the packaging of any idea, or the specific behaviour of the preacher of the message.

LUKE 7:31-35

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? **32** They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept. **33** For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. **34** The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! **35** But wisdom is justified of all her children.

KEY WORDS

Lord	Kurios	Lord, Master
Said	Epo	Say
Liken	Homioo	Compare [Future Active Indicative]
Men	Anthropos	Man
Generation	Genea	Generation
Are	Eimi	Keeps on being [Present Active Indicative]
Like	Homoios	Similar
Are	Eimi	Keep on being [Present Active Indicative]
Children	Paidarion	Child
Sitting	Kathemai	Sit [Present Middle Participle]
Marketplace	Agora	Town square, Market
Calling	Prosponeo	Call out, Cast the voice [Present Active Participle]
Saying	Lego	Say [Present Active Indicative]
Piped	Auleo	Play the flute [Aorist Active Indicative]
Danced	Orcheomai	Dance [Aorist Middle Indicative]
Mourned	Threneo	Mourn, Bewail [Aorist Active Indicative]
Wept	Klaio	Weep [Aorist Active Indicative]
Came	Erchomai	Come [Perfect Active Indicative]
Eating	Esthio	Eat [Present Active Participle]
Drinking	Pino	Drink [Present Active Participle]
Wine	Oinos	Wine
Say	Lego	Say [Present Active Indicative]
Hath	Echo	Have and hold [Present Active Indicative]
Devil	Daimonion	Demon
Son	Uihos	Son
Man	Anthropos	Man
Come	Erchomai	Come [Perfect Active Indicative]
Eating	Esthio	Eat [Present Active Participle]
Drinking	Pino	Drink [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
Behold	Idou	Behold, Lo
Gluttonous	Phagos	Glutton
Winebibber	Oinopotes	Tippler, A person fond of drink
Friend	Philos	Friend
Publican	Telones	Tax collector
Sinners	Hamartolos	Sinner, Prostitute
Wisdom	Sophia	Wisdom
Justified	Dikaioo	Justify [Aorist Passive Indicative]
All	Pas	All
Children	Teknon	Child

PERFECT TENSE VERB

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is predominantly in the Gospels and always in the Active Voice. It occurs twice in Mark and Acts, four times in Luke, eleven times in John, once in both Philippians and 1 John. In **Luke 7:33** the Lord says that John the Baptist was rejected as demon possessed, and He Himself rejected as a glutton and winebibber/drun kard in **Luke 7:34**.

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

REFLECTION

Verse 31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? **32** They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

The marketplace was the most public parts of town. It was here that children played make believe weddings and funerals. Jesus says that his dissatisfied opponents are acting as unhappy children when others will not play the game they chose to play. They are upset like children that the “game” isn’t their rules, as they want to control the game and play it only their way! It is self-centred behaviour that is in view here.

One of the traditional games played by children in the marketplace was a mock funeral called “bury the grasshopper”. Here they mourned, but got no response from their play-mates that they desired.

At another time they would have a pretend wedding with music and the other children would not dance as they were told to. The Lord is mocking these grown men who in legalism act like children demanding others “play the game like them”.

Jesus point is strongly made – life is no game and the consequences of getting this wrong are eternal. Its not a childish game that doesn’t matter, it is eternal in its significance, and yet these men are acting as if their rules must apply, rather than God’s!

Verse 33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

John the Baptist fits the role of an ascetic prophet like Elijah. Demon possession was associated with madness, and this was the easy way to dismiss a person then as now, “Oh She/He’s mad you know!”

Jesus followed the model of behaviour that was more like David the King, than Elijah the Prophet. Habitual gluttony and drunkenness was a capital charge against leadership, hence a serious accusation, and neither David nor Jesus were guilty of this ever. **Deuteronomy 21:18-21.**

In both cases the Pharisees attacked the man as a person. They tried to discredit the messenger because they did not approve of the message that the two very different messengers brought. In fact it was the message that they brought which led to the premature death of both messengers.

Verse 35. But wisdom is justified of all her children.

Jews had a tradition which often personified wisdom as divine, usually as a holy woman exhorting the righteous to follow her. Here she is seen as the mother of that righteousness.

The Lord Jesus is wisdom personified. **1 Corinthians 1:30** says, “*But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption*”.

Though unbelieving men might slander Him, He is vindicated in His works and in the lives of His followers. Though the majority of Jews might refuse to acknowledge Him as the Messiah at His First Advent, His claims were completely verified by His miracles, His actions, His preaching, and by the spiritual transformation of His devoted disciples.

APPLICATION

Jesus undoubtedly lived according to the general customs of the people of his time.

He did not separate himself as a Nazarite; He did not practice severe austerities. He ate that which was common and drank that which was common, but never to excess. He was a Man on a mission and so was self controlled in all He did.

Because neither John nor Jesus will authenticate Mishnaic Judaism the religious crowd will find reasons for their rejection. The real reason for the rejection was that they did not do it their way.

People who are steeped in man made religion or tradition will attack the person bringing the truth to them as the messenger is not doing things that “prove” their acceptability to them, nor accepting their ways. Self righteousness will not be challenged – that is a key sign of the satanic spirit.

DOCTRINES**DRINKING ALCOHOL**

1. Drinking of alcohol in moderation is acceptable scripturally. For example: for medicinal reasons, or where customary with meals, (**1 Timothy 5:23, John 2:1-11**)
2. Drunkenness is always condemned as a sin and foolishness in the Bible. (**Proverbs 20:1, 23:20, Isaiah 5:11-22, 28:7-8, Romans 13:13, 1 Corinthians 5:11**)
3. Drinking of alcohol is to be avoided in certain positions of leadership.
 - a) Kings (rulers, government leaders) (**Proverbs 31:4-5**)
 - b) Pastors (**1 Timothy 3:3, Titus 1:7**)
 - c) Deacons (**1 Timothy 3:8**)
4. Drinking of alcohol proved disastrous for certain persons
 - a) Noah (**Genesis 9:21**)
 - b) Nabal (**1 Samuel 25:36-37**)
 - c) Ephraim (**Isaiah 28:1**)
 - d) Lot (**Genesis 19:32-36**)
5. Alcoholism forms a part of the pattern of national disaster, contributing to economic and military defeat, and the destruction of the nation (**Joel 1:4-6, Isaiah 28, Jeremiah 13:12-17**)
6. Adverse effects of excessive drinking of alcohol:-
 - a) Leads to impulsive, abusive and irresponsible behaviour.
 - b) Destroys brain tissue and disease.
 - c) Results in delirium tremens (D.T.'s) which causes confusion, anxiety, terror and delusions.
7. Believers should not drink alcohol in circumstances where it may cause others ("weaker" believers or unbelievers) to stumble, or where it will hinder ministry.

ISRAEL - NAZARITE VOW

1. In (**Numbers 6 and 7**) where the Nazarite oath is given there are four relationships with the Lord:-
 - a) Separation. (6:1-12)
 - b) Worship. (6:13-21)
 - c) Blessing. (6:22-27)
 - d) Service. (7:1-89)
2. The Nazarite or "separated one" was a person of either sex separated wholly unto the Lord.
3. The Nazarite, as a part of the oath abstained from:-
 - a) Wine which was the symbol of joy (**Psalms 104:15**) indicating that the Nazarite's joy was in the Lord (**Psalms 87:7; 97:12; Habakkuk 3:18**)
 - b) Cutting his hair, thus giving him long hair which is a reproach to man (**1 Corinthians 11:14**) and indicated that the person was willing to bear reproach for the Lord's sake.
4. It seems that Samson and John the Baptist had taken Nazarite vows.

ISRAEL - PHARISEES, SADDUCEES AND SCRIBES

1. Pharisees- Their name originates from the Aramaic name for "Separated".
 - a) Believed in immortality of the soul.
 - b) Resurrection.
 - c) Existence of Spirits.
 - d) Rewards and punishment in future life.
 - e) Wicked held in prison (Hell) forever.
 - f) Virtuous would ascend to live again. (**Acts 23:8**)

- g) They saw religion as an outward way of life rather than inner change.
- h) Worst persecutors of Jesus.
- i) Jesus criticised them. (**Matthew 23:13-29, Luke 11:42, 43**)
- j) Creators of tradition which they added to the Mosaic Law, specifically regarding the Sabbath.

2. Sadducees - A Jewish party opposed to the Pharisees.

- a) Educated, and usually wealthy.
- b) Denied the resurrection. (**Matthew 22:23-33**)
- c) Denied the existence of angels and spirits. (**Acts 23:8**)
- d) Did not believe in the supernatural.
- e) Had membership in priesthood and Sanhedrin.

3. Scribes - Or writers.

- a) They were public writers and drew up legal documents and copies of the scriptures. They studied and interpreted religions and civil laws.
- b) They studied scriptures and were teachers.
- c) Many belong to the Sanhedrin. (**Matthew 16:21, 26:3**)
- d) Some believed in Jesus Christ. (**Matthew 8:19**)
- e) Most were antagonistic to him. (**Matthew 21:15**)
- f) They were associated with the persecution of Peter and John. (**Acts 4:5**)
- g) They were involved with the martyrdom of Stephen. (**Acts 6:12**)

ANGELS: DEMONS

1. Occult practices such as astrology, divination and spiritism are condemned by the scriptures (**Leviticus 19:31; Deuteronomy 18:9-12**). This was punishable by death in Israel. (**Leviticus 20:27**)

2. Demonism has exercised much influence in history (**Ezekiel 21:21, Daniel 10:13**). Evil is associated with the rule of demon possessed kings. (**2 Kings 21:1-17**)

3. The judgement of demons involved the destruction of demon possessed people and religious systems associated with idolatry (**Isaiah 19:1-3, cf. Deuteronomy 7:5**)

4. Many nations have been destroyed for demon practices.

- a) Canaanites (**Deuteronomy 18:9-12**)
- b) Babylonians (**Isaiah 46:1-7, 47:1-15**)
- c) The judgement of Egypt's first born included the judgement of demons (**Exodus 12:12**)

5. The return of nations to the battle of Armageddon is by demon influence (**Revelation 16:13-16**).

6. Satan and the occult forces will be imprisoned during the Millennium (**Isaiah 24:21-23; Revelation 20:1-3**).

7. Demons are called "hairy ones" (**Leviticus 17:7**), destroyers (**Deuteronomy 32:17**) and demons.

8. Demons

- a) seek to possess men or animals (**Mark 5:1-13**).
- b) deceive man into false doctrines (**1 Timothy 4:1**).
- c) believe and tremble (**James 2:19**).
- d) speak both truth and lies (**2 Chronicles 18:21; Acts 16:17-18**).

9. Satan rules the demon world (**Matthew 12:24-28**). Demons have a hierarchy (**Daniel 10:12, 13, 20; Ephesians 6:12**).

10. Sacrificing to idols is worship of demons (**Deuteronomy 32:17, Psalm 106:36-38, 1 Corinthians 10:19-21**).

11. The following activities can lead to demon possession (for the unbeliever) or demon influence (for the believer):

- a) Submission to demons through idolatry (**1 Corinthians 10:19-21**) and occult practices such as mental telepathy, clairvoyance and spiritism (**Deuteronomy 18:9-12**).

- b) Specific dedication of one's body to demons, such as the Hindu soma and shamanism.
- c) Any practice in which you "lose control" of your mind and senses, such as drugs and alcohol (**Galatians 5:20**, the Greek word for "sorcery" is "pharmakeia"), meditation and trances, hypnotic rhythms in music and dance.
- d) Sexual cults, such as the asherah (**Judges 6:25-28, 2 Kings 21:3**)

12. When people reject God, He may allow Satan and demons to administer discipline, even death (**John 8:44, 1 Corinthians 5:5, 1 Timothy 3:6-7**).

13. Demon influence can cause abnormal psychological behaviour, physical strength, sickness, etc (**Mark 5:1-5, Job 2:6-8**)

14. Jesus Christ has conquered all demon power (**Matthew 10:8**).

ASCETICISM

1. All things are good, for God created all things. **Genesis 1:31**. The fall means that nature no longer obeys God, but it has not become evil, merely fallen. **Genesis 3:17-19, 8:20-22, 9:1-3**.

2. All produce is now good for believers to eat. No food or drink is banned for believers. Acts 10:9-16. The mind is evil, but the things of this world are simply morally neutral; they become things of evil in the hands of evil men.

3. Dealing with sin is the issue for believers, not trying to be morally pure by stopping eating various foods. **Philippians 3:13-14, 1 John 1:9**.

4. We are able to worship and serve the Lord in freedom. If one day is to be treated as "special" that is fine for the person to do as unto the Lord, but he desires all days to be days of service. **Romans 14:5-7**.

5. We are responsible to the Lord for our own tender consciences; which are the result of our backgrounds, not the teaching of scripture. **Romans 14:10-20**.

We are free to adopt any practice that helps us serve the Lord and maintain holiness, but not to superimpose it on others, nor consider our choice makes us more spiritual than others.

HARMONISATION

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

HARMONISATION

JESUS CRITICISES THE ATTITUDE OF THE CROWD

And the Lord said Whereunto shall I liken this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept or lamented. For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. The Son of man came eating and drinking, and ye say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of all her children.

54 JESUS ANOINTED BY A SINFUL WOMAN

LUKE 7:36-50

Luke 7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. **37** And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, **38** And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. **39** Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. **40** And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. **41** There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. **42** And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? **43** Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. **44** And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. **45** Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. **46** My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. **47** Wherefore I say unto thee, Her sins, which are many, **are forgiven**; for she loved much: but to whom little is forgiven, the same loveth little. **48** And he said unto her, Thy sins **are forgiven**. **49** And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? **50** And he said to the woman, Thy faith **hath saved thee**; go in peace.

KEY WORDS

Desire	Erotao	Beseech, Request, Desire [Imperfect Active Indicative]
Would eat	Phago	Eat [Aorist Active Subjunctive]
Went into	Eiserchomai	Go into [Aorist Active Participle]
House	Oikia	House, Home
Sat down to meat	Anaklino	Recline at a banquet [Aorist Passive Indicative]
Behold	Idou	Behold, Lo
Woman	Gune	Woman
City	Polis	City
Was	Eimi	Keep on being [Imperfect Active Indicative]
Sinner	Hamartolos	Sinner, Prostitute
Knew	Epiginosko	Know [Aorist Active Participle]
Sat	Anakeimai	Sit at a table [Present Middle Indicative]
Brought	Kolumbao	Bring, Provide [Aorist Active Participle]
Alabaster box	Alabastron	Alabaster box
Ointment	Muron	Perfumed oil, Ointment
Stood	Histemi	Stand [Aorist Active Participle]
Feet	Pous	Feet
Behind	Opiso	Behind
Weeping	Klaio	Weep [Aorist Passive Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Wash	Brecho	Moisten [Present Active Infinitive]
Tears	Dakru	Tear
Wipe	Ekmasso	Wipe dry [Imperfect Active Indicative]
Hairs	Thrix	Hair
Head	Kephale	Head
Kissed	Kataphileo	Kiss earnestly [Imperfect Active Indicative]
Anointed	Aleipho	Anoint [Imperfect Active Indicative]
Bidden	Kaleo	Call, Invite [Aorist Active Participle]
Saw	Eido	Perceive, See [Aorist Active Participle]
Spake	Epo	Say [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Man	Houtos	He
Were	Eimi	Keep on being [Imperfect Active Indicative]
Prophet	Prophetes	Prophet
Would have known	Ginosko	Know [Imperfect Active Indicative]
Manner	Potapos	What sort of, What manner of
Is	-	Not found in the original
Toucheth	Haptomai	Touch [Present Middle Indicative]

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Is	Eimi	Keep on being [Present Active Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Somewhat	Tis	Something
Say	Epo	Say [Aorist Active Infinitive]
Saith	Phemi	Affirm, Make known your thoughts [Present Active Indicative]
Master	Didaskalos	Master, Teacher
Say	Epo	Say [Aorist Active Imperative]
Was a certain	Tis	Some
Creditor	Daneistes	Creditor, Lender
Had	Eimi	The keep on being [Imperfect Active Indicative]
Two	Duo	Two
Debtors	Chreopheiletes	Debtor, One who owes money
One	Heis	One
Owed	Opheilo	Owe [Imperfect Active Indicative]
Five hundred	Pentakosioi	Five hundred
Pence	Denarion	Denarius, a days wage
Other	Heteros	Another of a different kind
Fifty	Pentekonta	Fifty
Had	Echo	Have and hold [Present Active Participle]
Nothing	Me	Nothing
Pay	Apodidomai	To give back [Aorist Active Infinitive]
Frankly forgave	Charizomai	Freely give [Aorist Middle Indicative]
Both	Amphoteros	Both
Tell	Epo	Say, Tell
Will love	Agapao	Love [Future Active Indicative]
Most	Pleion	Greater, Most
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Suppose	Hupolambano	Assume, Suppose [Present Active Indicative]
Forgave	Charizomai	Freely give [Aorist Middle Indicative]
Most	Pleion	Greater, Most
Said	Epo	Say [Aorist Active Indicative]
Hast rightly judged	Orthos	Rightly from which we get the word orthodox
Judged	Krino	Judge [Aorist Active Indicative]
Turned	Strepho	Twist around, Turn [Aorist Passive Participle]
Said	Phemi	Say, Make know your thoughts [Aorist Active Indicative]
Seest	Blepo	See [Present Active Indicative]
Entered	Eiserchomai	Enter into [Aorist Active Indicative]
Gavest	Didomi	Give [Aorist Active Indicative]
Water	Hudor	Water
Washed	Brecho	Moisten [Aorist Active Indicative]
Wiped	Ekmasso	Wipe dry [Aorist Active Indicative]
Gavest	Didomi	Give [Aorist Active Indicative]
Kiss	Philema	Kiss
Came in	Eiserchomai	Come in [Aorist Active Indicative]
Hath not	Ou	No, Not
Ceased	Dialeipo	Cease [Aorist Active Indicative]
Kiss	Kataphileo	Earnestly kiss [Aorist Passive Participle]
Oil	Elaion	Oil
Anoint	Aleipho	Anoint [Aorist Active Indicative]
Anointed	Aleipho	Anoint [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Sins	Hamartia	Sins
Many	Polutropos	Many ways, Many forms
Forgiven	Aphiemi	Forgive [Perfect Passive Indicative]
Loved	Agapao	Love[Aorist Active Indicative]
Much	Polus	Much
Little	Oligos	Little
Forgiven	Aphiemi	Forgive [Present Passive Indicative]
Loveth	Agapao	Love [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Forgiven	Aphiemi	Forgive [Perfect Passive Indicative]
Sat at meat with him	Sunanakeimai	Those sitting at a table [Present Middle Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Forgiveth	Aphiemi	Forgive [Present Active Indicative]

Said	Epo	Say [Aorist Active Indicative]
Faith	Pistis	Faith
Saved	Sozo	Save [Perfect Active Indicative]
Go	Poreuomai	Go, Depart [Present Middle Imperative]
Peace	Eirene	Peace

PERFECT TENSE VERBS

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

SOZO – SAVED, MADE WHOLE occurs 111 times in the New Testament with 10 appearances in the Perfect Tense. In **Luke 7:50** the woman who has just washed the feet of Jesus with her tears and wiped them with her hair is told, "Your faith **has saved you**, Go in peace".

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

REFLECTION

Jesus violated social taboos to reach out to those who were marginalized, not only racially [7:1-10], economically [7:11-17] religiously [7:22-35], but also morally [7:36-50]. Since the classical Greek period banquets had become a setting for moral instruction in the West, but in Israel the feast had always been a place for moral and spiritual instruction.

Here and in various subsequent sections we find Pharisees inviting Jesus to dinner. In every case the purpose of the dinner invitation has nothing to with respect for Jesus and gracious hospitality, but it has to do with setting Him up and trying to find fault, and trying to find specific charges against Him.

Verse 36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

It was considered virtuous to invite a teacher over for dinner especially if the teacher was from out of town or had just taught at the Synagogue. That they are reclining rather than sitting indicates that they are using couches rather than chairs and that this is a banquet perhaps in honour of the famous guest teacher.

Verses 37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

That this woman is a sinner implies that she was a prostitute or woman who had been a serial adulterer with multiple "husbands". If the Pharisee was well to do he may have had a servant as a porter to check visitors at the door. However religious people often opened their homes for the poor, and this woman manages to get in. There is another possibility and that is that this woman had been a lover of the owner of the house, for he knows her history too well for one who has nothing to do with sexual sinners.

In this culture and time, at banquets, when the doors were opened to allow uninvited people to enter, they were to remain quiet and away from the couches, observing the discussion of host and principal guests. People were always able to watch the wealthy eat, and this tradition went on to the English court of the eighteenth century where people could enter the palace and watch the royals dine.

The condition of the feet was especially important because at dinner parties the guests reclined while they were eating and their feet rested on the couch pointing away from the table.

Alabaster was considered the most appropriate container for perfume and contained only the most expensive perfumes/spices; especially those used for anointing the dead. The container could not be opened except by breaking it; once opened all the contents needed to be used at once.

Verse 38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Jewish people did not consider perfume sinful, but to anoint someone with it was the act of a wife or lover. Because this woman is/was a prostitute, and use of a cheaper perfume could have been seen as a tool of her trade, Jesus' acceptance of the gift of this expensive top line perfume would very much offend religious sensitivities. While perfume like this could be used for seduction, or by married lovers, it was most commonly used for burial. **Proverbs 7:17, 27:9, Song of Solomon 3:6.**

That she stands behind Him and anoints His feet instead of His head has to do with the posture of the guests reclining on the couches. He would have had his left arm on the table and His feet away from the table towards a wall.

As the woman stood behind Jesus her tears began to fall on his feet. It was a normal sign of respect to pour oil or perfume on someone's head. Perhaps the woman felt unworthy to anoint Jesus' head so she anointed His feet, and it is her way of demonstrating absolute worship and humility, and submission. It is normally a slave's action, or a lover's action, but here it is a unique act of a penitent sinner who is no longer worried about her body smelling nice at her burial, for she has awoken to her need to be saved from eternal judgment, and she is recognizing Jesus as the King and Saviour to whom she can appeal for forgiveness.

Such an act would have amounted to a large financial outlay for the woman, and probably is the savings of her life, prepared for her death. The savings/proceeds of crime or immorality could not be brought to the temple, but Jesus will accept her sacrificial gift, as her heart is pure in her desire for salvation. **Deuteronomy 23:17-18.** She also bent over Jesus and wiped the tears on His feet with her hair. She constantly kissed His feet. This action is given by the imperfect tense of the verb "Kataphileo" which means to kiss suggesting continuous action.

This was a sign of the utmost respect, submission, and affection. It was worship, and it was intimate worship of a man by a woman, and as such a scandal to these self righteous Pharisees, who may even have used this woman's services! Their hypocrisy is 100% pure, their motives are 100% corrupt, but her motivation and heart is 100% pure, and although denied access to the temple has access directly to God the Son here, and 100% acceptance from Him.

Verse 39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

Adult women who were religious were expected to be married and stay out of public view from that point onwards, much as Moslem societies today, and thus they would have their heads covered any time they were out. Any woman with her head exposed the public view will be considered a prostitute, and still is in strict Moslem cultures, and is open to attack by any self-righteous man/woman. That this woman wipes Jesus feet with the hair would indicate not only her humility but also her marginal religious/social status.

That the host believed that Jesus might be a prophet at all, suggests great respect because the religious people of the day generally believed that prophets ceased after the Old Testament period with Malachi. The Pharisee is baffled at Jesus behaviour here, and it suggests that he is himself immoral, or has been, for he knows the woman, and her line of work. He is baffled, as he would never allow such a woman to show open contact with him. It is hypocrisy that motivates him.

Verse 40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

Jesus first of all shows Simon the Pharisee that He is who He claims to be, because He is able to read the mind of Simon, and then tell a parable to illustrate how wrong Simon is. This man is open to correction, or the Lord wouldn't waste time on him, and He spends some time with this man Simon, and tries to reach him and his friends by means of this woman's worship.

Many were later saved from this sect, and it may be traced to this woman's act of worship. They were always legalistic and a problem, but they were saved, and such like them still are a problem in the church, for they find grace hard to understand. **Acts 15:1-6.**

In the parable there were two debtors with one owing ten times as much as the other. The word pence in this passage deals with the Denarius, which was a day's wage. So one of the debtors owed eighteen months wages to the creditor. Although debts were to be forgiven in the seventh year, devious experts in the law had found a way to get around that requirement. Those who could not pay could be imprisoned, temporarily enslaved and have certain goods confiscated. This creditor therefore goes beyond the letter of the law and extends mercy.

Jesus parable is a good one to help the legalistic Pharisee of today, as it was in his own day. The purpose of the parable was to show why this woman is so lavish in her love, because those who are forgiven much love much, and those who are forgiven little often love little. **Psalms 32:1-5, 49:7-8, 51:1-3, 103:6-18, Isaiah 43:25, 44:22.**

Verse 43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

Common hospitality included providing water for the feet though in well to do households they left the washing of the feet to servants. It was the custom of the day when one had a dinner party to provide for the guests feet to be cleaned before the meal. Simon had overlooked this nicety – for an unexplained reason. It cannot have been lack of funds, as he could afford the banquet, and clearly had the servants, it may have simply been an oversight, and it becomes a good teaching point for the Lord.

Because most roads were unpaved and the normal foot attire was sandals, it was common for people's feet to be dusty or muddy. In addition the roads in many places acted as open sewers and the feet might then be soiled in a very unhygienic manner.

Leaving shoes outside homes and places of worship was hygienic and polite. Washing the feet before sitting close to food was also therefore a necessity in most places. Oil for the dry skin on one's head would also be a thoughtful act. A kiss was an affectionate or respectful form of greeting, and quite normal at this time, as it remains in many cultures today. **Psalms 23:5, 104:15.**

Verse 47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

Although the priest could pronounce God's forgiveness after a sin offering, Jesus pronounces forgiveness without the clear restitution of a sacrifice to God in the Temple, either before or after the forgiveness. The leper was always asked by the Lord to offer the sacrifices appropriate, but I suspect this woman had no other savings and would not have been able to afford any sacrifice at all in the corrupt temple of her day.

This pronouncement contradicts Pharisaic ethics and most of the Rabbis of traditional Judaism would have seen it at best as marginal behaviour, at worst the blasphemous claiming of divinity. Here Jesus very clearly claims deity, for by the context and content of this statement we have the prerogative of deity proclaimed – for only God forgives sins.

To make certain that there is no misinterpretation that this person is not saved because of her works, He says, "your faith have saved you; go in peace". Though Jesus in this interchange with Simon never explicitly stated His claim to be the Messiah, He spoke as He did because He is the Messiah. It is that deduction, on the basis of the clear biblical evidence, that He seeks for them all to make.

APPLICATION

What this shows is that the Pharisees had other motives than hospitality, because they did not extend to Jesus the common courtesies of a host of that day. The common cultural expectations were, the giving of water for the feet, the giving of a kiss, and the anointing of their head with oil.

When unsaved religious people ask us to events, we should beware as to why they have asked us. It may not be for hospitality, but it may be for testing us, to see what flaws in us they can exploit in the future.

The woman's faith was the means of her salvation and forgiveness of sins. The work of washing His feet was merely the outworking of her faith.

The principle of **James 2:19-26** is given here, for you show your faith by your works.

The Lord looks to his servants to be orientated to grace and approach Him in a submissive and obedient manner.

Often the religious people believe that they are cut above the rest of society and do not require a Saviour.

DOCTRINES**CHRISTIAN LIFE - SERVICE**

1. Our duty is to surrender our entire lives to God. (**Romans. 12:1**)
2. Willingness is essential. **Judges 5:2, 8:25, Isaiah 1:19, 2 Corinthians 8:3**
3. Service in the big things requires by faithfulness in the small things.
4. Monotony and difficulties are transformed into the opportunities with the correct attitude (**Matthew 6:33**)
5. Everything we do should be "as unto the Lord" (**Colossians 3:17**)
6. Service to Christ is acceptable to God and approved of men (**Romans 14:18**)
7. Our work should be completed. **John 4:34, 17:4, Acts 20:24, 2 Timothy 4:7**
8. The example of Christ. **Matthew 20:28, Luke 22:27, Philippians 2:7**
9. Qualities of our service:-
 - a) It is demanded. **Hebrews 12:28**
 - b) It should be immediate. **Matthew 21:28**
 - c) It is abundant. **1 Corinthians 15:58**
 - d) It is according to ability. **Matthew 25:22, Luke 12:48**
 - e) It is in co-operation with God. **2 Corinthians 6:1**
 - f) Must be exclusive (**Luke 16:13**)
 - g) In the power of the spirit (**Romans 1:9**)
 - h) Undertaken in Godly fear (**Hebrews. 12:28**)
 - i) Motivated by love (**Galatians. 5:13**)
10. It is :-
 - a) Following Christ (**John 12:26**)
 - b) For him whom all Christians serve (**Colossians 3:24**)
 - c) Service to God. (**Acts 27:23**)
11. It requires:-
 - a) Turning from idols (**1 Thessalonians. 1:9**)
 - b) Fasting and prayer (**Luke 2:37**)
 - c) Ministry of the Word (**Acts 6:1-4**)

12. Benefits of Service:-

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

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

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

CHRISTIAN LIFE: SUBMISSION

1. This means to humble oneself in willing service to another, with the connotation that it is for your good. **Genesis 16:9, 1 Peter 5:6, Hebrews 13:17.**
2. We must fully surrender ourselves to God. **James 4:7, Romans 12:1-2** As the Lord made himself obedient unto death so must we. **Philippians 2:18.**
3. We are, in Christ to submit ourselves each to the other within the church. This involves putting the spiritual needs of others ahead of any personal interests. **Ephesians 5:21.**
4. Within the church believers are to submit to the teaching authority of the pastor as he preaches from the Word. **Hebrews 13:17, 1 Corinthians 16:6, 1 Peter 5:5.**
5. A wife is to submit herself to her own husband within their marriage. This involves respect for him as her spiritual leader and protector. **Ephesians 5:22, Colossians 3:18, Titus 2:4 -5.**
6. Children also are to submit in love to their parents' authority under God. **Colossians 3:20.**
7. All believers are to be in submission to the laws of their land, unless those laws violate the clear command of God. **Romans 13:1, 2, Matthew 22:21, 1 Peter 2:13-17, exception example, Acts 4:15-20, 5:40-42.**
8. Workers are to be under authority of their employers and their managers. **Colossians 3:22-25, Ephesians 6:5-8, Titus 2:9, 10, 1 Peter 2:18-24.**
9. Those in authority have a special responsibility to treat those under them with care and respect. **Colossians 4:1**

CHRISTIAN LIFE: OBEDIENCE

1. Obedience is better than offerings. (**1 Samuel 15:22; Proverbs 21:3; 28:9**). If we are not in God's will, any "worship" we offer is unacceptable.

2. Obedience is something you have to learn. The basic training in obedience has to start in childhood. As it says in (**Exodus 20:12 and Deuteronomy 5:16**) "Honour your father and your mother ". (**Proverbs 4:3, 4; 22:6; 29:15-17; Hebrews 5:8**).
3. Teaching your child obedience is an act of love. (**Proverbs 3:12; 19:18; 23:13-14**).
4. We have to obey those who are in authority over us. (**Exodus 20:12; 22:28; Leviticus 19:3; Deuteronomy 5:16; Romans 13:1-5; Ephesians 6:1-5; Colossians 3:18-22; Titus 3:1**).
5. Those in authority have been put in that position by God. (**Romans 13:1**).
6. Obedience to those in authority is obedience to God. (**Proverbs 24:21; Ephesians 6:7; Colossians 3:23-24; Romans 13:5**).
7. Disobedience to those in authority is disobedience to God. (**Romans 1:30; 13:2**).
8. But when we are ordered to do something that is against God's Will we have to disobey. (**Acts 4:19; 5:40-42**)
9. The fifth commandment (**Exodus 20:12; Deuteronomy 5:16**) is the only commandment with a promise. (**Proverbs 10:17; Ephesians 6:1-3**). Social life in a society is only possible when the people in it have learned to obey.
10. If this commandment is ignored, if the authority of the family is denied or not exercised, society will quickly slide into anarchy. (**Isaiah 3:12; Proverbs 29:21; 30:21-23; Romans 1:30**).
11. Jesus Christ was perfect in His obedience. (**Luke 2:51; Philippians 2:8**). Examples of the Lord's perfect obedience to the Father's will.
 - a) The Lord's temptation in the wilderness (**Matthew 4:1-11**), where the Lord resisted the temptation in His humanity to use His divine power outside the Father's will (**Philippians 2:5-8, Hebrews 10:7**)
 - b) In the Garden of Gethsemane the Lord resisted all temptation to the contrary but set His face firmly to go through with the horror of the cross (**Matthew 26:38-46, Mark 14:34-42, Luke 22:41-44**)
 - c) During the provocations of the trials the Lord stood firm and resolute. Although He had the power to resist arrest, as shown briefly in (**John 18:6**), He voluntarily went with the troops, even chiding Peter for his sword play (**Luke 22:49-51**). Although abused (**Matthew 26:67-68**), struck (**John 18:22**), scourged (**Matthew 27:26**), mocked and beaten (**Matthew 27:27-31**), and finally crucified the Lord calmly accepted this all as part of the Father's Plan, resisting any temptation to rebel at the injustice, cruelty and callousness of those who perpetrated this evil. Rather He prayed for them, acknowledging to Pilate that all this was part of His role as Saviour (**Luke 23:34, John 18:37**)
 - d) When miracles were demanded by Herod Antipas (**Luke 23:8-11**) the Lord resisted any temptation to instantly judge that evil man and his court but saying nothing set His face to the cross on which He would bear even the sins of Herod Antipas (**1 John 2:2**)
 - e) When He stumbled on the road to the cross He did not call on divine strength but Simon of Cyrene had to be pressed into service to carry the cross. (**Matthew 27:32, Luke 23:26**)
 - f) When reviled by the crowds as He hung on the cross, taunted to do things which He could have done, He resisted all temptation to step down from the cross but stayed there to bear the sins of all. (**Matthew 27:39-44, Mark 15:29-32, Luke 23 :35-39**)

SALVATION

1. Salvation is the gift of God by grace through faith.
2. We cannot work for salvation - we must receive it as a gift. (**Ephesians 2:8, 9, Romans 4:4-5**)

3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. **(Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4)**
4. We are saved so that we can serve God. **(Ephesians 2:8-10)** Our good works show that we have been saved.
5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

PARABLES

1. A parable is a short narrative from which a spiritual message is deduced.
2. All parables are from the life and time of Christ.
3. The parable gives an outward story which either a believer or an unbeliever can understand.
4. They also teach a truth, only believers who know Him who is Truth, can understand. Only believers can understand Spiritual Truth. **(1 Corinthians 2:14)**
5. The interpretation of these parables requires deduction compatible with known truth.
6. The characters or incidents are figurative or typical.
7. Proper names or specific geographical locations are never used in parables. Thus the rich man and Lazarus in Hades is a true story.
8. Parable - para bole - to throw together. It signifies a placing of one thing beside another with a view to comparison.

CHRISTIAN LIFE: LOVE

1. Love for God is total appreciation for all He is and has done.
2. Words for love in Greek language
 - a) eros (sexual love) not used in the New Testament
 - b) storge (comradeship) not used in New Testament
 - c) agape (concerned love for others, great esteem for the loved one, reverence, a love that springs from adoration and veneration, and is a love of the will that chooses the loved one and devotes self to them to the exclusion of lesser objects. It may mean a self denying and compassionate devotion to the loved one)
 - d) phile (a love that embraces and kisses. This love is that of the affections and speaks of friendship and all one will do for a friend).
3. Our Lord makes it clear to Peter in **John 21: 15-19** that he wants Peter to love him with agape love that flows from a deep occupation with the Lord. Agape, as a love of the will, must work out in service of the Lord, and this will express the believers love (agape) for other believers also.
4. Do not love of the things the world has to offer **1 John 2:15-17.**
5. True love of God will always lead to love of the brethren. **1 John 1:3 -11, 1 John 3:1-3, 10, 4:7 -12, 19,**
6. Love is expressed in worship and in service. **1 John 5:1-5.**
7. Love for God will flow and grow from knowledge of his word. **1 Corinthians 2:9.**

8. This deep love will be expressed in witness for the Lord to others, **2 Corinthians 5:14**.
9. God loves every believer with perfect and unchanging love because we are united with His beloved Son.
10. It is also noted that the unbeliever has “agape” love for darkness rather than light **John 3:19**
11. Love for others is an important feature of the Christian life.
12. There are three types of love:-
 (a) love for God.
 (b) love for your spouse.
 (c) love for other members of the human race.
13. It should be noted that only in type (b) is the body involved. The rest involve the soul or soul and spirit only.

14. LOVE FOR GOD

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

15. LOVE FOR YOUR SPOUSE

- (a) This is love for a member of the opposite sex designed by God for you in eternity past unless you have the gift of celibacy. (**Song of Solomon 8:6-7**)
- (b) It is as strong as death and is a provision from God.
- (c) Death does not destroy this love. (**Ecclesiastes 9:5-6**)
- (d) This type of love is exclusive to one person. (**Proverbs 5:18-19**)
- (e) This type of love is protective both in absence (**Song of Solomon 1:13, 4:6**) and in presence. (**Song of Solomon 2:4**) The man is a banner of protection to the woman.

(f) Love for your spouse illustrates relationships with the Lord. (**Ezekiel 16:8, Ephesians 5:23-33**)

(g) Mental sins attack all forms of love. (**1 John 5:18**)

(h) God has set aside time in each life for love. (**Ecclesiastes 3:8**)

16. LOVE FOR OTHERS

(a) Love for others has great stability and power. (**2 Samuel 1:26, Proverbs 27:9, 10, John 15:13, Galatians 5:4**)

(b) Love for others provides pleasant and relaxing environment. (**Romans 13:10, Proverbs 10:12**)

(c) Love for others is free from hypocrisy. (**Romans 12:9**)

(d) Love for others is outgoing and objective. (**Galatians 5:13, 2 Samuel 1:26**)

(e) Love for others promotes orientation to grace. (**Philemon 9-12**)

(f) Love for others has enemies and can be destroyed by:-

(i) Mental attitude sins. (**Job 19:19, Proverbs 16:28**)

(ii) Sins of the tongue. (**Proverbs 17:9**)

(iii) National catastrophe. (**Jeremiah 6:21-23, 20:4-6**)

(g) Love for others can be counterfeited. (**Proverbs 19:6-7**)

(h) Love for others can be removed because of divine discipline. (**Psalms 38:11, 88:18**)

17. We are recipients of God's love (AGAPE=ultimate concern) through the cross. **1 John 4:10, 19, John 3:16.**

18. We must give out the gospel to all that they might see God's love towards them **Matthew 28:18-20.**

19. Our attitudes to one another should show God's love in action. **1 John 4:12, John 13:35.**

20. Love is commanded of all believers towards other believers, **John 13:34, 1 John 4:7, 8, Philippians 2:2-8.**

21. This only becomes possible as we grow in Christ, as his word changes our minds giving us the capacity for love. **1 Peter 3:18.** Love is a fruit of the Spirit.

22. Agape love in the believer puts the eternal issues of the other person's life ahead of all else, so that all is done to them with their eternal state in mind. **1 Corinthians 13:1-8.**

23. We show our love towards believers by our practical concern for their spiritual growth and physical welfare. **2 Thessalonians 3:15, James 5:13-16, 1 Timothy 5:1-3, 1 Thessalonians 5:11-24.**

24. We have strength to love others through the word in which we see that we are under the much more love of God: We are in the beloved and the beloved is in us, we are always recipients of His love. **Romans 8:37, John 13:1, 20:2, 21:7, 20, 15:9, Ephesians 2:4, 5:2, 25, Revelation 1:5.**

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]**

GOOD WORKS

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

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

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

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

5. Human good is:

- a) Identified as dead works **(Hebrews 6:1)**.
- b) Cannot save mankind **(Titus 3:5)**.
- c) Is condemned by God **(1 Corinthians 3:11-16; Ecclesiastes 12:14)**.
- d) Is the basis of indictment at the Last Judgement **(Revelation 20:11-15)**.
- e) Has no place in the plan of God **(2 Timothy 1:9)**.
- f) Is destroyed at the Judgement Seat of Christ **(1 Corinthians 3:11-15)**.

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

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

a) IN SALVATION

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

b) IN THE CHRISTIAN LIFE

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

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

c) IN THE WORD OF GOD

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

d) IN ETERNITY

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

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

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

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

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

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

HARMONY

THE WOMAN ANOINTS JESUS' FEET

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

JESUS GIVES A PARABLE ON DEBTORS AND FORGIVENESS

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

ATTITUDES TO THE LORD

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

JESUS FORGIVES THE WOMAN

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven and he said to the woman, Thy faith hath saved thee; go in peace They that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

55 CIRCUIT THROUGH GALILEE WITH DISCIPLES

LUKE 8:1-3

Luke 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women, which had been **healed** of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Went throughout	Diodeuo	Travel through [Imperfect Active Indicative]
City	Polis	City
Village	Kome	Village, Hamlet
Preaching	Kerusso	Proclaiming [Present Active Participle]
Shewing glad tidings	Euaggelizo	Announcing good news [Present Middle Participle]
Kingdom	Basileia	Kingdom
God	Theos	God
Twelve	Dodeka	Twelve
Were	-	Not found in the original
Women	Gune	Woman
Had been	Eimi	Keep on being [Imperfect Active Indicative]
Healed	Therapeuo	Healed [Perfect Passive Participle]
Evil	Poneros	Evil
Spirits	Pneuma	Spirit
Infirmities	Asthenia	Infirmities, Weakness, Disease
Called	Kaleo	Call [Present Passive Participle]
Went	Exerchomai	Go out [Pluperfect Active Indicative]
Seven	Hepta	Seven
Devils	Daimonion	Demons
Wife	Gune	Woman, Wife
Steward	Epitropos	Steward, Manager
Many	Polus	Many
Others	Heteros	Others of a different kind
Ministered	Diakoneo	Minister from which we get deacon [Imperfect Active Indicative]
Substance	Huparchonta	Possessions

PERFECT TENSE VERB

THERAPEUO – HEAL, CURE - Occurs 44 times in the New Testament. It occurs in the Perfect Tense on three occasions in **Luke 8:2**, John 5:10 and Acts 4:14. All the people that were healed were healed permanently of their condition. Healing, particularly on the Sabbath, was frowned upon by the Jewish religious leadership. Healing demands a response, and people hate things that require action from them.

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

REFLECTION

Verse 1. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women, which had been **healed** of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

This is the second major preaching tour, which is undertaken here in company with the twelve disciples, unlike His first ministry tour which He undertook alone. Provision for the ministry was provided mainly by wealthy women and gifts from other supporters. This would have been extensive, as food for all the men was required to be provided, at times accommodation, and also food/wine hospitality towards others.

It is good to remember that the Four Gospels contain only a few incidents from the life and ministry of our Lord. The Holy Spirit selected those subjects which He chose to include, and passed over many others. Here we have a simple statement that Jesus ministered with his disciples in every city and village of Galilee. As He preached and announced the good news of the Kingdom of God, He was ministered to, probably in the way of food and lodging, by wealthy women who had been blessed by Him.

Women sometimes served as patrons or supporters of religious teachers or associations in the ancient Mediterranean area. To have these women travel with the group would have been viewed as scandalous. Upper class families had more mobility, and with servants would be seen as "pious women", but commoners would still talk about the scandal of teachers having ordinary women, or previously immoral women among their followers.

Adult coeducation was unheard of, and that these women are learning Jesus' teaching as well as His male disciples would surely bother some outsiders, even if they always sat separately. The Lord was starting to break down all the racial, social and cultural barriers that divided people.

This form of support is mentioned in the Old Testament in **2 Kings 4:42**, while support for New Testament church leaders is given in **2 Timothy 1:16-18** and **Philippians 4:15-17**. It should also be remembered that Paul supported himself with his own labour, as noted in **2 Thessalonians 3:6-10**, but he was also supported by many noble and wealthy patrons who he appreciated greatly, as they freed up his time to achieve even more for God.

Here also we are introduced to Mary Magdalene, who had been wonderfully delivered from seven demons. Often the number seven is used to indicate completion. We could therefore say that Mary Magdalene had been totally demon possessed. After the demon was cast out she was of no value to her previous exploiters, but she became a free woman and used her freedom to completely 100% celebrate the Lord's work and did all she could with the rest of her life to bring glory to God. In heaven we will hear just how much this woman did with her life after salvation. The perfect tense, as indicated above reminds us that Mary was completely and permanently healed. When God gives healing it is total. The fruit of divine healing is permanence whereas the fruit of the fake "divine healers" is incomplete or temporary "healing".

We also see that some Christians held very high positions within the political system, with Joanna being the wife of Herod's Steward. In other areas of the Scriptures we note that in Paul's day many of the courtiers in Rome had become Christians.

There is important evidence that Luke gives of the total penetration of all levels of society by the gospel message within a few years, and we see it starting with the ministry of Jesus. The religious people were resistant, but in the tough world of tax collection, business and politics, and even in the worst court of the land, there were those who had accepted Jesus and were open about following Him.

APPLICATION

The ministry of the Word and work in the Christian life is a combined ministry. The missionary who goes to minister to others needs the provision of God through faithful Christians. Sometimes however she/he has to support themselves as in the case of Paul.

Different members of the body of Christ have different spiritual gifts given to them at the point of salvation. A successful representation of our Lord on the earth normally depends on the body of Christ working together for the Glory of God

We should be encouraged with our work for the Lord. Here Joanna and Susanna and many others showed kindness to our Lord. Their kindness to the Lord did not go unnoticed or unrecorded. Little did they think as they shared their possessions with Jesus, that Christians of all subsequent ages would read of their generosity and hospitality.

While we will not be recorded in Scripture attitudes and devotion to the Lord are recorded in heaven. We are also blessed by our Lord in so many ways here and later, for works which we do for His glory and not ours.

Your social status has no affect on whether you are a Christian or not. The Scriptures however say that not many saturated in the wisdom of this world will be saved. What the Lord is looking for is trust in Him and obedience. As the old song says, "Trust and obey for there is no other way to be happy in Jesus but to trust and obey".

DOCTRINES

CHRISTIAN LIFE: GIVING

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

2. Basic Principles of Giving

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

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

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

[i] In Israel two tithes were required annually

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

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

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

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

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

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

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

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

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

(c) Before money is given you must give yourself. (**2 Corinthians 8:5**)

(d) Giving is as important an act as any other act in the fellowship. (**2 Corinthians 8:7**)

(e) Giving is love giving not law giving (**2 Corinthians 8:8**)

(f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. (**2 Corinthians 8:9**)

(g) Money given in the Lord's service must be properly administered. (**2 Corinthians 8:19-21**)

(h) If you give in grace you reap bountifully. If you give in legalism or with strings you reap sparingly. (**2 Corinthians 9:6**)

(i) How to give. Giving is a reflection of your character, by grace not habit. (**2 Corinthians 9:7**)

(j) God has given unto us his unspeakable Gift. (**2 Corinthians 9:15, 1 Peter 2:24**)

[k] Giving should be regular. **1 Corinthians 16:2**.

[m] As we are prospered so we give: God provides the capital with which to give. **2 Corinthians 9:7-10**.

[n] Mature believers are most effective givers. **2 Corinthians 9:10**. Generosity of mind leads to generous giving. **2 Corinthians 9:11, Philippians 4:14-18**.

[o] The pastor's logistical support comes from giving: He makes an issue out of the word never money, if he does his job God will provide the money. Pastor provides spiritual food and receives money for physical needs. Mutual blessing is thus assured, as the people show their appreciation for the ministry of the word. **2 Corinthians 11:7-9, Philippians 1:3-5, 4:10, 4:14**.

CHRISTIAN LIFE: GIVING - STEWARDSHIP

1. As all provision is from God it is the believer's duty to be a wise steward of not only his money but his time and talents. In this manner true orientation to grace is shown.
2. Your relationship with allocation of your talents, time and possessions to God will determine the quality of your Christian life. Acceptance of grace as the basis of giving should become the basis of generous giving. **(2 Corinthians 9:6)**
3. There are five reasons for giving to the work of the Lord.
 - a) That God's work might be supported. **(1 Timothy 5:17-18)**
 - b) That God might be glorified. **(2 Corinthians 9:12)**
 - c) That needy saints might be provided for. **(Acts 2:44-45, 11:29)**
 - d) That other Christians might be challenged. **(2 Corinthians 9:2)**
 - e) That the giver's life might be blessed. **(2 Corinthians 9:6)**
4. Giving alms to the poor:
 - a) In the Bible, almsgiving means giving to the poor.
 - b) The Pharisees distorted the principle of giving by making a public display. The Lord Jesus rejected this pride. **(Matthew 6:1-4)**.
 - c) When we give alms we have to do it in secret, so that we honour God and not ourselves. **(Matthew 6:1-4)**.
 - d) The giving of alms to the poor is encouraged. **(Luke 12:33; Acts 10:2,4,31)** and will be rewarded **(Matthew 6:1-4)**.

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)**

HOLY SPIRIT: MINISTRY IN THE NEW TESTAMENT

1. TO THE UNBELIEVER
 - a) RESTRAINING **(2 Thessalonians 2:7)**
If unbelievers were unrestrained in the Church Age the one world system which Satan is trying to establish would come. After the rapture of the Church it will come.
 - b) CONVICTING **(John 16:7-11)**
 - i) Sin - the barrier which remains in unbelief.
 - ii) Righteousness - God is totally righteous, man is only relatively righteous and needs God's righteousness for salvation.
 - iii) Judgment - Satan and all unbelievers are judged.
 - c) REGENERATION **(John 3:5)**
Man without the spirit cannot understand spiritual things. The Gospel is spiritual, the Holy Spirit makes the gospel a reality to the unbeliever when one believes and is "born again" or regenerated. **(1 Corinthians 2:14)**
2. TO THE BELIEVER AT SALVATION

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

3. TO THE BELIEVER AFTER SALVATION (Spirituality)

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

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

WOMEN

Key passages that have relevance to woman's role in the church. **Galatians 3:26-28, 1 Corinthians 12:13, Colossians 3:9-11** (also refer to the verses 8-21 for total context). **Genesis 1-3, 1 Corinthians 11:2-19, 1 Corinthians 12:1-30, 1 Corinthians 14:34-40**, Also refer first 33 verses! **1 Timothy 2:8-15, 1 Timothy 5:3-16, Ephesians 5:18, 6:14**

1. The woman's primary role is a "keeper at home" (**Titus 2:5**). She may be involved in employment and interests, but family comes first (**Proverbs 31:10-31**).

2. Attitude of women:

a) Women should be adorned in "modest apparel" that is not outlandish, but fitting to occasions and witness (**1 Timothy 2:9**).

b) She should act with modesty and with humility, thinking of the effect that her appearance and behaviour will have on others.

c) She should not put emphasis on the external appearance and adornment, but on the inner character and beauty of her soul (**1 Timothy 2:10, 1 Peter 3:3-4**).

d) She should have a meek and quiet spirit (**1 Peter 3:4**).

3. Ministry of women in the church:

- a) Prayer (**Acts 12:5**).
- b) Praise and worship (**Psalms 148:12, 13; 150:6**).
- c) Servant (**Romans 16:1**).
- d) Teacher (**Titus 2:3, 4**) Older women to instruct younger women.
- e) Labour in the Lord (**Romans 16:6,12**).

4. Limitations of ministry:

a) The woman is not inferior to man, but she has a different role or purpose (**Galatians 3:26-28**).

b) Adam was created first, indicating authority/rulership over the woman (**1 Timothy 2:13, 1 Corinthians 11:2, 8-10**).

c) Eve was created as a helper to man, not to rule over him (**Genesis 2:18, 3:16, Ephesians 5:23**).

d) The woman was deceived, indicating greater susceptibility (**1 Timothy 2:14, 1 Peter 3:7**).

e) Therefore a woman is not to exert authority over a man (**1 Timothy 2:12**).

f) By implication, this shows that:

- i) women should not teach men in a church assembly (**1 Corinthians 14, 1 Timothy 2**)
- ii) women were to remain silent in church - in the context of gifts of tongues and prophecy (teaching) (**1 Corinthians 14:34-35**)
- iii) women do not have the gift of pastor-teacher the apostles ordained men, never women, as pastors/elders (**1 Timothy 3:1-7; Titus 1:5-9**) all the tenses of the "authority/teaching" gifts in the Greek language are masculine.

5. Exceptions to ministry. Situations where women taught or ruled over men:

a) Priscilla instructed Apollos (**Acts 18:26**) - women may instruct men in private (i.e. not church assembly)

b) Eunice (mother) and Lois (grandmother) taught young Timothy (**2 Timothy 1:5**) - women may teach children (and other women)

c) Women prophetesses and judges: Deborah (**Judges 4:4, 5**), Miriam (**Exodus 15:20**), Huldah (**2 Kings 22:14**), Anna (**Luke 2:36-38**) - God may use women in these roles, particularly if there are no men present or willing to serve (e.g. on the mission field)

6. Principles from the above

[a]. - Service is dependent upon the Lord's gifting. The Holy Spirit's gift is required for all service in the church. Where there are no women in a position in the first years of the church and where all the tenses are masculine we should be cautious about saying that women can have this gift; eg, pastor teacher, apostle, the only two where there are no women mentioned and the tense is masculine.

[b]. - There is to be order in the church never chaos, a clear voice not a confused babble. The order is to follow nature, and on that count Paul argues that a woman cannot have authority over a man as it would violate the principles laid down after the fall.

[c]. - In whatever role the women of the church were to serve it was not to violate their role within the home as the key person to pass down God's standards to the children.

[d]. - The witness to unbelievers within society was to be kept pure. Women did serve in many of the ancient cults as priestesses, and had considerable power in these roles. It is not true that the ancient world could not accept women in leadership, as in their pagan religions they did. The only reason the church did not have women in leadership is because God did not give approval as it violated older principles that stemmed from the fall. The witness of the church to pagans was enhanced by the fact that women were not in positions of power, as in the pagan cults they were associated with immorality.

[e]. - There were and are many gifts in the church, and all are complimentary. Not all men are given authority gifts, only a very few are, and these have no special status or "holiness", they are simply recipients of God's grace in this matter, as are all others.

MARY: SEVEN DIFFERENT WOMEN

Seven women with the name of Mary are mentioned in the New Testament.

1. Mary - Mother of Jesus (**Matthew 1:16-20**). She was the mother of the humanity of Jesus Christ, fulfilling the prophecy of (**Genesis 3:15**). She had the central role in the development of the young Jesus and followed him through to His death on the cross. So as not to confuse the human race with the heresy of being mother of God, Jesus always addressed her as 'woman'.

2. Mary Magdalene (**Luke 8:2**). A former demon-possessed prostitute who was set free by Jesus, she became, perhaps, the most astute of the followers of Jesus and had the privilege of being shown that Jesus had risen from the dead. (**John 20:1-18**). Mary shows that no matter how low you have been, all things are made new in Christ.

3. Mary, mother of James and John (**Matthew 27:56; 28:1**). This Mary represents the person who has children who have a central role to play in the Christian life. She had her sons' progress very much in mind and was a very caring mother.
4. Mary and Martha (**Luke 10:39-42. John 11:1;12:3**). This Mary, whom Jesus praised, listened quietly and attentively to Jesus rather than being ultra-busy. Mary shows that in order to function in the Christian life it is not essential to be visibly working all the time.
5. Mary, mother of John Mark (**Acts 12:12**). Mary opened her home to an all-night prayer meeting for Peter who was in prison. Peter was miraculously released in answer to fervent prayer. God honours prayer.
6. Mary of Rome (**Romans 16:6**). This woman undertook the menial jobs for Paul in Rome. She was a helper who assisted in his ministry by hard work. Those who do menial work are just as essential on the Christian walk as those who are apparently on centre stage.
7. Mary the wife of Cleophas (**John 19:25**). All we know about this Mary is that she stood by the cross. This Mary represents all the believers whose work for the Lord is known only to God. They also serve who only stand and wait.
8. All the Mary's had one thing in common, however. They had all accepted Jesus Christ as Saviour.

HARMONY

PREACHING AND THE RESPONSE OF SOME WOMEN

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

56 CURSE AGAINST BETHSAIDA AND CAPERNAUM

MATTHEW 11:20-30

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: **21** Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. **23** And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. **24** But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. **25** At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. **26** Even so, Father: for so it seemed good in thy sight. **27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him **28**. Come unto me, all ye that labour and **are heavy laden**, and I will give you rest. **29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. **30** For my yoke is easy, and my burden is light.

KEY WORDS

Began	Archomai	Commence, Begin [Aorist Middle Indicative]
Upbraid	Oneidezo	Chide, Strongly criticize [Present Active Infinitive]
Cities	Polis	City
Wherein	En Hos	In which
Most	Pleistos	Most, The largest number
Mighty works	Dunamis	Mighty work

Were done	Ginomai	Come into being [Aorist Middle Indicative]
Because	Hoti	Because
Repented	Metanoeo	Change of mind [Aorist Active Indicative]
Woe	Ouai	Woe
Were done	Ginomai	Come into being [Aorist Middle Indicative]
Been done	Ginomai	Come into being [Aorist Middle Participle]
Would have repented	Metanoeo	Change of mind [Aorist Active Indicative]
Long ago	Palai	Long time ago
Sackcloth	Sakkos	Sackcloth
Ashes	Spodos	Ashes
Say	Lego	Say [Present Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
More tolerable	Anektotos	More endurable, More tolerable
Day	Hemera	Day
Judgment	Krisis	Judgment, Condemnation, Damnation
Art exalted	Hupsoo	Lift up, Exalt [Future Passive Indicative]
Heaven	Ouranos	Heaven
Shalt be brought down	Katabibazo	Brought down, Precipitate [Future Middle Indicative]
Hell	Hades	Hades, Sheol
Mighty works	Dunamis	Mighty work
Have been done	Ginomai	Come into being [Aorist Passive Indicative]
Had been done	Ginomai	Come into being [Aorist Middle Participle]
Would have remained	Meno	Remain, Stay [Aorist Active Indicative]
Until	Mechri	Until
Day	Semeron	The present day
Say	Lego	Say [Present Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
More tolerable	Anektotos	More endurable, More tolerable
Land	Ge	Land
That	Ekeinos	Selfsame, That very
Time	Kairos	Occasion
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Thank	Exomologeoo	Agree fully with, Thank [Present Middle Indicative]
Father	Pater	Father
Lord	Kurios	Lord, Master
Heaven	Ouranos	Heaven
Earth	Ge	Earth
Hast hid from	Apokrupto	Conceal, Hide away [Aorist Active Indicative]
These things	Tauta	Things
From	Apo	From the ultimate source
Wise	Sophos	Wise
Prudent	Suneros	Clever
Revealed	Apokalupto	Reveal [Aorist Active Indicative]
Babes	Nepios	Baby, Simpleminded
Even so	Nai	Surely
Seemed	Ginomai	Come into being [Aorist Middle Indicative]
Good	Eudokia	Good
Sight	Emprosthen	In front of , In sight
All things	Pas	All
Delivered	Paradidomi	Deliver up [Aorist Passive Indicative]
No man	Oudeis	No one
Knoweth	Epiginosko	Working knowledge [Present Active Indicative]
Son	Uihos	Son
Knoweth	Epiginosko	Working knowledge [Present Active Indicative]
Any man	Tis	Anyone
Save	Ei Me	If not, Except
Whomsoever	Hos Ean	Whosoever
Reveal	Apokalupto	Reveal, To take off a cover [Aorist Active Infinitive]
Come unto	Deute Pros	Come face to face

Labour	Kopiao	Feel fatigue, Work hard [Present Active Participle]
Heavy laden	Phorizo	Overburdened, Heavy laden [Perfect Passive Participle]
Will give rest	Anapauo	Refresh [Future Active Indicative]
You	Humas	You
Take	Airo	Take [Aorist Active Imperative]
Yoke	Zugos	Yoke
Learn	Manthano	Learn [Aorist Active Imperative]
Of	Apo	From
Am	Eimi	Keep on being [Present Active Indicative]
Meek	Praos	Meek, Humble
Lowly	Tapeinos	Lowly
Heart	Kardia	Heart
Shall find	Heurisko	Find [Future Active Indicative]
Rest	Anapausis	Recreation, Rest
Unto your	Hunon	Of your
Souls	Psuche	Soul
Is	-	Not found in the original
Easy	Chrestos	Easy, Kind
Burden	Phortion	Duty, Burden
Is	Eimi	Keep on being [Present Active Indicative]
Light	Elaphros	Easy, Light

PERFECT TENSE VERB

PHORTIZO – LADEN - Occurs twice in the New Testament. In **Matthew 11:28** we have the Lord asking those who are permanently under pressure to come to Him and He will give them rest. People can have their pressure removed, firstly by salvation but secondly by using the promises of God.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
56	Isaiah 42:2	Meek and Lowly	Matthew 11:28-30

REFLECTION

Verse 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: **21** Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. **23** And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. **24** But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Here we see the Lord’s specific condemnation of three key cities for their unbelief: Chorazin, Bethsaida and Capernaum. The majority of His miracles were performed in these cities and had therefore the greatest demonstration of His claims to be the Messiah yet they rejected Him.

From the Scriptures we know of miracles which the Lord performed at Capernaum and Bethsaida but there is no miracle recorded in Chorazin nor even the fact that He was there at any time although it was a major city in which he was ministering. It is a reminder that we have a fraction of His works recorded.

There were according to this statement more miracles performed by our Lord in Chorazin than for instance Jerusalem. This again shows how selective the Holy Spirit has been with recording incidents in the Ministry of our Lord. **John 21:24-25**, “*24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.*”

As an illustration the Lord uses the cities of Tyre and Sidon, which had fallen under the judgement of God because of their idolatry and wickedness. He said that if they had been privileged to see the miracles that He had performed in these three cities they would have humbled themselves in repentance.

In the case of Capernaum which had become His home town after His rejection at Nazareth, He had performed some of His most extraordinary miracles indicating quite clearly that He was the Messiah. He said that had Sodom, the capital of homosexuality, been so privileged, it would have repented and been spared. Capernaum's privilege was greater and its people should have repented and gladly acknowledged the Lord and but they missed this day of opportunity.

Sodom's sins of perversion, abuse and violence, were great but no sin is greater than Capernaum's rejection of the testimony of the Holy Son of God. They have sinned against the Holy Spirit in rejection of Messiah and their inner rejection of the Spirit's conviction, and such persistence rejection of the Spirit's conviction of their need of a Saviour is the only unforgiveable sin, for they will never ask for salvation. **Matthew 12:31.**

It is of interest that in the days of our Lord there were four prominent cities in Galilee Chorazin, Bethsaida Capernaum and Tiberius. He pronounced judgement against the first three but not against Tiberius. What has been the result. The destruction of Chorazin and Bethsaida is so complete that their exact sites were unknown for years. The location of Capernaum was not clear until recent excavations have made its identification clear. Tiberius still stands. This remarkable fulfilment to prophesy is one more evidence of the Saviour's omniscience and the Bible's inspiration.

Verse 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight.

The reason for this unbelief remain baffling, for these people had evidence before them, and only extreme hardness of heart can explain this, but viewed from eternity they are in the same place that Pharaoh was. God had chosen in eternity past to "blind the wise" who were wise in their own conceits. He had chosen to reveal the truth to "babes" in faith, but who were open to truth. It is God's good pleasure to save the lost but never against their will, **2 Peter 3:9.**

God's consistent good will towards these cities was shown by the works Jesus did within them, but the eternal plan will record God's decision to condemn them all. We need to avoid two possible misunderstandings.

Firstly Jesus was not expressing pleasure in the inevitable judgement of these three Galilean cities. These three cities had every chance to welcome the Lord Jesus Christ. They deliberately refused to submit to Him.

When they refused the light they showed their eternal preference, and in the "Divine Decrees" of the Eternal Plan of God, God withheld the light from them. God's plan will not fail in any detail. If the self important "intelligentsia" will not believe in God, He will reveal himself to the humblest person. He fills the hungry with good things and sends the rich empty away, filled only with their arrogance.

Secondly it does not imply that God has highhandedly withheld the light from the wise and prudent. Those who consider themselves to be too wise in understanding to need Christ become afflicted with judicial blindness. However those who admit they lack the wisdom receive a revelation of Him in whom are hidden all the treasures and wisdom and knowledge. **Colossians 2:3.**

Jesus thanked the Father for ordaining that if some would not have Him, others would. In the face of this unbelief He found consolation in the overruling plan and purpose of God, even though at times the Eternal Plan cannot be fully understood from this side of eternity. **1 Corinthians 13:12.**

Verse 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

At that moment with opposition mounting it did not appear that He was in control nonetheless it was true. The programme of His life was moving irresistibly towards eventual glorious triumph.

The fact that no one knows the Son except the Father focuses on the fact of the mystery about the person of Christ.

The Lord Jesus Christ is unique in that He is true humanity and true deity in one person forever. We have a situation where God cannot die and yet Jesus died on the Cross. The question arises as to what happened to the deity of Christ on the Cross. We do not know, for we are creatures, and we ask things about the Creator that we do not have the minds to comprehend at this point in space-time. So although we can know Him and love Him and trust Him, there is a sense in which only the Father can truly know or understand Him.

The Father's Plan is also inscrutable. **Isaiah 55:6-11**. Ultimately only God is great enough to understand God. Man cannot know Him by his own strength or intellect. The Lord Jesus Christ can and does reveal the Father to those whom He chooses, but in space-time always within the limits that our minds have here and now. Whoever comes to know the Son comes to know the Father also. **John 14:7**. The result is that we see the truth in a mirror dimly.

Verse 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

The people specifically in Israel are heavy laden (perfect tense – with lasting results) because of the thousands of Pharisaic commandments which they had added to the Law. To “Remember the Sabbath day and keep it holy” for instance, they had added 1500 restrictions. The Rabbis argued that this was to, “build a fence around the Law to stop any chance of violation”, but it was just OCD legalism gone mad!

“Take my yoke” is a rabbinical term for getting educated by going to school, and thereby learning and accepting all these rules. Jesus is telling them to become His disciple, not the disciples of legalism. By believing in Him they receive genuine salvation, whereby the heavy burden of Pharisaism is lifted off them. “Take my yoke” relates back to a young steer being yoked to an older animal so that the younger one is trained, but they are equally yoked, as they both pull the same weight, so there is no danger of being hurt.

There is a change of invitation from salvation to service from verses 28 to 29. “Take my yoke upon you” means to enter into submission to His will, to turn over control of one's life to Him. **Romans 12:1,2**. He tells us to learn from Him. As we acknowledge His lordship in every area of our lives He trains us in His ways.

APPLICATION

The great contrast between legalism and grace, is that Jesus is not demanding, but if you come to Him you will find rest for your soul.

Great privilege brings great responsibility. There were certain cities in the Promised Land at that time that were favoured by our Lord undertaking many miracles in them to demonstrate that He is the Messiah. In the face of overwhelming evidence they had stubbornly refused to repent. It is little wonder then that the Lord should pronounce the most solemn doom upon them.

By application we who have had great opportunity is to understand the ministry of the Lord Jesus Christ have a great responsibility to respond to that knowledge.

When we read that the Father is revealed only to those whom the Son chooses we might be tempted to think of an arbitrary selection of a favoured few.

However the Lord Jesus issued a universal invitation to all who are weary and heavy laden to come to Him for rest. In other words the ones who He chooses to reveal the Father of those who trust Him as Lord and Saviour.

In contrast the Pharisees who were harsh and proud the true teacher was meek and lowly. Those who take His yoke will learn to take the lowest place. We as ministers of the Word are the servants of all.

“And you will find rest for your souls”. Here it is not the rest of conscience but the rest of the heart that is found by taking the lowest place before God and man. It is also the rest that one experiences in the service of Christ when the believer stops trying to be great in others eyes, and rests in God's called role in the eternal plan, and is obedient to God's call on their life.

The passage ends with a statement that the yoke is easy and my burden light. Again there is a striking contrast with the Pharisees. Jesus said of them, *"For they bind a heavy burdens, hard to bear and lay them on men's shoulders but they themselves will not move them with one of their fingers"*. **Matthew 23:4**. Jesus' yoke is easy. It does not chafe, but you are there to work, not be lazy or rest up.

His burden is light. This does not mean that there are no problems, trial or heartaches in the Christian life. This does mean however that we do not have to bear them alone. We are yoked to One who gives sufficient grace for each time of need. To serve Him is perfect freedom. **1 Corinthians 10:13**. *"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."*

PROPHECIES

As God is omniscient and outside time His knowledge of future events is absolute. By placing prophecies in the Bible and historically or in the future fulfilling them with total accuracy God's signature on the Bible and its utmost trustworthiness is clearly demonstrated.

BETHSAIDA, CAPERNAUM, CHORAZIN

PROPHECY

Matthew 11:20-24 (30 AD): Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

FULFILMENTS

"God's judgement of Bethsaida, Capernaum and Chorazin". At the time of Christ there were four major cities on Lake Galilee, the three mentioned in this passage, and Tiberias.

History tells us that Capernaum and probably its sister cities were finally destroyed by an earthquake in 400 AD. Some 300 years later the king of Damascus Albaldi decided to build a palace at Bethsaida, overlooking the lake because of its beauty. The palace, after several years construction, was abandoned due to the death of the king. The remains of the palace gradually disintegrated over the centuries.

There is little to indicate nowadays the sites of Bethsaida, Capernaum and Chorazin. This is demonstrated by the fact that the site of Bethsaida is variously placed at al-Tell or Mas'abinya, whilst Capernaum is placed either at Tell Hum or Khan Minya.

The fourth city, the city of Tiberias, which was not cursed by our Lord, has been partly destroyed and rebuilt over the centuries, yet it alone is still standing and flourishing after 19 centuries as testimony to the accuracy of this prophecy.

BABYLON

PROPHECY

Isaiah 13:19-22 (712 BC): And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. 21 But wild beasts of the desert shall lie

there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. 22 And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

PROPHECY

Isaiah 14:23 (712 B C): I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom [broom] of destruction, saith the LORD of hosts.

PROPHECY

Jeremiah 51:26,43 (595 BC):

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

FULFILMENTS

"That Babylon would be like Sodom and Gomorrah" (**Isaiah 13:19**). - Babylon, the jewel of the Chaldean empire, was the greatest and richest city in the world in the sixth century BC. It was famous for its hanging gardens. After its fall to Cyrus the Persian, the city went into a long period of decay. This continued to such an extent that all signs of Babylon disappeared in a similar way to Sodom and Gomorrah.

"Neither shall the Arabian pitch tent there" (**Isaiah 13:20**). There are superstitions held by the nomadic Arabs regarding the ruins of Babylon, which, together with the lack of suitable pasture in its environs, precludes them setting up their tents in the area.

"Neither shall the shepherds make their fold there" (**Isaiah 13:20**). Because of the swampy conditions and soil type, pasture for sheep does not grow near Babylon: thus there are no sheepfolds at this site.

"Wild beasts will inhabit Babylon" (**Isaiah 13:21**): Archaeologists visiting the site record that hyenas, boars, jackals, wolves and even the occasional lion inhabit the ruins of Babylon.

"Babylon would be covered with pools of water" (**Isaiah 14:23**). The city of Babylon was built astride the Euphrates River in an area of vast marshlands. At its height of Babylon's power the Euphrates' banks were constructed to contain the river in a watercourse. Over the centuries, however, the floodworks fell into decay and the Euphrates overspilt to cover a large portion of the city in pools of water or swamps.

"Babylon would never be inhabited again" (**Jeremiah 51:26**). The destruction of Babylon was so complete that until the discovery of ancient monuments and the understanding of cuneiform writing in the 19th century, there was significant doubt that Babylon ever existed. Until that time Babylon was only known from the Bible and a few Greek writers.

"The foundation stones of Babylon would not be moved" (**Jeremiah 51:26**). Bricks and building materials have been salvaged for the building of nearby towns. However, the massive foundation stones remain intact to this day.

"Very few visitors would go to Babylon after its destruction" (**Jeremiah 51:43**). Nearly all ancient sites occur on major tourist routes. Babylon is unusual in that it is not on such a route. Therefore, few visitors go to the ruins of this once magnificent city.

GAZA and ASHKELON

PROPHECY

Amos 1:8 (787 BC): And I will cut off the inhabitant from Ashdod and him that holdeth the sceptre from Ashkelon and I will turn my hand against Ekron: and the remnant of the Philistines will perish, saith the Lord God.

PROPHECY

Jeremiah 47:5 (600 BC): Baldness is come upon Gaza; Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself.

PROPHECY

Zephaniah 2:4,6,7 (630 BC): For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up . 6 And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. 7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity.

FULFILMENTS

"The Philistines would not continue" (**Amos 1:8**). In 1270 AD Sultan Bibars destroyed Ashkelon and filled up its harbour with stones. Not only was Ashkelon destroyed but the entire nation of the Philistines was cut off completely. The destruction of the Philistines, descendants of the sea people, was so complete that there is not a single Philistine alive in the world today.

"Baldness would come upon Gaza" (**Jeremiah 47:5**). The ancient city of Gaza of the Philistines is sited some three kilometres nearer to the shore than the modern city which bears its name. The ancient Gaza is covered with sand dunes with not so much as a pillar to indicate its original position. Baldness has therefore come upon Gaza.

"Desolation will come upon Ashkelon" (**Zephaniah 2:4**). With the destruction of Ashkelon in 1270 AD, and its remains filling its harbour, the area occupied by the city became desolate. For the last 700 years that desolation has continued.

"Shepherds and sheep will dwell in the area around Ashkelon" (**Zephaniah 2:6**). After the destruction of Ashkelon, the site became the grazing place for many flocks of sheep.

The landscape in the area was dotted with shepherds huts and sheepfolds.

"A remnant of the house of Judah will reinhabit Ashkelon" (**Zephaniah 2:7**). In recent years, after centuries of being laid waste, the Jews are transforming the site of Ashkelon to a garden city near the coast.

The remnant of the house of Judah have reinhabited Ashkelon.

JERUSALEM'S EXPANSION

PROPHECY

Jeremiah 31:38-40 (606 BC): Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. 39 And the measuring line shall yet go forth over against it upon the hill of Gareb, and shall compass about to Goah. 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

PROPHECY

Zechariah 14:10 (487 BC): All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses.

FULFILMENT

"Jerusalem will encompass the Tower of Hananeel - Gate of the Corner - Gareb - Hill Goah - Valley of dead bodies - Ashes - Fields - Brook Kidron - Horse Gate." A study of the expansion of Jerusalem reveals that it has expanded point by point in close relation to the prophecy of **Jeremiah 31:38-40**, most of the expansion being undertaken in this century.

MOAB and AMMON

PROPHECY

Ezekiel 25:3,4 (590 BC): And say unto the Ammonites, Hear the word of the Lord God: Because thou saidst, Aha, against my sanctuary, when it was profaned, and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; 4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee and make their dwellings in thee: they shall eat thy fruit and they shall drink thy milk.

PROPHECY

Jeremiah 48:47 (600 BC): Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab

PROPHECY

Jeremiah 49:6 [600 BC] And afterward I will bring again the captivity of the children of Ammon, saith the Lord.

FULFILMENT

"Moab will be taken by eastern men who will live off the fruit of the land, and who will build palaces in Ammon" (**Ezekiel 25:4**). In recent history the Arabs from the east took over Ammon and Moab: the capital of Jordan being Amman (Ammon).

The great grandfather of the present ruler of Jordan, King Abdullah, built a palace in Amman, thus fulfilling this prophecy.

NINEVEH

PROPHECY

Nahum 1:8,10; 2:6; 3:10,13,19 (713 BC): 8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies . 10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

2 6 The gates of the rivers shall be opened and the palace shall be dissolved.

3 10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains .13 Behold thy people in the midst of thee are women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars .19 There is no healing of

thy bruise; thy wound is grievous: all that hear the fall of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

FULFILMENTS

"Nineveh would be destroyed by an overflowing flood". (**Nahum 1:8; 2:6**). Three rivers flowed either through Nineveh or adjacent to it - the Tigris, Khosr and Tebiltu. The Tigris' water was undrinkable whilst the Khosr was used as the city's water supply. All over the rivers had gates or sluices, to control the flow of water. Nineveh fell in the month of Ab (March/April) 612 BC, which was at the height of the rainy season. It appears that a great flood on these rivers, possibly compounded by the opening of the river gates, allowed for a break to occur in a vital part of the massive city walls of Nineveh, allowing the besieging Chaldeans, Medes and Scythians to storm the city without difficulty.

"Nineveh would be destroyed in a state of drunkenness". (**Nahum 1:10**). Camped in the outer areas of the defences of Nineveh, Sardanapallus, the Assyrian leader, became over confident in his military superiority and became involved in a series of feasts with his troops involving much drunkenness.

"Nineveh would be burnt". (**Nahum 3:13**). The Assyrians had a tradition that no enemy shall ever take Nineveh by storm unless the river shall first become the city's enemy". The Assyrian leader felt secure, however, heavy rain swelled the rivers which then broke their banks and flooded part of Nineveh. The leader panicked and burnt a significant part of the city down as he saw the occasion as a fulfilment of the Assyrian tradition. Nineveh was therefore burnt.

"Nineveh would be totally destroyed". (**Nahum 3:19**). In 612 BC Nineveh was so completely destroyed that over the centuries historians began to consider its very existence a myth. It was not until its discovery by Sir Austen Layard in the 19th century that Nineveh was shown to be a city of enormous size and influence in the Tigris / Euphrates valley. The fall of the Assyrian empire in three months in 612 BC, whilst still in a vigorous state, is still one of the most amazing judgements in history. There was great joy at the fall of Assyria because they had oppressed nations in the Middle East for many years and were well known for their cruelty.

PETRA and EDOM

PROPHECY

Isaiah 34:6,7,10,13-15 (713 BC): The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord has a sacrifice in Bozrah, and a great slaughter in the land of Idumea. 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood and their dust made fat with fatness 10 It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever .13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. 14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. 15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

PROPHECY

Jeremiah 49:17,18 (600 BC): Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof. 18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a son of man dwell in it.

PROPHECY

Ezekiel 25:13,14; 35:5-7 (587 BC): Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. 14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my anger and according to my fury; and they shall know my vengeance, saith the Lord God.

PROPHECY

Ezekiel 35:5-7 (587 BC) Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: 6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee. 7 Thus will I make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth

FULFILMENTS

"It would become a desolation" (**Isaiah 34:14**) Edom, with its mountains, is mentioned many times in the Bible. It was, however, forgotten by secular history and its very existence questioned. It was not until the 19th century, where references were found in Egyptian and Assyrian monuments, that secular history confirmed that Edom had existed as a flourishing kingdom. Petra, the rock city, which once flourished, declined and after the medieval crusades became desolate, worn out by constant warfare.

"It would never be populated again" (**Jeremiah 49:18**). Petra, which had once been prosperous, is now silent and alone: its theatre which seated 4000, together with its temples, are empty.

"Conquered by the heathen" (**Ezekiel 25:14**). Assyria conquered Edom. They were followed by the Nabathians in the 6th century BC. The Islamic masses invaded Petra in the 7th century AD, whilst the crusaders built a castle there in the 12th century. After their departure the area was desolate until its discovery by the Swiss explorer J. L. Burckhardt in 1812.

"Conquered by Israel" (**Ezekiel 25:14**). Israel had conquered Edom under David when 18,000 Edomites were slaughtered in the Valley of Salt to the south of the Dead Sea. It remained in subjection to Israel until the reign of Jehoram (853-841 BC).

Fifty years later Amaziah invaded Edom and captured Petra. In relation to Ezekiel's prophecy, it should be remembered that it was given at a time of Israel's subjection to the Chaldeans, immediately preceding the Babylonian captivity. It was fulfilled some 400 years later by John Hyrcanus, who conquered Edom in the 2nd century BC

"Shall have a bloody history" (**Ezekiel 35:5,6; Isaiah 34:6,7**) About 20,000 Edomites were allowed into Jerusalem just prior to its fall in 70 AD. They however plundered, killing many Jews. After this they returned home and disappeared from history. 40,000 Edomites died at the hands of Judas Maccabaeus in the 2nd century BC.

"Edom desolate as far as the city of Teman" (**Ezekiel 25:13**). Teman, or Mean, is still a prosperous town on the eastern border of Edom and is the only city in that land which is not deserted.

"Wild animals will inhabit the area" (**Isaiah 34:13-15**). The area abounds with snakes and lizards; with lions and leopards being found in the hills around Petra. There are many wild hairy goats (satyrs). At night the jackals howl.

"Cessation of trade" (**Isaiah 34:10; Ezekiel 35:7**). Around the time of Christ, Petra was a trading city of note, especially as a market for spice and frankincense. After its decline it became desolate for several hundred years. Petra was the key city of the network of caravan routes from Africa to Asia Minor, yet the trade was destroyed.

"Spectators will be astonished "(**Jeremiah 49:17**) Travellers visiting the city of Petra, which is carved into the mountains, have always been astonished at this great abandoned fortress. It is not so much the grandeur as the devastation wrought in Edom that astonishes.

SAMARIA

PROPHECY

Hosea 13:16 (725 BC): Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword, their infants shall be dashed in pieces and their women with child shall be ripped up.

PROPHECY

Micah 1:6 (730 BC): Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

FULFILMENTS

"Samaria would fall violently" (**Hosea 13:16**). Samaria had a short but stormy history. It was created when ten of the tribes of Israel revolted against God in the 9th century BC. In 712 BC, Samaria was sacked by Sargon the Assyrian, with great bloodshed. It was again destroyed by Alexander the Great in 331 BC, and again by John Hyrcanus in 120 BC - in both cases resulting in massive casualties.

"Samaria would become as a heap in the field and that vineyards would be planted there" (**Micah 1:6**). Sebastieh is now the site which was once Samaria. The whole hill of Sebastieh consists of fertile soil which is now cultivated to the top and has upon it olive and fig trees. Samaria has become a heap in the field and has become cultivated.

"The stones of Samaria would be poured down into the valley and the foundations of the city would be destroyed" (**Micah 1:6**) Samaria is now a pitiable hamlet with only the shafts of a few pillars remaining to indicate the former grand colonnades. Samaria has been destroyed but her rubbish has been thrown down into the valley; her foundation stones being scattered about on the slopes of the hill. These stones have been removed from the hill by the cultivators to ensure that Samaria became cultivated into fields.

SIDON

PROPHECY

Ezekiel 28:22,23 (588 BC): And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her. 23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

FULFILMENTS

There is no Biblical mention of the destruction of Sidon. Unlike Tyre, Sidon exists today, even though it has had one of the bloodiest histories of any city.

"Pestilence, blood in the streets, sword on every side, judgment". (**Ezekiel 28:23**) In 351 BC the Sidonians, who had been subjects of the Persian kings, revolted against their masters and successfully defended their city against the repeated attacks of the Persians. They were ruled by a weak king, who, in order to save his own life, betrayed the city to the Persians. Knowing what would befall them, 40,000 Sidonians locked themselves in their houses which they then set on fire, thus perishing at their own hands rather than being slaughtered by the Persians.

In the days of the Crusades, Sidon was taken and retaken three times by the Crusaders and the Muslims. This caused great bloodshed and death by the sword, including the slaying of many wounded. Up to the 19th century Sidon was the scene of conflict between the Turks and the Druses; and the Turks and the French. In 1840 Sidon was bombarded by the combined fleets of England, France and Turkey. Sidon's bloody history continues to this day with the city being featured in the conflict between Israel and the PLO/IS/Hezbollah.

THEBES and MEMPHIS

PROPHECY

Ezekiel 30:13-15 (572 BC): Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. 14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. 15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

(It should be noted that in the above Noph is Memphis; No is Thebes-, and Sin is Pelusium.)

FULFILMENTS

Destruction of the idols of Memphis (**Ezekiel 30:13**). During the invasion of 525 BC, of Cambyses, the Persians slew Apis the sacred ox and burned other idols in Egypt. The idols of Memphis were destroyed. Memphis was unique in Egypt for its destruction of its idols.

Thebes would be destroyed and fired (**Ezekiel 30:14**). During the same invasion, Cambyses took Thebes. He burned the temples and tried to destroy the huge statues. The idols at Thebes, however, remained standing and images still remain on the temple walls.

I will cut off the multitudes of Thebes (**Ezekiel 30:15**). In 89 BC a siege was laid to the rebuilt city which lasted three years. When Thebes was taken it fell into ruin and was levelled.

No more a prince of the land of Egypt [**Ezekiel 30:13**]. The prediction here was that Egypt would be ruled by foreigners. The Persians took Egypt in 525 BC; it then passed to the Greeks under Ptolemy; and since then they have been generally under foreign domination.

TYRE

PROPHECY

Ezekiel 26:3,4,7,8,12,14,21 (588 BC): Therefore thus says the Lord God: Behold I am against thee, O Tyre, and I will bring up many nations against thee, as the sea brings up waves. 4 And they will destroy the walls of Tyre and break down her towers: and I will scrape her dust from her and make her a bare rock 7 For thus says the Lord God: Behold I will bring upon Tyre from the north Nebuchadnezzar king of Babylon, a king of kings, with horses, chariots, cavalry and a great army. 8 He will slay your daughters on the mainland with the sword: and he will make siege walls against you and raise up a large shield against you .12 And they will make a spoil of your riches and prey for your merchandise, break down your walls and destroy your pleasant houses, and throw your stones and your timbers and your debris into the water .14 And I will make you a bare rock: you will be a place for the spreading of nets. You will be built no more, for I the Lord have spoken, declares the Lord God .21 I shall bring terrors on you and you will be no more: though you will be sought, you will never be found again, declares the Lord.

FULFILMENTS

"Many nations would come against Tyre" (**Ezekiel 26:3**). Alexander the Great, after defeating the Persians at the battle of Issus in 333 BC, marched southwards, demanding the surrender of the cities on the Mediterranean coast. This demand was in order to reduce the effectiveness of the Persian fleet, which controlled the sea-lanes at this time. Tyre refused to surrender so the city was attacked. Alexander, because of his weakness in the naval area, found it necessary to obtain naval forces from a number of city states. His navy which attacked Tyre, was drawn from Sidon, Aradus, Rhodes, Mallos, Cyprus, Macedon, Lycia, Soli, and Byblos. Many nations were therefore against Tyre. Alexander sacked the city in 332 BC.

"Walls broken down, debris removed; it would become like a bare rock" (**Ezekiel 26:4**). Alexander the Great, during the sacking of Tyre, demolished the walls of the city. In order to gain access to the city, which was sited on an island, the site of ancient Tyre was scraped to provide material for a causeway. Thus the old site of Tyre became like a bare rock.

"Nebuchadnezzar would sack the mainland city, slaughtering the population. He would lay siege to Tyre" (**Ezekiel 26:7,8**). Nebuchadnezzar laid siege to mainland Tyre in 585 BC. After 13 years of siege Tyre made terms with Babylon. When Nebuchadnezzar broke the gates of Tyre down he found it almost empty as the majority of the people had moved by ship to an island about one kilometre off the coast. They had fortified this island, the site of new Tyre. The mainland city was destroyed in 572 BC with the slaughter of its population.

"The sacking of Tyre and throwing its stones and timber into the water" (**Ezekiel 26:12**). Tyre was sacked by Nebuchadnezzar. In order to attack new Tyre offshore, Alexander demolished old Tyre, throwing the stones, timber and debris into the water to form a causeway. He augmented this material with timber from Mt Libanus. (See also v.4)

"Made a bare rock, for the spreading of fishermen's nets, never to be rebuilt" [**Ezekiel 26:14**]. The port of Tyre is still in use today with small fishing vessels laying at anchor there. The port has become a haven for fishing boats and a place for spreading their nets. New Tyre on the island was eventually destroyed by the Muslims in 1291, being laid in ruins. Sixty years later it was reported that of the ancient walls and port, only traces remain. The existing city of Tyre is built down the coast from the original site of Tyre. (See also v.4)

"Tyre would be no more" (**Ezekiel 26:21**). With the destruction of Tyre it was not rebuilt

DOCTRINES

GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.
2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.
3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.
4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.
5. Positional Sanctification: At Salvation every believer enters into union with Christ. (**Hebrews 1:2**) Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.
6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. (**1 Corinthians 3:12-15**)

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

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

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

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

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

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

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

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

14. Implications of grace:

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

CHURCH: MINISTERS

1. Used for political leadership in a nation (**Romans 13:4**).

2. Used as the pastor of the local church (**Ephesians 3:7; Colossians 1:23, 25; Colossians 4:7; Ephesians 6:21; 1 Timothy 1:12**).

3. Used for all believers (**2 Corinthians 3:6; 4:1; 6:4**).

4. Origin - in the classical Greek the word was used for those who rowed in the lower decks, the place of greatest toil on a ship - a servant or slave.

5. Principle - The minister should see himself as the servant as well as leader of his flock.

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, 1Corinthians 14:32.**
- [b] - The prophet will never call people away from genuine worship of God. **Deuteronomy 13:1-5.**
- [c] - The prophet will always be specific and the prophecy will be able to be tested. **Deuteronomy 18: 20 - 22, Jeremiah 28:9.**
- [d] - Any prophet who asked for money was to be treated as false. **Jeremiah 8:10.**
- [e] - Any prophet who was a drunkard was to be treated as false. **Micah 2:11.**
- [f] Any unconfessed sin of envy, jealousy, strife, etc in their life, they were false! **Jeremiah 23:11.**
- [g] - 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**)

HELL AND HADES

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (**2 Chronicles 33:6, Jeremiah 7:31**). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.
2. HELL is the same as the Lake of Fire where the lost spend eternity. (**Revelation 19:20, 20:10**)
3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.
4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (**Luke 16:19-31**)
It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)
 - a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)
 - b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)
 - c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)
5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)
6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)

7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.
8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)
9. There are no degrees of punishment in the Lake of Fire.
- Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.
 - Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)
 - Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.
 - Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).
 - False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

HARMONY

CRITICISM OF BETHSAIDA AND CAPERNAUM

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

REST FOR THE TRUSTING WEARY

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

57 CURE OF DEMONIAK:BLASPHEMY OF PHARISEES REPROVED

MATTHEW 12:22-37

Matthew 12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. **23** And all the people were amazed, and said, Is not this the son of David? **24** But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. **25** And Jesus **knew** their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: **26** And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? **27** And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. **28** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. **29** Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. **30** He that is not with me is against me; and he that gathereth not with me scattereth abroad. **31** Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. **32** And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. **33** Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for

the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

KEY WORDS

Brought	Prosphero	Carry before [Aorist Passive Indicative]
Possessed of a devil	Daimonizomai	Demon possessed [Present Middle Participle]
Blind	Tuphlos	Blind
Dumb	Kophos	Dumb
Healed	Therapeuo	Heal [Aorist Active Indicative]
Spake	Laleo	Speak [Present Active Infinitive]
Saw	Blepo	See [Present Active Infinitive]
All	Pas	All
People	Ochlos	Crowd
Amazed	Existemi	Amaze, Wonder [Imperfect Middle Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
Heard	Akouo	Hear [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Fellow	-	Not found in the original
Doth not	Ou	Not
Cast out	Ekballo	Throw out, Cast out [Present Active Indicative]
Prince	Archon	Prince, Ruler
Devils	Daimonion	Demon
Knew	Eido	Know [Perfect Active Participle]
Thoughts	Enthumesis	Deliberation, Thought
Said	Epo	Say [Aorist Active Indicative]
Every	Pas	All
Kingdom	Basiliea	Kingdom
Divided	Merizo	Divide [Aorist Passive Participle]
Brought desolate	Eremoo	Lay waste, Make desolate [Present Passive Indicative]
City	Polis	City
House	Oikia	House, home
Divided	Merizo	Divide [Aorist Passive Participle]
Against	Kata	Against
Stand	Histemi	Stand [Future Passive Indicative]
Cast out	Ekballo	Cast out [Present Active Indicative]
Divided	Merizo	Divide [Aorist Passive Indicative]
Shall stand	Histemi	Stand [Future Passive Indicative]
Cast out	Ekballo	Cast out [Aorist Active Indicative]
Do Your	Humon	Your
Children	Uihos	Son
Cast out	Ekballo	Cast out [Present Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
Judges	Krites	Judge
Cast out	Ekballo	Cast out [Present Active Indicative]
Spirit	Pneuma	Spirit
God	Theos	God
Come unto	Phthano	Already arrived [Aorist Active Indicative]
Can	Dunamai	Have power or ability [Present Middle Indicative]
One	Tis	A person
Enter	Eiserchomai	Come into [Aorist Active Infinitive]
Strong man	Ischuros	Strong man
Spoil	Diarpazo	Spoil, Plunder [Aorist Active Infinitive]
Goods	Skeuos	Goods
First	Proton	First
Bind	Deo	Bind [Aorist Active Subjunctive]

Spoil	Diarpazo	Spoil, Plunder [Future Active Indicative]
Is	Eimi	Keep on being [Present Active participle]
Is	Eimi	Keep on being [Present Active Indicative]
Gathereth	Sunago	Gather [Present Active Participle]
Scattereth abroad	Skorpizo	Scatter abroad [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
All manner	Pas	All
Sin	Hamartia	Sin
Blasphemy	Blasphemia	Blasphemy
Forgiven	Aphiemi	Forgive [Future Passive Indicative]
Against the	Ho	The
Holy	-	Not found in the original
Ghost	Pneuma	Spirit
Forgiven	Aphiemi	Forgive [Future Passive Indicative]
Men	Anthropos	Man
Speaketh	Epo	Say [Aorist Active Subjunctive]
Word	Logos	Word
Forgiven	Aphiemi	Forgive [Future Passive Indicative]
Speaketh	Epo	Say [Aorist Active Subjunctive]
Forgiven	Aphiemi	Forgive [Future Passive Indicative]
World	Aion	Age
Come	Mello	Hereafter
Make	Poieo	Make [Aorist Active Imperative]
Tree	Dendron	Tree
Good	Kalos	Good
Fruit	Karpos	Fruit
Make	Poieo	Make
Corrupt	Sapros	Worthless
Known	Ginosko	Know [Present Passive Indicative]
Generation	Gennema	Generation
Vipers	Echidna	Adder, Viper
Can	Dunamai	Have the power [Present Middle Indicative]
Being	Eimi	Keep on being [Present Active Participle]
Evil	Poneros	Evil
Speak	Laleo	Speak [Present Active Infinitive]
Good things	Agathos	Good
Abundance	Perisseuma	Surplus, Superabundance
Heart	Kardia	Heart
Mouth	Stoma	Mouth
Speaketh	Laleo	Speak [Present Active Indicative]
Treasure	Thesaurus	Treasure, Wealth
Bringeth forth	Ekballo	Bring forth [Present Active Indicative]
Bringeth forth	Ekballo	Bring forth [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Every	Pas	All
Idle	Argos	Lazy, Idle, Useless
Word	Rhema	Word, Saying
Speak	Laleo	Speak [Future Active Indicative]
Give	Apodidomai	Give an account [Future Active Indicative]
Account	Logos	Word
Day	Hemera	Day
Judgment	Krisis	Judgment
Words	Logos	Word
Shalt be justified	Dikaioo	Shown as justified [Future Passive Indicative]
Shalt be condemned	Katadikazo	Shown as condemned [Future Passive Indicative]

PERFECT TENSE VERB

OIDA, EIDO – TO KNOW – Occurs 251 times in the Perfect Tense in the New Testament and is by far the largest, with Grapho next at 96 occurrences. Because of the mixture of “knows” and “don’t knows” and

different characters ranging from the Trinity, through the Disciples of Christ, Religious Leaders, and even to demons the review of this verb is given verse by verse as it occur.

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

REFLECTION

Verse 22. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David?

A man is now brought to the Lord. He is demon possessed, and as a result he is blind and dumb. Jesus healed him. The man was so excited that he had been healed that this is captured in the Greek verbs, noting he "kept on speaking and seeing". This is shown by the present tense and active voice of the verbs to speak and see. He had not had the opportunity to talk so he kept on talking. He also was looking at everything he possibly could. Jesus casts out the demon and the person is healed immediately.

This person was a Jew, otherwise we would be told, as in the case of the Centurion or Syro Phoenician woman.

The crowd who watched this happen are amazed. The imperfect tense of the word "Existemi" meaning to wonder or be amazed indicates that they were in a constant state of amazement. They say that this must be the Son of David which is a technical term for the Messiah. Again the word translated "say", the verb "Lego", is in the imperfect tense, which means the crowd was constantly saying this; they kept on saying that Jesus was the Messiah. This was a messianic sign as far as the Rabbis of the day were concerned.

While the religious group have rejected Jesus as the promised Messiah are are starting active plotting to kill the Lord the crowd is believing in Him as the Promised Messiah. **2 Samuel 7:8-16, 2 Chronicles 21:7**

Verse 24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

The Pharisees will not accept that the Lord Jesus Christ is the Messiah of Israel, and rather than accepting the miracles as the crowd did, they say that the miracles are satanically based. They cannot doubt the power behind the miracle, but they assign that power to the Devil not to God. They say that He casts out demons under the guidance of Beelzebub, which is a derogatory nickname of the devil meaning Prince of Dung/Flies, as flies swarmed around the blood soaked altars, and dung fires of paganism.

They cannot say He did not do the miracle and claim it to be a fake, because it is obvious that the demoniac has been healed and the miracle is thoroughly accredited. This is the prime example of what is called the "unpardonable sin", for they assign to the Devil an action that is done by God, but rather should be called the "unpardonable act" during the earthly ministry of our Lord Jesus Christ.

During the ministry of Christ the humanity of Christ was indwelt by the Holy Spirit in order to perform miracles. What the Pharisees are saying is that the works of our Lord are not from a divine source but from a satanic one, thus blaspheming the Holy Spirit.

The unpardonable act is to reject the person of the Lord Jesus Christ as Saviour. It is only final rejection of the Lord that leads people to the Lake of Fire forever. The evil of unbelief alone condemns eternally.

Verse 25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Jesus shows that He is all knowing because He knew the thoughts of the Pharisees. The verb "to know", Oida, is in the perfect tense, meaning that He knew it in the past with a result that He kept on knowing it with permanent results for all. It is in a participle form so the start of the verse could be translated, 'Jesus having known their thoughts said unto them'.....

He uses four techniques when talking to the Pharisees; He uses parables, logic, sarcasm, and rhetorical questions. He is going to show them that according to their own logic it is impossible for Satan to cast out demons.

The premise on which He bases His argument is one that they believe is true. The fact is that a kingdom, city or house which is divided against itself can stand. He would be alluding to Israel, Jerusalem and even the Pharisee's theological houses/schools, when saying that if there is division then that entity is certainly going to be destroyed. It is only unity of strategic purpose that makes a group strong.

He now uses a debater's technique. He assumes that the supposition is correct by using a first class condition and then demonstrates that the supposition is ludicrous. How can his kingdom stand? This is a rhetorical question. They know the answer, but they do not see the Lord's deeper point here. Satan's kingdom is hopelessly divided, because it is based upon narcissism, and so it will certainly fall and all these men, unless repentant, will fall into eternity under the same judgment! **Daniel 2:4-45, Revelation 19-20.**

He again asks the question that if He casts out demons by satanic power, "how then do your sons cast them out?" It should be noted that the word translated as "children" in verse 27 is "Uihos", which means an adult son rather than a child. This is an interesting change in argument, as they would normally answer about Satan and his power being not operative in areas where the Pharisees and Scribes are present.

By this twist in the argument Jesus is asking how the prophets, and the other spiritual leaders of Israel operate. The miracles of the prophets have already been put in writing thus they will be the judge on these religious leaders. They cannot turn around and erase the record of the miraculous. They have already taught it as true and its principles as binding.

He now turns to the actual case and says, 'If I cast out demons by the Spirit of God, **and I do**, then the Kingdom is here'. What He is saying is that if He is doing this, He is the Messiah, and if the Messiah is here the Kingdom also is here. Previously in places such as Isaiah it is the servant of Jehovah who undertakes this work, but here we have the Messiah Himself doing the work. Jesus is claiming to be Messiah and to have given proof of that fact. He certainly has done so, and will continue to do so for months yet!

Verse 29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

The strong man in this illustration is one who is prepared and waiting to ambush the thief. It is a representation of Satan who is the prince of this world with the house being the world. He is still the ruler of the world so anyone who is able to take on the Devil and spoil him must be from God. By ordering the demons to do things that they did not want to do it put Jesus Christ in direct conflict with Satan, but because of His power He was able to defeat the Prince of this World.

Satan of course will be bound in the future when the King, the Lord Jesus Christ, returns to set up His Kingdom at the Second Advent, and Satan is bound for a thousand years. **Revelation 20:1-3.** At present he is not bound, just defeated by the work of the Lord. He is our sworn enemy, and his hatred of us is equal to his hatred of truth and the One who is the truth. **James 4:7-8, 1 Peter 5:8-9, 1 John 4:4.**

Those who are against Christ are either unbelieving humans or demons. The Pharisees were actually working for the devil and are on the same side as the demons. The statement to gather with Christ is to evangelise while scattering abroad is to actively work against Him. The Pharisees are actually teaching people how to go to hell, and then finally to join Satan forever. **Revelation 20:11-15.**

Verse 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

The word "say" is in the present tense. The Lord keeps on saying that all sin and blasphemy shall be forgiven unto men. The words "all manner" translates the Greek word 'pas' which means all. Here we have unlimited atonement.

The word translated “Ghost” within the KJV is the Greek word Pneuma which should be translated Spirit, but one of the University translation teams working 1608-1611 wanted to use the word Ghost – it was a purely personal preference, and an unhelpful one. It is also noted that the word translated ‘world’ is Aion, which means ‘Age’. The last phrase of this section should therefore read, “Neither in this Age the Age of Israel nor in the age to come, the Age of the Church....”

The phrase “shall be forgiven” is in the future tense, the Cross is still to come. However there is an exception and that is the blasphemy against the Holy Spirit which can never be forgiven. God is speaking to the world through His Son the Lord Jesus Christ, who is indwelt by the Holy Spirit.

The Holy Spirit has had a constant ministry towards the unbeliever, striving with them, as seen prior to the days of Noah in **Genesis 6:3**, as seen here through the ministry of our Lord Jesus Christ on earth, and seen in our day as outlined in **John 16:8-11**, and in the Tribulation. **2 Thessalonians 2:11-12**. In the New Testament we see that action of resisting the Holy Spirit which reflects the passage from John.

Many believers in the Bible spoke against the Lord Jesus Christ yet are saved later through repentance. These include the Apostle Paul, the thief on the Cross, and Peter amongst others. It is the persistent and wilful rejection of the Lord that leads to eternal damnation.

Verse 33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

The Lord now challenges the Pharisees as to making a decision as to the origin and nature of His works; He bluntly asks them, “what do they prove to you?” Here the Lord Jesus Christ is pictured as a tree bearing fruit and reflects the statement, “By their fruit you shall know them”. The Christian is known by her/his fruit, and the religious unbelievers are also known by their fruit. **Matthew 7:13-23**.

The Pharisees have said that the fruit of the Lord’s person and work is corrupt, but by changing their mind and accepting the evidence of the fruit they can believe in Christ. Sadly the great majority will not – although some will. **Acts 15:5, 21:20ff**.

Verse 34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Jesus now calls the Pharisees a generation of poisonous snakes in a very similar way to John the Baptist when the Pharisees came to be baptised. Here the Lord calls them evil. It is important to recognise that evil is not only specific sins, but anything that is contrary to God’s Plan. In the case of the Pharisees this would include a lot of their apparent “good works”, which they considered were necessary for salvation, and actually made them superior to others.

He challenges them to stop talking about working for their salvation. He says that evil people cannot speak the truth as far as salvation is concerned. The heart is the will, and is situated in the thinking logical brain. Out of the heart, or mind, words are formed and become speech that reflect decision making and so their eternal destiny. They are in real danger, for their “idle/careless words” condemn them.

In verse 35 we have the contrast between the treasure of the “good” and the evil person. The treasure is the thought pattern, and those things held in the memory. The “good man” has Bible doctrine and looks at things from God’s viewpoint, while the evil man, while he may appear good to others, promotes human or satanic values which oppose the truth. Salvation by works is evil, because no one can work for their salvation.

The idle word is giving any fake gospel to people, other than the true gospel. In this case it is the giving of a works and tradition type gospel. Those who promote that type of teaching and lead people on the road to hell will be called to give an account of their actions on the day of judgement, which is at the Last Judgement. **Revelation 20:11-15**.

To neglect so great salvation is bad enough, and condemns forever, but to actually encourage others to reject salvation (to sow weeds in their thinking processes) is double condemnation, and may be behind the “weeping, wailing and gnashing of teeth”, referred to by the Lord. **Matthew 13:36-43**.

At the Last Judgement at the end of the Millennium only unbelievers will appear before the Great White Throne to be judicially condemned to the Lake of Fire with Satan and his demons, and the basis for their condemnation is their rejection of the person and works of the Lord, and so they are righteously judged on the basis of their own works, and theirs do not measure up to what Jesus did for them. Those who never heard of Jesus, we leave to the justice of God, and we can be sure it will be 100% fair and just, and likely relate to this principle of humility and grace as people faced the truth of being Creatures before the Creator.

From verse 36 we see that those who have led people astray by promoting salvation by works will answer to our Lord for those idle words. Legalism, Narcissism, and arrogant rejection of their need for a Saviour, and their fake man-made religion, are the "idle words" that they will speak and be held accountable for.

The passage ends with a final challenge, being justified by your words or being condemned. Justified by your words deals with Salvation through Grace by faith **Romans 3:22, 5:1**. The "words of condemnation" is a reference to the teaching of the false method of "salvation by works", which the Pharisees promoted, and they will be judged according to their own standard and that judgment will be eternal.

MARK 3:20-30

20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. 30 Because they said, He hath an unclean spirit.

KEY WORDS

Multitude	Ochlos	Crowd, Multitude
Cometh together	Sunerchomai	Come together [Present Middle Indicative]
Again	Palin	Once more
Could	Dunamai	Have the ability or power [Present Middle Infinitive]
Eat	Phago	Eat [Aorist Active Infinitive]
Bread	Artos	Bread
His Friends	Para autos	Literally those side by side i.e. Friends
Heard	Akouo	Hear [Aorist Active Participle]
Went out	Exerchomai	Go out [Aorist Active Indicative]
Lay hold	Krateo	Hold fast [Aorist Active Infinitive]
Said	Lego	Say [Imperfect Active Indicative]
Is beside himself	Existemi	Overcome, At his wits end [Aorist Active Indicative]
Scribes	Grammateus	Scribe, Town Clerk
Come down	Katabaino	Come down [Aorist Active Participle]
Said	Lego	Saith [Imperfect Active Indicative]
Hath	Echo	Have and hold, Keep on having [Present Active Indicative]
Beelzebub	Beelzeboul	Dung god
Prince	Archon	Ruler, Prince
Devils	Daimonion	Demon, Devil
Casteth out	Ekballo	Cast out [Present Active Indicative]
Called	Proskaleomai	Summons to, literally Call to be close [Aorist Middle Participle]
Said	Lego	Say [Imperfect Active Indicative]
Parables	Parabole	Parable
Can	Dunamai	Have power [Present Middle Indicative]
Satan	Satanas	Satan, The accuser
Cast out	Ekballo	Cast out, Throw out, Eject [Present Active Infinitive]
Kingdom	Basiliea	Kingdom

Divided	Merizo	Divide [Aorist Passive Subjunctive]
Against	Epi	Against
Cannot	Dunamai ou	Not the power [Present Middle Indicative]
Stand	Histemi	Stand [Aorist Passive Infinitive]
House	Oikia	House home
Be divided	Merizo	Divide [Aorist Passive Subjunctive]
Cannot	Dunamai ou	Not the power [Future Middle Indicative]
Stand	Histemi	Stand [Aorist Passive Infinitive]
Rise up	Anistemi	Rise up [Aorist Active Indicative]
Divided	Merizo	Divide [Aorist Passive Indicative]
Cannot	Dunamai ou	Not the power [Present Middle Indicative]
Stand	Histemi	Stand [Aorist Active Infinitive]
Hath	Echo	Have and hold, Keep on having [Present Active Indicative]
End	Telos	End
No Man	Oudeis	No one
Can	Dunamai	Has the power [Present Middle Indicative]
Enter	Eiserchomai	Enter into [Aorist Active Participle]
Strong man	Ischuros	Strong man, Powerful
Spoil	Diarpazo	Plunder, Spoil [Aorist Active Infinitive]
Goods	Skeuos	Goods
Except	Ean me	If not, Except, Unless
Will bind	Deo	Bind [Aorist Active Subjunctive]
First	Proton	First
Will spoil	Diarpazo	Plunder, Spoil [Future Active Indicative]
Verily	Amen	Verily, Truly
Say	Lego	Say [Present Active Indicative]
All	Pas	All
Sins	Hamartema	Sin
Shall be forgiven	Aphiemi	Forgiven [Future Passive Indicative]
Sons	Uihos	Son
Men	Anthropos	Man
Blasphemies	Blasphemia	Blasphemy
Shall blaspheme	Blasphemeo	Blaspheme [Aorist Active Subjunctive]
Shall blaspheme	Blasphemeo	Blaspheme [Aorist Active Subjunctive]
Against	Eis	Against
Holy	Hagios	Holy
Ghost	Pneuma	Spirit
Hath	Echo	Have and hold, Keep on having [Present Active Indicative]
Forgiveness	Aphesis	Forgiveness
Never	Aion	Age
Is	Eimi	Keeps on being [Present Active Indicative]
Danger	Enochos	In danger of, Subject to
Eternal	Aionios	Perpetual, Everlasting
Damnation	Krisis	Damnation, Judgment
Said	Lego	Say [Imperfect Active Indicative]
Hath	Echo	Keep on having [Present Active Indicative]
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 20. And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Jesus returned here from the mountain where He had called his disciples to His Galilean home. Such a multitude gathered that He and His disciples were kept too busy to eat. Hearing of His activities His own “people-group” of family and friends felt that He was out of his mind, and sought to take Him away. Doubtless they were embarrassed by the zeal of this religious fanatic in the family, or they had been made to act by religious authority pressure applied to them.

Verse 22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

The incident is happening in Galilee, but these are Scribes who came deliberately from Jerusalem to entrap Him further and condemn Him, which means that after a period of investigation they may have reached a verdict and now the scribes are sent out to declare the verdict of the Sanhedrin in person.

The choice for the Scribes/Pharisees was either that Jesus was the Messiah or that he was demon possessed, as there was no doubt about the actions done and things said. **Acts 26:26.** The Pharisees chose the second option, they came up with the explanation that Jesus was not the Messiah and the reason He was able to perform such unique miracles was because He Himself is possessed by the prince of demons Satan. This is, as we have seen above, the “unforgivable act” – for there is no hope for those who abuse the Saviour and reject the Holy Spirit to the end, and assign His work to the Devil.

Verse 23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24. And if a kingdom be divided against itself, that kingdom cannot stand. 25. And if a house be divided against itself, that house cannot stand. 26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

Jesus now calls the Scribes and Pharisees to Him and asks the question, “Can Satan cast out Satan? If He is casting out demons by Beelzebub then Satan will be working against himself and frustrating his own purposes. His aim is to control humans through demons, not to free them from demons.

A kingdom, house or a person divided against itself cannot endure. Continued survival depends on internal cooperation not antagonism. Now while this is correct by principle, there are situations that we observed in the days of the “Charismatic Renewal” that indicate Jesus was also playing with these men before him, as they were men being used by Satan. In the late 1960s-1970s we witnessed false prophets and teachers, apparently accredited by casting out demons, but later unmasked by their proven immorality and criminality in some cases.

What was going on, and what was Jesus challenging these men and ourselves to think through? We are not to be, “ignorant of Satan’s devices”. Paul gives us some detail in **2 Corinthians 2:11, 11:13-14.** Satan’s main tool has always been deception, and what better deception is there than to get demons to “move around a bit”, or pretend they are gone, when in fact they are not? Satan may appear to be acting against himself, but he is simply re-arranging his forces for greater defeat of gullible people later. Satanic thinking is guiding these Pharisees and Scribes and they are being used, exactly as the fake exorcists are being used, and they are being deceived exactly as the crowd of casual on-lookers are when demons are moved around for a greater assault upon unthinking people later.

Verse 27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Jesus now says that no man can enter a strong man’s house unless he first binds the strongman. Satan is the strong man in this example. The house is his dominion. He is the “god of this age” for many unbelievers. His goods are the people over whom he holds sway. His “angel of light” act is a powerful deceptive tool! He can pretend he is defeated and move a demon elsewhere for a time to accredit his people, but because the people he is up against are not Holy Spirit filled, they can be defeated totally at his leisure later.

Jesus is the only one who binds/disempowers/disables Satan and plunders his house. At the Second Advent Satan will be bound and cast into the bottomless pit for a thousand years. The Saviour’s casting out of demons during His ministry on earth was a foretaste of His eventual complete binding of the devil. We also are part of this now, as through the filling ministries of the Holy Spirit, for “greater is He within us than he that is in the world”, and so we disable his power now by Holy Spirit filled actions. However, those who are not believers, and do not have the Holy Spirit are cannon fodder for the satanic. **Matthew 12:43-45.**

Verse 28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. 30. Because they said, He hath an unclean spirit.

The Lord now pronounces the doom of the Scribes and Pharisees who were guilty of the unpardonable sin. In accusing Jesus of casting out demons by a demonic power when it was actually by the power of the Holy Spirit they in effect called the Holy Spirit demonic. This is maligning God, insulting Jesus, and blasphemy against the Holy Spirit, and is a total rejection of the Holy Spirit's ministry, and it is only the Holy Spirit's ministry that can deliver from satanic power.

The reason why this act against the Holy Spirit cannot be forgiven is related to the ministry of the Holy Spirit where the Holy Spirit is constantly pointing to the Lord Jesus Christ as the only means of salvation. If people reject this there is no hope because Jesus said, "I am the way, the truth and the life no one cometh to the father except through me". **John 14:6**. There is no other name given whereby man may be saved! **Isaiah 43:11, Acts 4:12, 16:31**.

LUKE 11:14-23

Luke 11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth.

KEY WORDS

Was	Eimi	Keep on being [Imperfect Active Indicative]
Casting out	Ekballo	Throw out , Cast out. [Present Active Participle]
Devil	Daimonion	Demon, Devil
Was	Eimi	Keep on being [Imperfect Active Indicative]
Dumb	Kophos	Dumb
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Gone out	Exerchomai	Depart, Go out [Aorist Active Participle]
Spake	Laleo	Speak [Aorist Active Indicative]
People	Ochlos	Crowd
Wondered	Thaumazo	Admire, Wonder [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Casteth out	Ekballo	Throw out , Cast out. [Present Active Indicative]
Chief	Archon	Prince, Ruler
Knowing	Eido	Know, Perceive [Perfect Active Participle]
Thoughts	Dianoema	Thought, Sentiment
Said	Epo	Say [Aorist Active Indicative]
Every	Pas	All
Kingdom	Basilea	Kingdom
Divided	Diamerizo	Divide thoroughly [Aorist Passive Participle]
Brought to desolation	Eremoo	Lay waste, Bring to desolation [Present Passive Indicative]
House	Oikia	House, home
Divided	-	Not found in the original
Falleth	Pipto	Fall [Present Active Indicative]
Divided	Diamerizo	Divide thoroughly [Aorist Passive Indicative]
Stand	Histemi	Stand [Future Passive Indicative]
Say	Lego	Say [Present Active Indicative]

Cast out	Ekballo	Cast out [Present Active Infinitive]
Cast out	Ekballo	Cast out [Present Active Indicative]
Do your	Humon	Your own
Sons	Uihos	Son
Cast out	Ekballo	Cast out [Present Active Indicative]
Shall they	Autos	They
Be	Eimi	Keep on being [Future Middle Indicative]
Judges	Krites	Judge
Finger	Daktulos	Finger
God	Theos	God
Cast Out	Ekballo	Cast out [Present Active Indicative]
No Doubt	Ara	No Doubt, Conclude
Come upon	Phthano	Already arrived [Aorist Active Indicative]
Strong man	Ischuros	Strong man
Armed	Kathoplizo	Fully armoured [Perfect Middle Participle]
Keepeth	Phulasso	Be on guard [Present Active Subjunctive]
Palace	Aule	Palace
Goods	Huparchonta	Goods, Possessions
Are	Eimi	Keep on being [Present Active Indicative]
Peace	Eirene	Peace
Stronger	Ischuros	Strong man
Shall come	Eperchomai	Attack, Come upon [Aorist Active Participle]
Overcome	Nikao	Overcome, Subdue [Aorist Active Subjunctive]
Taketh	Airo	Take [Present Active Indicative]
All his armour	Panoplia	All armour
Trusted	Peitho	Rely, Trust [Pluperfect Active Indicative]
Divideth	Diadidomi	Deal out, Divide up [Present Active Indicative]
Spoils	Skulon	Spoil, Booty
Is	Eimi	Keep on being [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Against	Kata	Against
Gathereth	Sunago	Gather [Present Active Participle]
Scattereth	Skorpizo	Scatter abroad [Present Active Indicative]

PERFECT TENSE VERBS

KATHOPLIZO – ARMED - Occurs once in the New Testament and it is here in the Perfect Tense. In **Luke 11:21** the strongman in this story is Satan and he is always prepared. He is permanently fully armed and alert and pretends that he is in control. The stronger however is seen as the Lord Jesus Christ, and He has conquered Satan, and so because Jesus Christ is far superior to the Devil, the enemy is defeated in any encounter he foolishly enters against the Lord.

Having conquered Satan at the Cross/Resurrection the Lord is triumphant. He has the right to divide up the spoils. In this case the spoils include former demon possessed people who no longer belong to Satan.

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

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

REFLECTION

Verse 14. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15. But some of them said, He casteth out devils through Beelzebub the chief of the devils.

After seeing Jesus cast out a demon from a person who was mute some among the crowd suggested that He did it by demonic power; that is by the power of Beelzebub. Beelzebub means “lord of the flies”. Beelzebub is mentioned in **2 Kings 1:2**, *“And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease”*.

The charge was that Jesus was possessed by Satan himself. From the other Gospels it is clear that the ones who accused Him of this were mainly the Scribes and the Pharisees. They recognize that Jesus has power but they think it is evil power, rather than opening their eyes and examining the evidence. They hold a clearly false viewpoint because it suits them – they then do not have to accept Him, and change their lives.

Verse 17. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

Jesus casts out a demon that has caused the person to be both blind and dumb. The act of exorcising demons was not all that unusual. The Pharisees and their followers were able to cast out demons, and that is why Jesus was able to say, “by whom do your sons cast them out?” Remember Jesus earlier point that Satan’s strategic system is flawed, but also he will “swap” demons around at times to accredit and give power to his fake religious servants. They may appear to be casting out demons but they are simply swapping them around for greater manipulative purposes within the wider satanic community.

Jewish exorcism of demons was related to a ritual that the exorcist had to fulfil including using the appropriate names for God, and the demonic names. In the course of this ritual an exorcist had to learn how to communicate with the demon. The person must find out the demon’s name, and use that name to command the demon to come out.

There is another instance in the life of Jesus where he does use a Jewish method. He will ask a question, “What is your name?” “My name is legion for we are many”, replies the demon. However here was one kind of demon that Rabbinic Judaism was powerless against. This was the kind of demon that caused the person to be dumb.

As the person was unable to speak you couldn’t communicate with that kind of demon. However the Rabbis taught that when Messiah comes, He would be able to cast out this kind of demon. Jesus, by casting out the demon from a dumb person therefore challenged the religious Jewish religious authorities as to whom He was under their own criteria for Messiah, as this was their traditional expectation.

Verse 20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

God’s finger represented his power. Although the phrase occurs elsewhere Jesus refers especially to **Exodus 8:19** where Pharaoh’s magicians attempting to imitate Moses’ miracle are forced to admit that the true God is working through Moses but not through them. **Exodus 8:17-19.** *“And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. 18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh’s heart was hardened, and he hearkened not unto them; as the LORD had said.”*

Verse 21. When a strong man armed keepeth his palace, his goods are in peace: 22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

The strongman in this story is Satan and he is always prepared to fight, and the perfect tense reminds us that the results of satanic malice and hatred are eternal. He is fully armed and alert and he believes he is in control. The stronger however is seen as the Lord Jesus Christ, and He conquered Satan because Jesus Christ is far superior to the Devil, both before and after the Cross/Resurrection. Having conquered Satan at the Cross/Resurrection the Lord is triumphant over death and sin. He has the right to divide up the spoils.

In this case the spoils include former demon possessed people who no longer belong to Satan, but have the opportunity to be free if they heed the Holy Spirit and bow before the Lord as Saviour-Lord-King.

Verse 23. He that is not with me is against me: and he that gathereth not with me scattereth.

Jesus states in this verse that it is impossible to be neutral in the battle between Christ and Satan. The people who were watching had to make up their minds. If they thought Jesus was casting out demons by the power of Satan then they were exposed as being actively against him. If that position of contempt, indifference or hatred towards Jesus was perpetuated, the results were eternal.

APPLICATION

With the healing of the blind and dumb man we need to appreciate our ability to see and speak as it is often not until we lose something that we appreciate it.

There are three categories of illness; physiological, psycho somatic, and demon induced illness. Medicine recognises the first two but not the third. The way to get rid of the demon induced illness is to get rid of the demon.

It is also important to note that Satan can also place a demon to induce illness, and then have one of his fake "healers" minister and remove the demon. The person is genuinely healed for a time, but it is a satanic deception. We need to be sure as to where the glory of the healing goes to in this day and age, to God or the "healer". Satan's narcissism is a hallmark symptom of his people – they will always self publicize.

We notice that religious leaders often say the exact opposite to that which is stated by believers. While the Pharisees cannot deny the fact of the miracle they attempt to discredit them by attacking the source of the miracles to explain them away.

Many people will try and discredit you by your association with others, rather than the teaching you provide.

The "unforgivable act" is to reject the Lord Jesus Christ as Saviour. The principle is given in **John 3:18** and **John 3:36**. When you reject God's Plan and Provision you stand on your own human good. Not by works of righteousness that we have done but by His mercy He has saved us. **Ephesians 2:6-12**.

To say that the Holy Spirit is satanic maligns the character of the Spirit and destroys any chance of a person accepting Christ as Saviour at that time. If that attitude is perpetuated it will cause the person to be lost forever. While Jesus is absent from the earth in the Church Age the ministry of the Holy Spirit still goes on. **John 16:8-12**.

People are always known ultimately by their fruit. We need to be fruit inspectors. Are we producing much fruit? Is our production of fruit a challenge to the people we meet?

It is always true that a person who is on fire for God seems to be deranged to their contemporaries. The more like Christ we are the more we too will experience the sorrow of being misunderstood by relatives and friends. If we set out to make a fortune other wealthy people will cheer us. If we are passionate for Jesus Christ they will jeer at us. We are known by our supporters, and by making spiritual choices we select our eternal company.

The rabbis divided miracles into two classes, firstly miracles anyone could do empowered by the Lord God. Secondly miracles that only the Messiah could do. There were three such categories; [1] Healing of the leper, [2] Casting out a dumb demon, [3] Giving sight to the blind. This passage raised the question which was spoken by the people, who said, "Is not this the Messiah?"

We need to look at the person of Christ and see by His words, works and actions that we can be sure that He is the Christ, Immanuel, the Creator and Saviour, the unique person of the universe. There is no middle ground; we are either for the Lord or against Him. We have made our commitment – it is to Him forever.

DOCTRINES**MIRACLES: HEALING AND MIRACLES**

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

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

3. Examples of healing by Jesus Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Sickness is permitted for a number of reasons.

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

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

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

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

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

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

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

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

ANGELS: SATAN - ADVERSARY

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

2. BIOGRAPHY

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

3. EVALUATION

Satan is called:

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

4. PRINCIPLES

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

ANGELS – ANGELIC CONFLICT

1. There is an angelic conflict and it is intimately related to our presence in this world.

2. ETERNITY PAST

[a] Initially God created angels. At creation we are told that there was unity as all the angels sang in unison.

[b] Satan as Lucifer with the title Son of the Morning was the head of the angels. **Isaiah 14, Ezekiel 28:12-15**

[c] It is noted that the Lord Jesus Christ is now called Son of the Morning in **2 Peter 1** showing that the Lord replaced Satan as a result of His victory at the Cross.

3. FALL OF SATAN

[a] Satan became proud and attempted a coup d'etat against God in **Isaiah 14:12-17**

[b] When Satan fell he took one third of the angels with him. **Revelation 12:9.**

[c] The angels who exist forever therefore fall into two permanent groups

- (i) Elect Angels who remained faithful to God (**1 Timothy 5:21**)
- (ii) Fallen angels who chose to follow Satan who fall into two categories:-
 - (1) Imprisoned ones who were made inoperative at the time of the Flood (**Jude 6, 2 Peter 2:4**)
 - (2) Demons who are currently operative (**1 Corinthians 10:20, 21, Mark 5:1-20**)

[d] There is therefore a spiritual warfare between elect and fallen angels, which affects the human race. (**Ephesians, 6:12, Revelation 12**)

4. SENTENCE ON THE FALLEN ANGELS

[a] In eternity past Satan and the fallen angels were judged and sentenced to the Lake of Fire - **Matthew 24:51**

[b] It would appear that Satan appealed against his sentence and said "how can a God of Love sentence any of his creatures to the lake of fire?"

[c] The answer is in the character of God who is HOLY as well as LOVE. His holiness can only judge sin and rebellion.

[d] The lake of fire therefore was not created for man. Man ends up in the lake of fire due to his own negative attitude towards God.

5. MAN'S ROLE IN THE ANGELIC CONFLICT

[a] This sentence which was given before man existed has not yet executed and will not be so until the end of the Millennium in **Revelation 20:10.**

[b] There must be a long lapse of time before the sentence is executed with this period being taken up with the whole of human history. Therefore the purpose of the existence of the human race and its relation to God can only be explained as a testimony to the angels.

[c] Through the creation of man God provides a clear legal witness to Satan and his angels of their sin. The whole of human history is to prove certain points to the angels. Things can happen in your life as a believer in the Lord Jesus Christ and these can only be explained as a testimony to the angels.

6. FALL OF MAN AND VICTORY OF THE GOD MAN

[a] Man starts off lower than the angels. **Hebrews 2:9** tells us that Jesus Christ made Himself a little lower than the angels.

[b] Although Adam failed to be victorious the Lord Jesus Christ replaces Adam in history and won the battle in His humanity. **1 Corinthians 15:22** tells us that in Adam all die, in Christ shall all be made alive.

[c] A new form of creature judges come into existence and will judge the angels **1 Corinthians 6:1-3**

7. SIMILARITIES BETWEEN ANGELS AND MAN

[a] Angels and mankind have a number of parallels with human free will being tested in exactly the same way as angelic free will.

[b] Angels began in innocence and full obedience to God (**Job 38:7 Ezekiel 28:14-15**)

Man began in innocence (**Genesis 2:25**)

Angels sinned - rebellion of Satan (**Isaiah 14:12-14**)

Man sinned - rebellion of Adam (**Genesis 3:1-7**)

Angels are divided into two categories - elect or fallen.

Man is divided into two categories - believers and unbelievers. (**John 3:36**)

8. ADAM AND FREEWILL

[a] God created Adam and Eve, to show Satan that mankind, created lower than angels (**Hebrews 2:6-7**), would choose to obey God. Mankind therefore, by a choice of freewill, would decide whether to obey God and be blessed, or to disobey God and be judged (the same choice that Satan had).

[b] A test was instituted for man's freewill - obedience to God or disobedience. (**Genesis 2:16-17**). Adam - and therefore all mankind - sinned and thereby rebelled against God. All of mankind, therefore, is in the same condition of sinful rebellion as Satan.

[c] However, God instituted another test of freewill for mankind - will they choose to return to God through Jesus Christ, or will they choose to continue in sin and rebellion (**John 3:16, 2 Peter 3:9**).

[d] Anyone who chooses to return to God will be saved; anyone who chooses to remain in rebellion to God will be judged in the lake of fire, the same fate as Satan (**Matthew 25:41**)

[e] Therefore, by the work of Christ on the cross, and man's freewill faith in Christ, God has vindicated His love to save and His justice to judge.

9. RESOLUTION OF THE ANGELIC CONFLICT

Stage 1 - Salvation - by faith, man is saved and made positionally superior to angels (**Hebrews 2:6-7**)

Stage 2 - Christian Walk - by faith, the believer overcomes Satan (**Ephesians 6:10-17**)

Stage 3 - Eternity -in Christ, the believer will judge Satan and his fallen angels (**Hebrews 2:8, 1 Corinthians 6:3**)

10. THE CLOUD OF WITNESSES

Angels watch the human race. (**1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:21, 1 Peter 1:12**). Elect angels rejoice every time someone is saved (**Luke 15:10**)

11. THREE BASIC QUESTIONS

The angelic conflict answers three basic questions:-

[a] Why man? Inside man is a soul with mentality and freewill which when linked together resolves the angelic conflict, (**Colossians 2:14-15, Hebrews 2**). The cross is the real victory in the angelic conflict.

[b] Why sin? Sin resolves stage 1 of the plan of God (see paragraph 9). At the cross sin was judged and the barrier between man and God was removed so that man's relationship with God depends on his free will. Every time a person accepts Christ, elect angels rejoice. In the garden man was innocent and all he had to do was stay away from one tree. Now man is guilty he has to come to a tree (the cross). (**Genesis 2:17, 1 Peter 2:24**)

[c] Why suffering? Suffering resolves the issue in Stage 2. Suffering involves the promise principle. (**1 Peter 1:7-8, Romans 5:2-4**). Suffering is designed for blessing and is a further blow to Satan. It is to demonstrate the love of God in a way that cannot be done in eternity as in eternity there is no more sorrow, pain or death. (**Revelation 21:4**)

12. STAGES IN THE CONFLICT [SEE SATANIC ATTACK ON THE PLAN OF GOD]

[a] From the fall of man to the ascension of Christ the line of Christ and Jesus Christ himself were the target of attack. Once the ascension was a fact in history Satan was unable to attack the line of the Saviour.

[b] The resurrection, ascension and session of the Lord Jesus Christ caused intensification in the angelic conflict.

[c] Once Christ is glorified at the right hand of the Father the angelic conflict becomes intensified in the Church age.

[d] Every Church Age believer is now a target and because of this every believer has had special provisions made for him:

- (i) Indwelling of the Holy Spirit (**John 14:17**)
- (ii) Indwelling of Jesus Christ (**John 14:23**)
- (iii) Completed canon of Scripture (**1 Corinthians 13:10**)

13. PROGRESSION TO THE LAKE OF FIRE

This explains the actions of the Lord Jesus Christ from the time he sat down at the right hand of the Father until the Last Judgement. **Psalm 110:1** says "The Lord [God the Father] said to my Lord [God the Son], Sit thou at my right hand until I make thine enemies thy footstool."

[a] The first stage – Insurgency warfare – Pentecost - Rapture

During this time He calls out the personnel who will replace the angelic council members who have been condemned **1 Corinthians 4:8, 6:1-3, 2 Timothy 2:12, Revelation 3:21**

The angelic council comprises God and all the angels as seen in **1 Kings 22:19-23 and 2 Chronicles 18:18-23**

[b] The second Stage – Rapture to Second Advent - Confrontation

During this time the new members of the angelic council are evaluated in relation to their divine and human good, rewarded [**1 Corinthians 3:11-15**], they lose their old sin nature and have a resurrection body. The rebellious members, Satan and his followers are cast out of heaven **Revelation 12:4**

[c] The third stage – Second Advent – Victory Stage

Christ casts Satan and the fallen angels into hell for a thousand years and rightfully asserts His authority.

[d] The fourth stage – The Last Judgement. The Lake of Fire was created for Satan and his angels **Matthew 25:41**

Satan is cast into the Lake of Fire with the demons and the unbelievers. Unbelievers join them in the Lake of Fire because they have not accepted Jesus Christ as Lord and Saviour. The old creation is destroyed and a new heavens and a new earth provided by God. At that point all knees shall bow and the promise of making His enemies His footstool will have been fulfilled.

14. THE BELIEVERS AND RESULT OF THE ANGELIC CONFLICT

The result of the angelic conflict:

Stage 1 - Salvation - saved mankind is positionally superior to angels;

Stage 2 - Christian Walk - through suffering the believer develops his faith towards Christ to such an extent that he thereby shows the fallen angels the certainty of their doom;

Stage 3 - Heaven - In eternity the believer in his resurrection body will be physically superior to angels.

15. CONCLUSION

Through the fall of man Satan obtained control of the world though not necessarily control of mankind.

What makes it possible for man to live in the Devil's world and not be under his control? - free will.

By using The Word of God you can make decisions that are completely against Satan and his concepts.

Satan is the ruler of this world. (**2 Corinthians 4:4, John 12:31, 14:30, 16:11, Ephesians 2:2**)

However we have the Bible - the mind of Christ (**1 Corinthians 2:16**) We should know it and use it.

HOLY SPIRIT: MINISTRY TO JESUS CHRIST

1. The ministry of the Spirit in sustaining Jesus Christ was prophesied in the Old Testament. (**Isaiah 11:1-3, 42:1, 61:1-3**)
2. The virgin birth was only possible by the work of the Holy Spirit. **Matthew 1: 18, 20, Psalm 40:6, Hebrews 10:5.**
3. The Holy Spirit was given without measure (constant unhindered filling) to the humanity of Christ. (**John 3:34**)
4. The Holy Spirit was related to the baptism of Jesus. (**Matthew 3:16**)
5. The Holy Spirit sustained Jesus Christ during his earthly ministry. (**Matthew 12:18, 28, Luke 4:14, 15, 18**)
6. The Lord acknowledged the work of the Spirit in his works and miracles. **Matthew 12:8** (Quoting **Isaiah 44:1, 18, 28, Luke 4:14-21.**)
7. The sustaining ministry of the Holy Spirit was withdrawn from the Lord when he bore our sins on the cross. **Matthew 27:46, Psalms 22.**
8. The Holy Spirit had a part in the resurrection of Jesus Christ. (**Romans 8:11, 1 Peter 3:18**)
9. The present ministry of the Holy Spirit to Jesus Christ (**John 7:39, 16:14**)
10. The same sustaining ministry of the Holy Spirit is passed on to us at salvation, and we are commanded to make use of this ministry
11. to grow thereby. **Galatians 4:19, 5:16, Ephesians 3:16, 17, 5:18, Romans 13:14.**

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.**

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.

SALVATION: ATONEMENT - UNLIMITED ATONEMENT

1. Definition:
 - a) The totally effective work of Christ on the cross to pay the penalty of sin on behalf of mankind.
 - b) Atonement as a noun means reconciliation after enmity and includes reparation made for wrong or injury.
 - c) The verb has several related meanings such as to be at one, to be in accordance, to make reparation or amends, to make up for errors or deficiencies, to reconcile.
 - d) In the Old Testament, the true meaning of atonement is related to the Hebrew verb "to pass over, to cover" - it is also the word for 'pitch' used to seal Noah's Ark.
2. In Old Testament times, animal sacrifices were used to cover sin.
 - a) God forgave and restored where sin was covered by the blood of animal sacrifices.
 - b) However, the true basis for atonement was not found in these animal sacrifices. This is why the sacrifices needed to be repeated time and time again.
 - c) Animal sacrifices were used as a cover for sin until the true sacrifice, Jesus Christ, could be offered on the cross.
 - d) Atonement in the Old Testament refers to the use of animal sacrifices to picture the saving work of Christ.
 - e) The two concepts of atonement (Old and New Testament) are brought together in **Romans 3:23-26**
3. Atonement is unlimited
 - a) When Jesus Christ was judged on the cross for sins he paid for the sins of the entire human race, not just the elect. (**Romans 5:6, 2 Corinthians 5:14-15, 1 Timothy 2:6, 4:10, 2 Peter 2:1, 1 John 2:2**)
 - b) "Limited Atonement", the concept that Christ died for believers only is incorrect.
4. Unlimited Atonement eliminates sin in the unbelievers' indictment at the Last Judgement.
 - a) When Christ died on the cross, He was judged for all sins of the human race.
 - b) Therefore the issue in salvation is not sin, but faith in Christ. People choose either to accept the work of Christ (**John 3:18, 36**), or their own "good" works to gain the approval of God.
 - c) Therefore, human good will be the basis of the unbelievers' indictment at the Last Judgement. (**Revelation 20:12**)

EVIL

1. DEFINITION: Evil is Satan's policy in opposition to God's doctrine. Evil is therefore a collection of beliefs and practises that back up Satan's viewpoint rather than God's.
2. Evil is not necessarily bad, it is simply a policy that will take you away from the path that God prepared for you.

3. False religion may be very moral and even ascetic (and therefore look "holy"), but if it is leading people away from God's revealed will it is evil.
4. Often evil can masquerade as "good". People who believe that their "good works" can satisfy God's holy demands are deceived by evil doctrine. **Romans 7:19, 20,**
5. Only God's Word, Bible Doctrine can help the believer distinguish between true good and evil, **Hebrews 3:13,14.**
6. Only a soul saturated in God's Word is truly protected from the subtlety of Satan's policy of evil. **Proverbs 2:10-14, 3:7, 19:23.**
7. Only applied knowledge of God's Word negates and neutralises evil. **Psalms 54:5, Romans 12:21, Isaiah 45.**
8. The issue for the believer is the daily choice to accept God's Word and therefore protect oneself against evil. God watches for our choices. **Proverbs 11:18, 19, 22:3, 24:1-4, Ephesians 5:16, 2 Thessalonians 3:2,3.**
9. The company of evil people will distort the thinking of the believer and confuse his/her witness. **Isaiah 5:20, 1 Corinthians 15:23.**
10. There is no evil in God at all. **Psalm 5:4, 1 John 1:5, 4:4.**
11. God judges evil and will condemn it to the lake of fire for ever at the final judgement. **Psalm 34:16, Isaiah 13:11, Revelation 20:11ff**
12. In spite of evil still existing in the world due to Satan's on-going presence throughout the Church Age, the Lord is still on the throne, and his hand is on all things.
13. Satan only does things by "permission" and we are in the Lord's hands and so are, in Christ, safe. **Job 1:6-12, Proverbs 16:3, 4, Isaiah 45:6, 7**

JUDGEMENT: GREAT WHITE THRONE

1. The judgement of the Great White Throne is the last judgement. **(Revelation 20:11, 15)**
2. Only the unsaved are judged at the last judgement as there is no judgement for Christians. **(Romans 8:1)**
3. The last judgement occurs at the end of the Millennium. **(Revelation 20:7-15)**
4. The unsaved are judged according to their works from the Books of Works **(Revelation 20:12)**
5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that he is only satisfied by "The Good Work". The death of Christ on the Cross.
6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. **(Revelation 20:15)**

ANGELS: CROSS AND SATAN

1. With His death on the Cross Christ dealt with sin as a whole. **(Colossians 1:15-22, 1 John 2:2)**
2. With the removal of the sin barrier Satan's power was negated. **(John 12:31, 16:11, Colossians 2:14, Hebrews 2:14,)**
3. Judgement upon Satan has been pronounced but the sentence has not been executed, he is still prince of this world. **(2 Corinthians 4:4, Ephesians 2:2)**
4. He is still the deceiver and liar who leads astray foolish believers **(1 Peter 5:8-9)**

5. The cross is God's grace provision for the salvation of all who will believe in the Lord. Satan's attack is the philosophy of works, promoting the idea that man can do without the need of a Saviour. **(Ephesians 2:8-9)**

6. Satan's judgement has been progressively revealed:-

- a) In the Garden of Eden. **(Genesis 3:15)**
- b) At the Cross. **(John 12:31)**
- c) In the Tribulation. **(Revelation 12:7-12)**
- d) At the Second Advent. **(Revelation 20:1-3)**
- e) At the Last Judgement. **(Revelation 20:10)**

7. Satan's rebellion centres on two sins, pride and lying. **(Isaiah 14:12-24, Ezekiel 28:17, John 8:44)**

8. God's plan calls for sin to be removed and with it Satan's power. The victory on the Cross will lead to the glory of God and the proclamation throughout all eternity of the perfect justice of God. **(1 John 3:8)**

HARMONY

THE HEALING OF A DEMON POSSESSED MAN

And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Then was brought unto him one possessed with a devil, blind, and dumb: and he cast out a demon and he healed him. And it came to pass, when the demon was gone out that man he both spake and saw. And all the people were amazed, and said, Is not this the son of David?

THE SCRIBES AND PHARISEES SAY THAT JESUS IS DEMONIC

The scribes which came down from Jerusalem and the Pharisees heard it and said, He hath Beelzebub He casteth out devils through Beelzebub the chief of the devils. This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

JESUS ANSWERS THEM

Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

THE FALLACY OF A DIVIDED SYSTEM

And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they shall be your judges but if I with the finger of God cast out devils by the Spirit of God, then the kingdom of God is come unto you.

SPOILING A STRONG MAN'S HOUSE

When a strong man armed keepeth his palace, his goods are in peace: No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

BLASPHEMY OF THE HOLY SPIRIT

Verily I say unto you, All manner of sin and blasphemy shall be forgiven unto the sons of men and blasphemies wherewith soever they shall blaspheme: but the blasphemy against the Holy Ghost shall not be forgiven unto men but is in danger of eternal damnation because they said, He hath an unclean spirit.. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh

against the Holy Ghost, it shall not be forgiven him, neither in this age neither in the age to come. He that shall blaspheme against the Holy Ghost hath never forgiveness,

INABILITY OF THE UNBELIEVING PHARISEES TO TEACH THE WORD OF GOD

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

EXTRA JUDGEMENT FOR FALSE TEACHERS

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

WHOSE SIDE ARE YOU ON

He that is not with me is against me: and he that gathereth not with me scattereth abroad.

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HARMONY**THE CENTURION AND HIS SICK SERVANT**

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

THE TESTIMONY OF THE JEWS

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

THE CENTURION RECOGNISES THE AUTHORITY OF CHRIST

There came unto him a centurion, beseeching him, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

THE SUPERIOR FAITH OF THE CENTURION

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

THE SERVANT IS HEALED AT THE WORD OF JESUS

Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. They that were sent, returning to the house, found the servant whole that had been sick, and that he was healed in the selfsame hour.

THE RAISING OF THE WIDOW OF NAIN'S SON

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. and he that was dead sat up, and began to speak. And he delivered him to his mother.

And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people and this rumour of him went forth throughout all Judaea, and throughout all the region round about.

JOHN THE BAPTIST SENDS HIS DISCIPLES TO JESUS

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. And the disciples of John shewed him of all these things.

Now when John had heard in the prison the works of Christ, John calling unto him two of his disciples, sent them to Jesus, saying Art thou he that should come, or do we look for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

CONFIRMATION SIGNS OF JESUS AS THE MESSIAH

And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

JESUS QUERIES THE MOTIVATION OF THE CROWD

And when the messengers of John departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately and wear soft clothing are in kings' courts. But what went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

TESTIMONY OF THE GREATNESS OF JOHN

Verily I say unto you, Among those that are born of women there hath not risen a greater prophet than John the Baptist: notwithstanding he that is least in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

And all the people that heard him, and the publicans, justified God, being baptised with the baptism of John but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.

JESUS CRITICISES THE ATTITUDE OF THE CROWD

And the Lord said Whereunto shall I liken this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept or lamented. For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. The Son of man came eating and drinking, and ye say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of all her children.

THE WOMAN ANOINTS JESUS' FEET

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

JESUS GIVES A PARABLE ON DEBTORS AND FORGIVENESS

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

ATTITUDES TO THE LORD

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

JESUS FORGIVES THE WOMAN

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven and he said to the woman, Thy faith hath saved thee; go in peace They that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

PREACHING AND THE RESPONSE OF SOME WOMEN

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

CRITICISM OF BETHSAIDA AND CAPERNAUM

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgement, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

REST FOR THE TRUSTING WEARY

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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