

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 9.

MIRACLES

by

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[BOOK 74-9]

REVISED 2021

WHO IS JESUS CHRIST?

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

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

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

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

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

How do I become a Christian?

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

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

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

The results of Salvation

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

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

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

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CONTENTS

	SECTION	MATT	MARK	LUKE	JOHN	PAGE
	PREFACE AND INTRODUCTION					3
64	THE THREE INQUIRERS	8:18-22		9:57-62		6
65	THE TEMPEST STILLED	8:23-27	4:35-41	8:22-25		16
66	THE DEMONIACS OF GADARA	8:28-34	5:1-20	8:26-39		33
67	INQUIRY REGARDING FASTING	9:14-17	2:18-22	5:33-39		54
68	RAISING OF JAIRUS' DAUGHTER	9:18-26	5:21-43	8:40-56		67
69	CURE OF THE TWO BLIND MEN	9:27-31				83
70	CURE OF THE DUMB DEMONIAK	9:32-34				87
	SUMMARY OF DOCTRINES					90
	HARMONY					91

PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
74-21	THE LAST PASSOVER
74-22	PREVIEW OF THE CHURCH AGE
74-23	BETRAYAL AND TRIALS
74-24	THE DEATH OF JESUS CHRIST
74-25	RESURRECTION
74-26	HARMONY OF THE GOSPELS – KING JAMES VERSION
74-27	HARMONY OF THE GOSPELS – MODERN PARAPHRASE
74-28	COMPENDIUM OF DOCTRINES IN THE HARMONY OF THE GOSPELS

INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

PERFECT TENSE

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

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

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

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

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

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

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

GOSPELS: MATTHEW, MARK, LUKE, JOHN

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

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

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

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

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

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

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

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

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

6. The Gospels have equivalents in the Branch.

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

64 THE THREE INQUIRERS

MATTHEW 8:18-22

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. **19** And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. **20** And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. **21** And another of his disciples said unto him, Lord, suffer me first to go and bury my father. **22** But Jesus said unto him, Follow me; and let the dead bury their dead.

KEY WORDS

Saw	Eido	See, Perceive [Aorist Active Participle]
Great	Polus	Great, Large
Multitude	Ochlos	Crowd, Multitude
Gave commandment	Keleuo	Order, Give command [Aorist Active Indicative]
Depart	Aperchomai	Depart, Go [Aorist Active Infinitive]
Other side	Peran	Other side, Beyond
Certain	Heis	One
Scribe	Grammateus	Scribe, Town Clerk
Came	Proserchomai	Come face to face [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Master	Didaskalos	Teacher
Will follow	Akoloutheo	Follow [Future Active Indicative]
Whithersoever	Hopou Ean	Wherever
Goest	Aperchomai	Go, Depart [Present Passive Subjunctive]
Saith	Lego	Say [Present Active Indicative]
Foxes	Alopex	Fox
Have	Echo	To have and hold [Present Active Indicative]
Holes	Pholeos	Hole, Burrow
Birds	Peteinon	Bird
Air	Ouranos	Heaven, Air
Have	—	Not found in the original
Nests	Kataskenosis	Nest, Perch
Son	Uihos	Son
Man	Anthropos	Man
Hath	Echo	Have and hold [Present Active Indicative]
Lay	Klino	Lay down [Aorist Active Subjunctive]
Head	Kephale	Head
Another	Heteros	Another of a different kind
Disciple	Mathetes	Disciple
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Suffer	Epitrepo	Allow, Permit [Aorist Active Imperative]
First	Proton	First
Go	Aperchomai	Depart, Go [Aorist Active Infinitive]
Bury	Thapto	Bury, Inter [Aorist Active Infinitive]
Father	Pater	Father
Said	Lego	Say [Present Active Indicative]
Follow	Akoloutheo	Follow [Present Active Imperative]
Let	Aphiemi	Let [Aorist Active Imperative]
Dead	Nekros	Dead
Bury	Thapto	Bury [Aorist Active Infinitive]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

In order to get to a more manageable group of people for teaching purposes, Jesus gives a commandment to embark on a ship, to leave Capernaum and cross the Sea of Galilee. For the crowd the departure of Jesus creates a crisis, it also creates a crisis for the disciples, as soon they are going to encounter the storm on the sea. Many people seek crowds, as they love the feeling of fame, but the Lord's focus was on communication and beyond a certain point a crowd is just a mass of mindless enthusiasm, and the Lord wanted people to think, not emote. He did not seek fame, but opportunity to challenge people to face their eternal destiny.

Verse 19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

We now see the first of two people who wanted to follow Jesus. The first was a religious unbeliever while the second is in verses 21 and 22, where we have a believer with wrong priorities.

The Scribe is a Jewish theologian, who was there to check Jesus out and is impressed by Him, but was probably more impressed by the size of the crowds. The Scribe addresses the Lord as "Master" which is the Greek word Didaskalos, which could be translated teacher. He recognises the Lord as a religious leader of note but not as the Messiah. The Scribe says to Jesus, "I will follow you". This is in the future tense which shows that it is the logical thing to do, as this man wants fame and renown. This is the danger of success in ministry, as fame brings in people who seek it and the money that might come from it, not truth.

He does not believe that Jesus will leave this crowd for the uncertainties of the remote side of the Sea of Galilee, and expects Him to stay, as that is what the marketing manuals of the time, and today, would advise. Jesus however understands where the Scribe is coming from, and points out the purpose of the life that He is leading in His ministry on earth.

Jesus points out to the Scribe that foxes and birds have homes, either in the form of a burrow or nest, but He has no reservations on the far side of the lake. This statement by our Lord stops the self centred religious man in his tracks. To follow Jesus was going to interfere with his comfort and life style, as well as make people think he was not smart, nor a forward planner. To be a successful Rabbi this man thought, you needed a business plan, and that is still human viewpoint today. It is not the Lord's! **Isaiah 55:6-11.**

Verse 21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22. But Jesus said unto him, Follow me; and let the dead bury their dead.

It is noted that the Greek word for another is Heteros, which means another of a different kind. He is different because he, unlike the Scribe is a believer. Rather than addressing Jesus as master he calls Him Lord, which indicates that he is a believer, recognizing the Messiahship of Jesus.

This believer however is a procrastinator, who says that some day he is really going to get with the Christian way of life, but he will first sort out his family dynamic and the family business.... Even though he is born from above he does not allow his Christian life to interfere with his earthly life, nor does he set Christ as his number one priority in life.

The Greek word translated "suffer" is Epitepo and it means to permit or allow. He is asking the Lord's permission to go and bury his father. He is therefore entangled in the protocol of society, and specifically the law of the Pharisees.

It should be noted that the Lord is not forbidding him to turn up at his father's funeral as his father is not already dead. According to the laws of the Pharisees a son must live home until the death his father and then he must remain a year at home after the death to say the special prayer for the dead. Only then is he free to go and be the disciple of any rabbi. If he fails to do this he is going to be ostracised from the law of the Pharisees. He thinks more of the opinion of the Pharisees and his family that that of the Lord.

Jesus tells him to follow Him and let the spiritually dead bury the physically dead. Many people who were spiritually dead in those days thought a great deal about the laws of the Pharisees. It appears that this potential disciple went off to conform to the laws of the Pharisees rather than follow the Lord.

However a third group did go. The disciples with the right motivation joined Jesus for the crossing of the Sea of Galilee.

LUKE 9:57 - 62

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

KEY WORDS

Came to pass	Ginomai	Come into being
Went	Poreuomai	Go, Depart [Present Middle Participle]
Way	Hodos	Way, Road
Certain	Tis	One, A person
Man	-	Not found in the original
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
Will follow	Akoloutheo	Follow [Future Active Indicative]
Whithersoever	Hopou	Where
Goest	Aperchomai	Depart [Present Middle Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Foxes	Alopex	Fox
Have	Echo	To have and hold [Present Active Indicative]
Holes	Pholeos	Hole, Burrow
Birds	Peteinon	Bird
Air	Ouranos	Heaven, Air
Have	-	Not found in the original
Nests	Kataskenosis	Nest, Perch
Son	Uihos	Son
Man	Anthropos	Man
Hath	Echo	Have and hold [Present Active Indicative]
Lay	Klino	Lay down [Aorist Active Subjunctive]
Head	Kephale	Head
Said	Epo	Say [Aorist Active Indicative]
Another	Heteros	Another of a different kind
Follow	Akoloutheo	Follow [Present Active Imperative]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Suffer	Epitrepo	Allow, Permit [Aorist Active Imperative]
First	Proton	First
Go	Aperchomai	Depart, Go [Aorist Active Participle]
Bury	Thapto	Bury, Inter [Aorist Active Infinitive]
Father	Pater	Father
Said	Epo	Say [Aorist Active Indicative]
Let	Aphiemi	Let [Aorist Active Imperative]
Dead	Nekros	Dead
Bury	Thapto	Bury [Aorist Active Infinitive]
Go	Aperchomai	Go
Preach	Diaggello	Declare, Preach thoroughly [Present Active Imperative]
Kingdom	Basileia	Kingdom
God	Theos	God
Another	Heteros	Another of a different kind

Said	Epo	Say [Aorist Active Indicative]
Will follow	Akoloutheo	Follow [Future Active Indicative]
Let me	Epitrepo	Permit, Allow [Aorist Active Imperative]
First	Proton	First
Go bid them farewell	Apotassomai	Take leave, Say adieu [Aorist Middle Infinitive]
Are at home at	Eis	At
House	Oikos	House
Said	Epo	Say [Aorist Active Indicative]
No man	Oudeis	No one
Having put	Epiballo	Stretch forth, Throw out [Aorist Active Participle]
Hand	Cheir	Hand
Plough	Arotron	Plough
Looking	Blepo	Glance, Look [Present Active Participle]
Fit	Euthetos	Appropriate, Fit, Meet

PERFECT TENSE VERBS – None found

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

REFLECTION

In this passage there are three lessons, firstly to count the cost before making commitments, secondly to get away from legalism, and thirdly that there should be no division of loyalty, but a single minded focus on the Lord's will alone.

Verse 57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

The problem with this would be disciple is that he was too quick and too hasty, and had not thought through the commitment needed to truly be a disciple. He had to count the cost of becoming a disciple. Becoming a disciple allows for no assurance of comfort; it only guarantees the meeting of our needs, not our comforts.

In salvation all one has to do to be saved is to believe that Jesus died for our sins, and was buried and rose again. But for discipleship a believer must do certain things, one of which is to count the cost, and then make the Master's priorities your own priorities. It is to value the Master ahead of all else in life.

Verse 59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

To understand this passage we need to understand the theology of the day, and the Jewish concepts of what is meant to "bury a father" in the day of the ministry of the Lord Jesus Christ. First of all it wasn't that the father was dead and waiting burial; the father hadn't died yet.

According to the laws of the Pharisees (not of Moses) a son must live home until the death of his father and then he must remain a year at home after the death, to say the special prayers for the dead after the burial. In addition, a year after the first burial, after the flesh had rotted off the bones, the son would return to clean, oil and anoint then rebury the bones in a special box in a slot in the tomb wall. Only then was he free to go and be the disciple of any Rabbi. Jesus will not be around for that long at his First Advent! If he follows the Pharisees protocol he will miss the unique time of history he is in – that is the point about traditions of men – if we follow them we may miss out on the will of God for us.

Here the disciple does not really want to be a disciple if the cost is too high, and would rather wait it out until the death of his father, then when it was socially safe re-assess what he thought about Jesus – but of course it would be then too late. Jesus said, let those who are spiritually dead bury those who are physically dead, but the issue here is that he wasn't dead yet and he was a slave to the laws of the Pharisees, and so not free to live as, where and do what God wanted him to do with his adult life. We have limited time on this planet and we need to be clear about doing God's work, not society's expectation of us.

Verse 61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. **62.** And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

The third lesson is that there should be no division of loyalty. In a situation like this especially in the Jewish family, a person who wants to go back after making a commitment to discipleship would be in danger of the parents diverting him away from fulfilling his commitment to be a disciple.

It is noted that when Elijah found Elisha ploughing he called him to follow but allowed him first to bid farewell to his family. **1 Kings 19:19-21.** Jesus' call here is far more radical than that of the radical prophet.

APPLICATION

As we follow the Lord we need to realise that sometimes we will be outside our comfort zones as we minister to people. We need to accept that the priority is serving the Lord and not necessarily our own comfort.

Religion is impressed with large crowds, popularity and the superficial. Christianity involves personal relationship with God through Christ.

A funeral is a part of a protocol/ritual of society. Jesus used it as an example of priorities in the Christian life where the function of the Christian life is more important than protocols of any society. As a Christian you will often be seen to be out of step with the traditions and protocol of the society in which you live.

In this passage we are told to count the cost. Having made a commitment we should not delay or procrastinate and that there should be no division of loyalty. We should therefore cut all ties that will keep us from fulfilling our commitment to discipleship.

DOCTRINES

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**)

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**)

CHRISTIAN LIFE – CONSECRATION

1. Consecration means full surrender of self to God. (**Romans 6:13**)
2. This is the attitude of "denying self" and "not my will, but yours be done" (**Matthew 16:24, 26:39, Galatians 2:20**).
3. This is the only acceptable gift to God. (**Romans 12:1, 2**)
4. The consecration of the Temple is a picture of the believer's life: the Outer Court (the body), the Holy Place (the soul) and the Holy of Holies (spirit)
5. You are indwelt by the Holy Spirit, and therefore must be set apart as a holy vessel (**Romans 12:1-2 cf 1 Kings 8:1-11**)

CHRISTIAN LIFE – MENTAL ATTITUDE

1. Definition: Attitude or Mental attitude is the state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.
2. Every believer faces the inner conflict of divine versus human viewpoint. These two attitudes are at war in humanity in human history from the time of the fall. (**Isaiah 55:7-9**)
3. We are commanded to have divine viewpoint in our souls not the viewpoint of Satan (worldliness). **2 Corinthians 1:7, 10:5**. (via Doctrine in the Soul).
3. Attitude determines both the life and character of a person - what you think is what you are (**Proverbs 23:7**)
4. As Christians we are commanded to have our thinking in tune with the mind of Christ. Gods plan for our lives calls for a new attitude in our souls, a new viewpoint, without any human viewpoint or mental attitude sin (**1 Corinthians 2:16, 2 Corinthians 10:4-5 Romans 12:2, Philippians 2:5, 2 Timothy 1:7**)
5. Fellowship within a church is based on believers all being in tune with what the Bible teaches. **Philippians 2:2**.

6. Knowledge of the Bible (the mind of Christ, **1 Corinthians 2:16**) and control by the Holy Spirit renews the mind of the believer, giving divine viewpoint. (**Romans 12:2**)
7. The right mental attitude produces joy (**Philippians 2:2**), confidence (**2 Corinthians 5:1, 6, 8**), stability (**Isaiah 26:3-4, Philippians 4:7, 2 Thessalonians 2:2**), true giving (**2 Corinthians 9:7**), love (**1 Corinthians 13:5**)
8. Human viewpoint is called worldliness. (**Romans 12:2, Colossians 3:2**)
9. Evil is what you think as you are following Satan's policy. **Matthew 9:4, Galatians 6:3**. Mental attitude sins produce self induced misery. (**Proverbs 15:13**)
10. Without clear thinking there is conflict in the mind of the believer. **Isaiah 55:6-9, James 1:7-8**.
11. True stability of Character comes only this way. **Philippians 4:7, 2 Thessalonians 2:2**.
12. Giving is a mental attitude. **2 Corinthians 9:7**. Love is a mental attitude. **1 Corinthians 13: Deuteronomy 6:5, 10:12**.
13. Worldliness is a mental attitude: It is all non-grace thinking i.e. Anti Gods Plan, **Colossians 3:2**.
14. Confidence in service and living generally flows from having "Divine Viewpoint" which has other advantages such as
 - [a] Stability in life - James 1:8
 - [b] Prosperity of soul - **Philippians 4:7**
 - [c] Giving to the Lord - **2 Corinthians 9:7**
 - [d] Spiritual rather than worldly - **Romans 12:2, Colossians 3:2**
 - [e] Purity rather than evil - **Matthew 9:4**
 - [f] No arrogance - **Galatians 6:1-5**.
 - [g] Inner beauty - **1 Timothy 2:9, 10, 15**.

CHRISTIAN LIFE: OBEDIENCE

1. Obedience is better than offerings. (**1 Samuel 15:22; Proverbs 21:3; 28:9**). If we are not in God's will, any "worship" we offer is unacceptable.
2. Obedience is something you have to learn. The basic training in obedience has to start in childhood. As it says in (**Exodus 20:12 and Deuteronomy 5:16**) "Honour your father and your mother ". (**Proverbs 4:3, 4; 22:6; 29:15-17; Hebrews 5:8**).
3. Teaching your child obedience is an act of love. (**Proverbs 3:12; 19:18; 23:13-14**).
4. We have to obey those who are in authority over us. (**Exodus 20:12; 22:28; Leviticus 19:3; Deuteronomy 5:16; Romans 13:1-5; Ephesians 6:1-5; Colossians 3:18-22; Titus 3:1**).
5. Those in authority have been put in that position by God. (**Romans 13:1**).
6. Obedience to those in authority is obedience to God. (**Proverbs 24:21; Ephesians 6:7; Colossians 3:23-24; Romans 13:5**).
7. Disobedience to those in authority is disobedience to God. (**Romans 1:30; 13:2**).
8. But when we are ordered to do something that is against God's Will we have to disobey. (**Acts 4:19; 5:40-42**)
9. The fifth commandment (**Exodus 20:12; Deuteronomy 5:16**) is the only commandment with a promise. (**Proverbs 10:17; Ephesians 6:1-3**). Social life in a society is only possible when the people in it have learned to obey.

10. If this commandment is ignored, if the authority of the family is denied or not exercised, society will quickly slide into anarchy. (**Isaiah 3:12; Proverbs 29:21; 30:21-23; Romans 1:30.**)

11. Jesus Christ was perfect in His obedience. (**Luke 2:51; Philippians 2:8**). Examples of the Lord's perfect obedience to the Father's will.

a) The Lord's temptation in the wilderness (**Matthew 4:1-11**), where the Lord resisted the temptation in His humanity to use His divine power outside the Father's will (**Philippians 2:5-8, Hebrews 10:7**)

b) In the Garden of Gethsemane the Lord resisted all temptation to the contrary but set His face firmly to go through with the horror of the cross (**Matthew 26:38-46, Mark 14:34-42, Luke 22:41-44**)

c) During the provocations of the trials the Lord stood firm and resolute. Although He had the power to resist arrest, as shown briefly in (**John 18:6**), He voluntarily went with the troops, even chiding Peter for his sword play (**Luke 22:49-51**). Although abused (**Matthew 26:67-68**), struck (**John 18:22**), scourged (**Matthew 27:26**), mocked and beaten (**Matthew 27:27-31**), and finally crucified the Lord calmly accepted this all as part of the Father's Plan, resisting any temptation to rebel at the injustice, cruelty and callousness of those who perpetrated this evil. Rather He prayed for them, acknowledging to Pilate that all this was part of His role as Saviour (**Luke 23:34, John 18:37**)

d) When miracles were demanded by Herod Antipas (**Luke 23:8-11**) the Lord resisted any temptation to instantly judge that evil man and his court but saying nothing set His face to the cross on which He would bear even the sins of Herod Antipas (**1 John 2:2**)

e) When He stumbled on the road to the cross He did not call on divine strength but Simon of Cyrene had to be pressed into service to carry the cross. (**Matthew 27:32, Luke 23:26**)

f) When reviled by the crowds as He hung on the cross, taunted to do things which He could have done, He resisted all temptation to step down from the cross but stayed there to bear the sins of all. (**Matthew 27:39-44, Mark 15:29-32, Luke 23 :35-39**)

CHRISTIAN LIFE - PRIORITIES

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

CHRISTIAN LIFE - SERVICE

1. Our duty is to surrender our entire lives to God. (**Romans. 12:1**)
2. Willingness is essential. **Judges 5:2, 8:25, Isaiah 1:19, 2 Corinthians 8:3**
3. Service in the big things requires by faithfulness in the small things.
4. Monotony and difficulties are transformed into the opportunities with the correct attitude (**Matthew 6:33**)
5. Everything we do should be "as unto the Lord" (**Colossians 3:17**)
6. Service to Christ is acceptable to God and approved of men (**Romans 14:18**)

7. Our work should be completed. **John 4:34, 17:4, Acts 20:24, 2 Timothy 4:7**

8. The example of Christ. **Matthew 20:28, Luke 22:27, Philippians 2:7**

9. Qualities of our service:-

- a) It is demanded. **Hebrews 12:28**
- b) It should be immediate. **Matthew 21:28**
- c) It is abundant. **1 Corinthians 15:58**
- d) It is according to ability. **Matthew 25:22, Luke 12:48**
- e) It is in co-operation with God. **2 Corinthians 6:1**
- f) Must be exclusive (**Luke 16:13**)
- g) In the power of the spirit (**Romans 1:9**)
- h) Undertaken in Godly fear (**Hebrews. 12:28**)
- i) Motivated by love (**Galatians. 5:13**)

10. It is :-

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

11. It requires:-

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

12. Benefits of Service:-

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

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

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

CHRISTIAN LIFE: SERVICE – MODEL SERVANT

1. The unnamed servant in (**Genesis 24**) is the picture of the model servant as well as a type of the work of the Holy Spirit.

2. The model servant does not pre-empt his master (v2-9). We should wait upon the Lord and not run ahead of time.

3. The model servant goes where he is sent (v4, 10). We should be in the geographical will of God.

4. The model servant does nothing else. God has specific tasks for every believer to perform. We should concentrate on our own area and not get sidetracked.
5. The model servant is prayerful and thankful. We should always realise where our power comes from and not get proud when we have spiritual blessings and prosperity.
6. The model servant is keen to succeed (v 17-18, 21). We should be keen to evangelise (**Romans 1:14-16**).
7. The model servant speaks not of himself but of his master. Who and what we are is not important, who and what Christ is of the greatest importance (v 22, 34-36).
8. The model servant presents the true issue and requires a clear decision. [v49] We should present the gospel and other doctrine clearly and expect results.

CHRISTIAN LIFE: 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**

ONE THING

1. One thing is a certainty - DEATH (**Ecclesiastes 3:19**)
2. One thing lacking - COUNTING THE COST (**Mark 10:21**)
3. One thing known - CONFIDENCE (**John 9:25**)
4. One thing is needful - CONDUCT/CONDITION (**Luke 10:42**)
5. One thing to do - CONSECRATION (**Philippians 3:13**)
6. One thing not to be ignorant about - TIME (**2 Peter 3:8**)
7. One thing desired - TO DWELL IN GOD'S HOUSE (**Psalms 27:4**)

HARMONISATION

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

HARMONY

DISCIPLESHIP

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And it came to pass, that, as they went in the way, a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

65 THE TEMPEST STILLED

MATTHEW 8:23-27

23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

KEY WORDS

Was entered into	Embaino	Embark [Aorist Active Participle]
Ship	Ploion	Ship, Vessel
Disciples	Methetes	Disciple
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Behold	Idou	Behold
Arose	Ginomai	Come into being [Aorist Middle Indicative]
Great	Megas	Great
Tempest	Seismos	Storm, Tempest
Sea	Thalassa	Sea
In so much	Hoste	So that
Covered	Kalupto	Cover [Present Passive Infinitive]
Waves	Kuma	Wave
Asleep	Katheudo	Asleep [Imperfect Active Indicative]
Came	Proserchomai	Come to [Aorist Active Participle]
Awoke	Egeiro	Awake [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Save	Sozo	Save [Aorist Active Imperative]
Perish	Apollumi	Perish, Die [Present Middle Indicative]
Saith	Lego	Say [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Fearful	Deilos	Fearful, Timid
Little faith	Oligopistos	Of a little faith
Arose	Egeiro	Arise, Stand up [Aorist Passive Participle]
Rebuked	Epitimao	Rebuke [Aorist Active Indicative]
Wind	Anemos	Wind

Was	Ginomai	Come into being [Aorist Middle Indicative]
Great	Megas	Great
Calm	Galene	Tranquillity
Men	Anthropos	Man
Marvelled	Thaumazo	Marvel, Wonder [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
What manner of man	Potapos	What manner of
Obey	Hupakouo	Obey, Hearken, Be subject to [Present Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 23. And when he was entered into a ship, his disciples followed him. 24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

Jesus now embarks on the ship and His disciples follow Him. These disciples do not delay like the Scribe or others who have excuses not to accompany the Lord Jesus Christ on the journey across the Sea of Galilee. We do not know how many participated in the journey as there were a number of small ships in the convoy according to Mark, neither do we know the number who physically accompanied Jesus in His ship.

The Sea of Galilee is fairly shallow and when the wind comes from the north east off the mountains it can cause a major storm problem, with what sailors call “short wave length”, which means a short distance between waves, and so the choppy nature of the large waves easily swamp a boat in seconds. It is generally surrounded by mountains which help in causing a combination of winds that build up speed as they come down the mountain sides, and significant waves. The storm was so bad that the waves generated by the wind were causing the water to go over the ship and fill up the boat with water.

The storm speaks to us regarding the crisis, pressure and problems of exception times in our life. The Lord Jesus Christ “in the boat” represents the solution to our problems and difficulties. Here is maximum pressure to make clear to all followers of the Lord, that it is His presence alone that can provide blessing in the midst of our “troubled waters”. **Psalm 46:1-3, 10-11, 1 Peter 3:14-22, 2 Timothy 1:7.**

The Lord Jesus Christ is asleep with the imperfect tense of Katheudo indicating that He keeps on sleeping. Waves are breaking over the ship and He is just sleeping. Jesus is the God – man. His humanity is asleep but His deity is not. Also with prophecy it is clear how He is going to die, it will not be by drowning! He was relaxed in the storm.

Verse 25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

The disciples come to him. The aorist participle indicates that having come quickly, they awoke the sleeping Lord. They called him Lord or God. Here is God in the boat, they do not call Him by His human name Jesus but call Him the name that speaks of his Deity. They command Him, imperative mood of Sozo, meaning to “Lord save us, we are about to die”. Reflect! How could they die? They were in the boat with the Lord.

If you have ever been in a storm at sea it is very noisy. Jesus however made himself understood. He asks them at the height of the storm, “Why are you frightened? O ye of a little faith.” They had enough faith to get into the boat, and wake Him up for solution, but that is all. Even “Little Faith” is saved if she/he comes to the author and finisher of our faith! **Hebrews 5:9, 12:1-3, 12-15, Romans 12:17-19.**

Jesus now rises and, proving they were right in their form of address to Him, speaks to the storm as the Creator speaks to the Creation. When He talks to the storm there is immediate effect - it finishes and the surface of the Sea of Galilee is as smooth as glass in a millisecond. Peter who was probably here uses this as a background for his later words in **1 Peter 1:7-8**. As a result of this miracle those with him were amazed.

He had shown that He was able to control nature, and as such was the unique person of the universe – the Creator become a Creature - Immanuel.

We, all too often forget WHO the Lord is! It is easy to remember only the very human Jesus speaking to the children and walking the dusty streets of Judea, but we need to reflect more on the truth behind his titles, and Immanuel is cause for worship daily – the Creator became a creature and saved us. **Isaiah 7:14.**

MARK 4:35-41

Mark 4:35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. **36** And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. **37** And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. **38** And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? **39** And he arose, and rebuked the wind, and said unto the sea, Peace, **be still.** And the wind ceased, and there was a great calm. **40** And he said unto them, Why are ye so fearful? how is it that ye have no faith? **41** And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

KEY WORDS

Same	Ekionos	Very same
Day	Hemera	Day
Even	Opsios	Late, Evening
Was come	Ginomai	To come into being [Aorist Middle Participle]
Saith	Lego	Say [Present Active Indicative]
Let us pass over	Dierchomai	Traverse ,Pass Over [Aorist Active Subjunctive]
Other side	Peran	Across, Other side
Had sent away	Aphiemi	Send away [Aorist Active Participle]
Multitude	Ochlos	Multitude, Crowd
Took	Paralambano	Take, Went with [Present Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Ship	Ploion	Ship.
Were	Eimi	Keep on being [Imperfect Active Indicative]
Other	Allos	Others of the same kind
Little Ships	Ploiarion	Little ships
Arose	Ginomai	To come into being [Present Middle Indicative]
Great	Megas	Big, Great
Storm	Lailaps	Storm, Tempest
Wind	Anemos	Wind
Waves	Kuma	Wave
Beat	Epiballo	Throw upon [Imperfect Active Indicative]
Was full	Gemizo	Filled up [Present Passive Infinitive]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Hinder part of the ship	Prumna	Rear of the boat
Asleep	Katheudo	Asleep [Present Active Participle]
Pillow	Proskephalaion	Literally something for the head, Pillow
Awake	Diegeiro	Wake up, Awake [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Master	Didaskalos	Teacher
Carest	Melo	Take care [Present Active Indicative]
Perish	Apollumi	Perish [Present Middle Indicative]
Arose	Diegeiro	Awake [Aorist Passive Participle]
Rebuked	Epitimao	Rebuke, Censure, Admonish [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Sea	Thalassa	Sea
Peace	Siopao	Be calm [Present Active Imperative]
Be still	Phimoo	To muzzle [Perfect Passive Imperative]
Ceased	Kopazo	Cease [Aorist Active Indicative]
Was	Ginomai	To come into being [Aorist Middle Indicative]
Calm	Galene	Tranquillity

Said	Epo	Say [Aorist Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
So	Houto	So
Fearful	Deilos	Fearful, Faithless
Is that ye have	Echo	Have and hold [Present Active Indicative]
Faith	Pistis	Faith
Feared	Phobeo	Fear [Aorist Passive Indicative]
Exceedingly	Megas	Great
Said	Lego	Say [Imperfect Active Indicative]
What manner of man	Tis	Who
Is	Eimi	Keep on being [Present Active Indicative]
Obey	Hupakouo	Obey [Present Active Indicative]

PERFECT TENSE VERB

PHIMOO – BE STILL – This verb occurs 8 times in the New Testament, with different translations including such as muzzle, and, put to silence. **Mark 4:39** shows that the Lord Jesus Christ has complete control of the elements. Only God can do this.

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

REFLECTION

Verse 35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. **36.** And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. **37.** And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

At evening on the same day Jesus and His disciples started off across the Sea of Galilee towards the eastern shore. They had not made any advance preparations. Other little boats followed, so they also will be in grave difficulties later when the unexpected storm arises. Then suddenly a violent windstorm arose. Huge waves threatened to swamp the boat.

Verse 38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? **39.** And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. **40.** And he said unto them, Why are ye so fearful? how is it that ye have no faith? **41.** And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Jesus was sleeping in the stern of the boat. The frantic disciples awoke Him rebuking Him for His seeming lack of concern for their safety. Note Pater remembers that some of them at least did not call him "Lord", but the more rabbi like "Master". The Lord arose and rebuked the wind and the waves, then rebuked them. The calm was immediate and complete.

It is of interest that the Greek word translated, "Be still", is Phimoo, which means to muzzle. It is as if a wild beast is involved and the Lord controls it. We note in **Revelation 7:1**, "*And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*" Here angels are involved in controlling the winds.

Jesus rebuked His followers, as being fearing and not trusting, and note Pater's observation in Mark's Gospel account, that some of them at least continued to be fearful – for they cannot grasp the truth of "Immanuel" – that He is actually God amongst them, and most will not until after the Resurrection. They were stunned by the miracle, as even though they knew theologically/theoretically who Jesus was, they were impressed afresh by the power of one who controlled nature.

It is easy to forget who the Lord is as you become intimate in fellowship, for love, mercy, grace and joy make us forget HE is Lord, King and Creator of the entire Space-Time universe, and one day He will not rebuke it, He will roll it up and put it away. It is of interest that it is Peter, working with Mark in this account of the event, who will later receive the revelation of the "nuclear implosion" of the entire space-time universe and

describes it, and see that it is the action of the same one who stilled the storm, dies for the sins of the world, and yet still desires the salvation of sinners. **2 Peter 3:9 – 18.**

LUKE 8:22-25

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Certain	Mia	Certain
Day	Hemera	Day
Went	Embaino	Embark [Aorist Active Indicative]
Ship	Ploion	Ship
Disciples	Mathetes	Disciples
Said	Epo	Say [Aorist Active Indicative]
Let us go over	Dierchomai	Traverse ,Pass Over [Aorist Active Subjunctive]
Other side	Peran	Across, Other side
Lake	Limne	Lake
Launched	Anago	Sail away [Aorist Passive Indicative]
Fell asleep	Aphupnoo	Fall asleep [Aorist Active Indicative]
Came down	Katabaino	Come down [Aorist Active Indicative]
Storm	Lailaps	Storm, Tempest
Wind	Anemos	Wind
Were filled	Sumpleroo	Swamp, Fill up completely [Imperfect Passive Indicative]
Water	-	Not found in the original
Were in jeopardy	Kinduneuo	Be in peril [Imperfect Active Indicative]
Came	Proserchomai	Draw near [Aorist Active Participle]
Awoke	Diegeiro	Wake up, Awake [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Epistates	Master, Commander
Perish	Apollumi	Perish [Present Middle Indicative]
Arose	Egeiro	Arise [Aorist Passive Participle]
Rebuked	Epitimao	Rebuke, Censure, Admonish [Aorist Active Indicative]
Raging	Kludon	Sea surge
Ceased	Pauo	Cease, Desist [Aorist Middle Indicative]
Was	Ginomai	To come into being [Aorist Middle Indicative]
Calm	Galene	Tranquillity
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being
Faith	Pisitis	Faith
Being afraid	Phobeo	Afraid [Aorist Passive Participle]
Wondered	Thaumazo	Wonder, Admire [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
What manner of man	Tis	Who
Is	Eimi	Keep on being [Present Active Indicative]
Commandeth	Epitasso	Command [Present Active Indicative]
Water	Hudor	Water
Obey	Hupakouo	Obey [Present Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. **23.** But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. **24.** And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. **25.** And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

While Jesus and his disciples were sailing across the Sea of Galilee to a less inhabited area a storm arose which causes the boats to take on water and to be in peril. Remember Luke speaks to eye witnesses to the event, and so his account may also include information from people on other boats close by.

In this particular case Luke uses the Greek word *Sumpleroo*, meaning to swamp, and *Kinduneuo*, meaning to be in peril, and both are in the Imperfect tense, meaning that they were like that on a continuous basis and not just a swamping with an individual king wave.

Storms often rose suddenly on the lake called the Sea of Galilee. Fishermen usually stayed close to the Capernaum shore and so the entire fleet are unprepared for a storm this far from shore, as there is no shelter at all.

The only place one could sleep in a small fishing boat with water pouring in from a storm would be on the elevated stern where one could use the wooden or leather covered helmsman's seat or a pillow sometimes kept under that seat as a cushion to rest one's head.

Sudden storms would whip the lake into a frenzy very quickly. Jesus was asleep, so the disciples went and woke Him as they were afraid of drowning. Note the repeated, "Master- Master...." The present tense of the verb for "perish" – "we are perishing..." All in the little flotilla may be crying out, not just the disciples in the one boat. Jesus' rebuked the storm and chided them for their fear and their lack of faith in him.

This was an excellent opportunity for them to act on God's Word, that Jesus had just been teaching them previously by the calm lake shore. When Jesus rebuked the storm the lake became calm again immediately which normally does not occur after a storm. The disciples were in fear and amazement. Luke's point is being steadily made in his Gospel - "What manner of man is this?" Who really is He? As Luke tells the story from his many sources he brings us to see, as the disciples do slowly, that Jesus is Lord and God!

APPLICATION

You have to "get into the boat of faith" before any suffering in the Christian life is beneficial. The people back at Capernaum or on the dock do not go through the storm experience, nor do they see and experience the miracle at first hand. The storm at sea is beneficial only to those who are walking in fellowship with the Lord. Only those who were in the boats benefited from maturing under testing, which is a blessing. **Romans 8:28.**

In this storm the believers are going to learn their own helplessness and the futility of solving some problems using their own strength. In the storm the disciples learn who and what Christ is and they could not learn it any other way. If you have Jesus Christ in the storms of life you have no reason to be concerned. The disciples are concerned. They fail the test but can learn from their failures.

There is nothing more inconsistent than a panic driven believer. We need to apply the doctrines of God to see problems from God's viewpoint. As a person once said there is no such thing as a problem, there are just opportunities. **2 Timothy 1:7.**

In the storms of life we are able to hear the word of the Lord through His Word for the Bible is the mind of Christ. **1 Corinthians 2:16.**

We learn to know the Lord in the storms of life. **Psalm 39:14** says, "*Many are the afflictions of the righteous but the Lord delivereth him from them all*".

Miracles to heal the sick and cast out demons were able to be done by the disciples from time to time but miracles involving nature were the domain solely of the Lord Jesus Christ as Immanuel – the Creator-God.

DOCTRINES**MIRACLES - PURPOSE**

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

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

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

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

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

i) The miracles of the Lord.

ii) The miracles performed by the apostles.

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

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

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

2. Their purpose includes the following.

a) To glorify the nature of God (**John 2:11, 11:40**).

b) To accredit certain men as spokesmen for God (**Hebrews 2:3-4, Luke 7:18-23**)

c) To provide evidence for belief in Jesus as Messiah (**John 6:2, 14, 10:37-38, 20:30-31, 1 Corinthians 15:13-20**)

d) To demonstrate the Lord's superiority over the forces of evil. (**Matthew 9:27-34; Mark 5:1-20; Luke 4:31-37**)

e) To demonstrate the uniqueness of the Lord Jesus Christ, God with us. (**John 1:14**)

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

i) The Lord's creative work of turning water into wine at Cana. (**John 2:1-11**)

ii) His power when stilling the storm on Galilee. (**Mark 4:35-41; Matthew 8:18**)

iii) The feeding of the 5000 and the 4000. (**Mark 6:33-44; 8:1-9**)

iv) Walking on the water at Galilee. (**Mark 6:47-52**)

v) His arrest in Gethsemane. (**John 18:6**)

b) The Righteousness of God was illustrated in:-

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

c) The Justice of God was illustrated in:-

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

d) The Love of God was illustrated in:-

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

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

The great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

i) His knowledge of where unseen shoals of fish were. (**Matthew 4:18-22, Mark 1:16-20, John 21:1-14**)

ii) Where the fish was with just enough money in its mouth to pay the required tax. (**Matthew 17:24-27**)

iii) The knowledge about Nathaniel and the woman at the well at Sychar also shows his omniscience. (**John 1:45-51; 4:5-43**)

g) The Omnipresence of God was illustrated in:-

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

h) The Omnipotence of God was illustrated in:-
The raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-
The repetition of the miracle of the draught of fishes both before and after the resurrection showing that His character and power were unchanged.

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

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

MIRACLES OF CHRIST

MIRACLES OF CHRIST: CATEGORIES

1. Healing Miracles of Command

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

2. Healing Miracles of Touch

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

3. Resuscitation Miracles

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

4. Miracles where Faith was an Issue

- a) Command:-
i) Nobleman's son at Cana. (**John 4:46-54**)
ii) Centurion's servant. (**Luke 7:1-10**)
iii) Ten lepers. (**Luke 17:11-19**)
iv) Paralysed man. (**Mark 2:1-12**)

- v) Man at pool of Bethesda. (**John 5:1-15**)
- vi) Withered arm. (**Matthew 12:9-13**)

b) Touch:-

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

5. Miracles where Sin was an Issue.

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

6. Miracles associated with Parables or Teaching.

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

7. Miracles associated with the Sabbath Controversy.

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

CHRISTIAN LIFE: SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.

2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (**Romans 8:28**)

- a) To bring people to a point of helplessness where they call out to Him
- b) To test and develop faith, so bringing glory to Himself.

3. There will be no suffering for believers in eternity (**Revelation 21:4**).

4. Unbelievers will suffer forever in the Lake of Fire (**Revelation 20:12-15**).

5. Suffering can be caused by:

- a) Discipline for your own sins
- b) The effect of the sins of others on you - gossip, war, crime
- c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
- d) The sovereign will of God - health, weather.

6. Premise of Suffering:

- a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)
- b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)
- c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).

7. Purpose of Christian Suffering:

- a) To receive discipline for carnality or backsliding (**Psalms 38**)
- b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)
- c) To illustrate doctrine (Book of Hosea)
- d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)
- e) To keep down pride (**2 Corinthians 12:7-10**)
- f) To develop faith (**1 Peter 1:7, 8**)
- g) To witness for Christ (**2 Corinthians 13:4**)
- h) To demonstrate the power of God (**2 Corinthians 11:24-33, 2 Corinthians 12:7-10**)
- i) To manifest the fruit of the Spirit (**2 Corinthians 4:8-11**)

j) To help others who suffer (**2 Corinthians 1:3-5**)

k) From indirect action - because other believers get out of fellowship (**Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21**).

8. Dealing With Suffering - Applying Spiritual Daily Orders:

To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength.

The five "Daily Orders" for the battle against the adversary, to be applied in the church age, in the power of the Holy Spirit are found in **1 Peter 5:8,9**. They will protect us against the cunning of the "lion".

a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance (drink or drugs), but only by the Holy Spirit. **Romans 13:11-13, 1 Thessalonians 5:6-8**.

b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.

c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, **Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7**.

d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.

e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

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**)

FEAR

1. Fear is seen in two ways in scripture.

[a] Firstly as a mental attitude sin that is incompatible with our status as children of the most high, the ruler of the universe.

[b] Secondly it is used to describe the correct attitude towards God the Lord for all his creatures.

There is godly fear, awe, and respect for God as God, and there is inappropriate fear, which is the cringing fear of one who believes the other is able to hurt them. This second kind is wrong for us as children of God, for none can harm us without God's permission for we belong to Him.

2. Our occupation with the persons and majesty of God is often spoken of as "fear" in the legitimate sense for believers. **2 Samuel 23:2-3, Nehemiah 5:9, Job 28:28, Psalms 19:9, 34:11-12, 111:10, Proverbs 1:7, 9:10, 10:27, 22:4, Malachi 3:16, Ephesians 5:21.**

3. Fear as a mental attitude sin is spoken of in, **1 Samuel 17:11, 24, Proverbs 29:25.**

4. In God's grace plan for us fear has no place. His plans for us are always divinely good, and any testing situation is for our good. **Romans 8:28.**

5. Fear is an expression of a failure of faith in the plan. **Exodus 14:13-14, Deuteronomy 31:6-8, Joshua 8:1, 1 Chronicles 28:20, Isaiah 41:10, 2 Timothy 1:7.**

6. Spiritual death is one way of describing Satan's kingdom and is the place of the source of fear. **Hebrews 2:14, 15**

7. In spiritual death, Adam was afraid. **Genesis 3:10**, this fear motivated Adam to produce religious activity (fig leaves) and lies. **Genesis 3:7**

8. Salvation removes the basis of fear, which is condemnation from the Justice of God (spiritual death).

9. Spiritual maturity provides freedom from fear. **2 Timothy 1:7; Hebrews 13:6, 1 John 4:18, 1 Corinthians 13:5b**

10. Carnality and any form of religious activity that leads us away from grace and daily obedience to the Word enslaves the believer to Satan through fear. **Galatians 5:1; Romans 8:15**

11. The mature believer is commanded to fear nothing he may suffer in life, for by means of God's grace provision all we ever may need is provided for us. **Revelation 2:10**

12. The baby believer is sustained by believing God's Word, obeying his commands hour by hour to daily life, and rest upon his promises. **Hebrews 4**
13. As we become mature believers we continue with this resting on the promises but in addition to this we are sustained by our understanding / application of entire categories of God's Word - we have then moved beyond the promises to confidence in the very character of God itself.
14. Illustration: A woman who asks every hour, "Do you love me?" needs assurance through many promises, and many actions backing the promises up. Once she gets to truly know her husband, and her love is fully established in him through his faithfulness to her, she has absolute assurance, and doesn't need constant reminders of his love by specific words. She is full of confidence through knowledge of her husband's character.
15. Chapter's 3-6 of Hebrews deal with the falling away from growth and confidence by these believers. The spiritual principle of Chapter 4 is the means of getting them back on target.
16. In **Hebrews 13:6**, we see the objective of the writer, freedom from fear by their daily, moment by moment living the awareness of the love of Christ for them, and the power of Christ available to them.
17. The writers of Scripture identify correctly that when the believer is fearful, he imitates the unbeliever ("cowardly" – **Revelation 21:8**), and that is not right given our great position. **Hebrews 11:27** *"By faith he left Egypt, not fearing the wrath of the king, for he endured as seeing Him who is unseen."* This is our standard!
18. Fear is a mental attitude sin that shows our mind has moved away from thinking of the Lord. **1 Samuel 17:11, 24**
19. Fear is a sign of falling back into domination by the "prince of this world". **1 Samuel 18:12,29 21:12 28:20**
20. Absence of fear is a big part of maintaining a dynamic mental attitude. **Hebrews 13:6 11:27**
21. There is only one legitimate fear; it is the fear of failure to enter spiritual maturity. **Hebrews 4:1**
22. Love demands absence of fear. **1 John 4:18**. They are two opposing mental attitudes.
23. Fear is not part of the Divine Plan for the Believer. **2 Timothy 1:7 Exodus 14:13-14 Joshua 8:1 Isaiah 41:10 2 Samuel 1:7**
24. Courage and lack of fear is a sign of mature spiritual status. **Psalms 3:6, Psalm, 56:3 Hebrews 11:27**
25. Fear is the power by which the Evil of Satan rules among mankind. **Hebrews 2:14-15 Genesis 19:30** (Lot) **1 Kings 18:9-14** (Obadiah), both Lot and Obadiah show how the failing believer lives in constant fear.
26. Fear is the word used to mean "Occupation with Christ" when related to the attitude of the mature Believer toward Christ. **2 Samuel 23:3 Nehemiah 5:9, 15 Ephesians 5:21 Job 28:28 Psalm 19:9 34:10 Proverbs 1:7 9:10 Proverbs 10:27, 1 Peter 2:17**

WORRY

1. General scripture for the cure to worry (**Genesis 15**).
2. Scriptures where the believer is told not to worry: (**Philippians 4:6; Psalm 55:22; 1 Peter 5:7; 1 Samuel 17:47; Exodus 14:13, 14**).
3. We are instructed to be imitators of God - God never worries (Ephesians 5:1) When we worry we do not imitate God.
4. Three categories of worry:
 - a) Worry about problems of this life.
 - b) Worry about death and dying.
 - c) Worry about sin (guilt).

5. The example given is of Abram in **Genesis 15**.

6. First cure for worry - The Promises of God (v 1-7).

- a) God tells Abram not to worry (v 1) -
- b) "I am thy shield and thy exceeding reward.
- c) The promise of a natural child is given (v 4).
- d) The promises of God are backed by the perfect character of God
- e) God provides an object lesson - the stars (v 5).
- f) God reminds him of his salvation - a grace gift (v 6).
- g) God reminds Abram of God's faithfulness in the past (v 7).
- h) The challenge to Abram: trust in God or worry.

7. Second cure for worry - The Doctrine of the Word (v 8-12).

a) God instructs Abram to sacrifice five animals (v 9)

b) Animals sacrificed are:

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

c) Application to the cure of worry:

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

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

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

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

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

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

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

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

8. Third cure for worry - Knowledge of prophecy

a) In our future as believers we will have:

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

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

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

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

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

CHRISTIAN LIFE – BLESSING OF THE BELIEVER

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

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

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

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

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

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

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

8. Blessings from God include such things as:

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

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

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

10. God's blessings are secured by:

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

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

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

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

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

- a) Those who heed the words of the book - 1:3, 22:7
- b) Those who die in the Lord - 14:13
- c) Those who are alert in the Tribulation regarding the Second Advent 16:15

- d) Those who attend the marriage supper of the Lamb - 19:9
- e) Those who are part of the first resurrection - 20:6
- f) Those who as believers will have eternal blessings in heaven. - 22:14

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.

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)**

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**

HARMONISATION

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

HARMONY

JESUS EMBARKS FOR GADAREA

Now it came to pass on the same day, when the even was come, he saith unto them, Let us pass over unto the other side of the lake

And when they had sent away the multitude, And when he was entered into a ship, his disciples followed him. And there were also with him other little ships. And they set sail

JESUS AND THE STORM

As they sailed Jesus fell asleep And, behold, there arose a great tempest in the sea, and the waves beat into the ship insomuch that the ship was covered with the waves so that it was now full and were in jeopardy but he was asleep.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Lord, Master, carest thou not that we perish? Save us And he arose, and rebuked the wind, and said unto the sea and the raging of the water: Peace, be still. And the wind ceased, and there was a great calm.

And he saith unto them, Why are ye so fearful, O ye of little faith? how is it that ye have no faith? Where is your faith?

And they being afraid wondered exceedingly, and said one to another, What manner of man is this for he commandeth even the winds and water so that even the wind and the sea obey him?

66. - THE DEMONIACS OF GADARA

MATTHEW 8:28-34

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

KEY WORDS

Come	Erchomai	Come [Aorist Active Participle]
Other side	Peran	Other side, Beyond
Country	Chora	Country, Territory
Met	Hupatano	Meet, Encounter [Aorist Active Indicative]
Two	Duo	Two
Possessed with devils	Daimonizomai	Demon possessed [Present Middle Participle]
Coming out	Exerchomai Ek	Coming out [Present Middle Participle]
Tombs	Mnemeion	Tomb
Exceeding	Lian	Exceeding
Fierce	Chalepos	Fierce
No man	Me Tis	No person
Might	Ishuo	Might [Present Active Infinitive]
Pass	Parerchomai	Pass [Aorist Active Infinitive]
Way	Hodos	Way, Road
Behold	Idou	Behold, Lo
Cried out	Krazo	Cry out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Have to do	Tis Hemon Soi	What us you
Son	Uihos	Son
God	Theos	God
Art thou come	Erchomai	Come [Aorist Active Indicative]
Hither	Hode	Here
Torment	Basanizo	Torment [Aorist Active Infinitive]
Before	Pro	Before
Time	Kairos	Time, Season
Were	Eimi	Keep on being [Imperfect Active Indicative]
Good way off	Makran	Distant
Herd	Agele	Herd
Many	Polus	Many
Swine	Choiros	Swine. Pig
Feeding	Bosko	Graze, Feed [Present Passive Participle]M
Devils	Daimon	Demon
Besought	Parakaleo	Beseech [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Cast out	Ekballo	Cast out [Present Active Indicative]
Suffer	Epitrepo	Permit, Allow
Go away	Aperchomai	Depart, Go away [Aorist Active Imperative]
Into	Eis	Into
Said	Epo	Say [Aorist Active Indicative]
Go	Hupago	Depart, Go [Present Active Imperative]
Were come out	Exerchomai	Come out [Aorist Active Participle]
Went	Aperchomai	Depart Go away [Aorist Active Indicative]

Whole	Pas	All
Ran violently	Bormao	Rush, Dash, Run violently [Aorist Active Indicative]
Steep place	Kremnos	Precipice, Overhang
Sea	Thalassa	Sea, Lake
Perished	Apothnesko	Die, Perish [Aorist Active Indicative]
Waters	Hudor	Water
They that kept	Bosko	Feed [Present Active Participle]
Fled	Pheugo	Flee [Aorist Active Indicative]
Went their way	Aperchomai	Depart, Go away [Aorist Active Participle]
City	Polis	City
Told	Apaggello	Announce [Aorist Active Indicative]
Everything	Pas	All
Possessed of	Daimonizomai	Demon possessed [Present Middle Participle]
Whole	Pas	All
Came out	Exerchomai	Come out [Aorist Active Indicative]
Meet	Eis	Before
Saw	Eido	See, Perceive [Aorist Active Participle]
Besought	Parakaleo	Desire, Entreat [Aorist Active Indicative]
Would depart	Metabaino	Relocate, Remove [Aorist Active Subjunctive]
Out of	Apo	From the ultimate source
Coasts	Borion	Coast, Border

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 28. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

This area on the eastern side of the Sea of Galilee was called the country of the Gergesenes in the Hebrew and Gadarenes in the Greek. It was an area which was used for breeding pigs for sale to the Hellenized Jews and Gentiles of the Decapolis region. To the Orthodox Jews, and to all technically under the Mosaic Law, the rearing and consumption of pork was banned, so this was in essence an illegal operation.

Here the Lord was approached by two people possessed by demons, who were living in the graveyard. The demon possession had made them fearsome characters, so fierce in fact that people were unable to safely pass the place where they were situated.

Violence and deep animal like rage is a demonic “fruit”. **Galatians 5:19-21**. Matthew records the fact that there were two of them, while the other authors record the specific interaction with one of the men with Jesus.

Verse 29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

What we have here is not the men speaking but the indwelling demons crying out as they are now in the presence of Jesus, the Son of God. They are crying out in terror because they know that eventually He will be responsible for despatching them to the Lake of Fire. We can also see that they recognise Him as the Son of God; as God and so as superior to them and able to judge them instantly, and send them to hell.

These demons are also aware that a large number of demons are already imprisoned in a place called Tartarus [2 Peter 2:4], which is a part of Hades set aside for the demons who attempted to pervert the line of true humanity in Genesis 6. For more information please see Genesis 1-11 on CD/USB EBCWA/Old Testament Commentaries File.

They recognise that they will be judged at a certain time in the future, and are aware that this is not the time, indicating that the demons have some understanding of the Plan of God during the First Advent of the Lord Jesus Christ, and are well briefed by Satan on their role to try to thwart the Plan of God in the lives of individual people as far as free will of the people allows.

James tells us that the demons believe in God but they tremble because they know that their fate is sure. **James 2:19.**

Verse 30. And there was a good way off from them a herd of many swine feeding. 31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

This was a location for the illicit rearing of pigs. The demons expressed the desire to go and indwell the pigs as they were going to be cast out from their place in the two men. It is noted that demons wish to indwell warm blooded animals and human beings. This also shows that the demons recognise that the Lord Jesus Christ has complete authority over them and that He is in control of their future. They therefore entreat Jesus saying that if they are to be cast out of the humans, for Him to allow them to indwell the pigs.

Verse 32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

Jesus sanctions this move, so they leave the demon possessed men and enter into the nearby swine who as a result commit corporate suicide by running down the hill and drowning in the Sea of Galilee. Their stay in the pigs is therefore very short term, for the pigs prefer death to demonic possession.

It is noted that demon possession or indwelling is the means by which people are able to remember "past lives" which gives credence to the false concept of reincarnation. It is not the fact that the person can remember it is the demon within that is able to remember.

Verse 33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The reaction of the locals was against the Lord Jesus Christ. As soon as the pigs drowned they were on their way into the city and reported in detail as to what had happened to the demon possessed men and to the pigs. In response the city a large crowd of people came out and asked Him to go away from their locality, showing that the desire for pork and profit, was more important than the salvation of the demon possessed.

MARK 5:1-20

Mark 5:1 And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that

had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

KEY WORDS

Came over	Erchomai	Come [Aorist Active Indicative]
Other side	Peran	Other side
Sea	Thalassa	Sea
Country	Chora	Coast, Country
Was come	Exerchomai	Come out [Aorist Active Participle]
Ship	Ploion	Ship
Immediately	Eutheos	Immediately
Met	Apantao	Meet, Encounter [Aorist Active Indicative]
Tombs	Mnemeion	Memorial, Tomb
Man	Anthropos	Man
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Had	Echo	Have and hold [Imperfect Active Indicative]
Dwelling	Katoikesis	Dwelling, Residence
No man	Oudeis	No one
Could bind	Dunamai	Have power [Imperfect Middle Indicative]
Bind	Deo	Bind [Aorist Active Infinitive]
Chains	Halusis	Chain
Had been often	Pollakis	Frequently, Many times
Bound	Deo	Bind [Perfect Passive Infinitive]
Fetters	Pede	Shackle
Been plucked asunder	Deaspao	Dismembered, Broken, Pull in pieces [Perfect Passive Infinitive]
Broken in pieces	Suntribo	Shattered [Perfect Passive Infinitive]
Could	Ischuo	Have the power [Imperfect Active Indicative]
Tame	Damazo	Tame [Aorist Active Infinitive]
Always	Diapantos	Always, Consistently
Night	Nux	Night
Day	Hemera	Day
Was	Eimi	Keep on being [Imperfect Active Indicative]
Mountains	Oros	Mountain
Crying	Krazo	Cry out [Present Active Participle]
Cutting	Katakopto	Cut, Mangle [Present Active Participle]
Stones	Lithos	Stone
Saw	Eido	See, Perceive [Aorist Active Participle]
Afar off	Apo Makrothen	From a distance
Ran	Trecho	Run [Aorist Active Indicative]
Worshipped	Proskuneo	Worship, Pay homage [Aorist Active Indicative]
Cried	Krazo	Cry out [Aorist Active Participle]
Loud	Megas	Great, Large
Voice	Phone	Voice
Said	Lego	Say [Present Active Indicative]
What have do with thee	Tis Emoi Kai Soi	What me and you, What has this to do with us
Son	Uihos	Son
Most high	Hupsistos	Most High
God	Theos	God
Adjure	Horkizo	To put on an oath [Present Active Indicative]
Torment	Basanizo	Torment [Aorist Active Subjunctive]
Said	Lego	Say [Imperfect Active Indicative]
Come out	Exerchomai	Come out [Aorist Active Imperative]
Asked	Eperotao	Ask, Inquire [Imperfect Active Indicative]
Is	-	Not found in the original
Name	Onoma	Name
Answered	Apokrinomai	Answer

Saying	Lego	Say [Present Active Indicative]
Is	-	Not found in the original
Legion	Legeon	Legion
Are	Eimi	Keep on being [Present Active Indicative]
Many	Polus	Many
Besought	Parakaleo	Beseech, Plead [Imperfect Active Indicative]
Much	Polus	Much
Would not send away	Me apostello	Not send away [Aorist Active Subjunctive]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Nigh	Pros	Near, Close
Mountains	Oros	Mountain
Great	Megas	Great
Herd	Agele	Herd
Swine	Choiros	Swine. Pig
Feeding	Bosko	Feed [Present Passive Participle]
All	Pas	All
Devils	Daimon	Demon
Besought	Parakaleo	Beseech, Plead [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Send	Pempo	Send [Aorist Active Imperative]
May enter in	Eiserchomai	Enter in [Aorist Active Subjunctive]
Forthwith	Eutheos	Immediately
Gave leave	Epitrepo	Give leave, Permit [Aorist Active Indicative]
Went out	Eixerchomai	Go out [Aorist Active Participle]
Entered into	Eiserchomai	Enter [Aorist Active Indicative]
Herd	Agele	Herd
Ran violently	Hormao	Rush, Run violently [Aorist Active Indicative]
Steep place	Kremnos	Precipice
Sea	Thalassa	Sea
Fed	Bosko	Feed [Present Active Participle]
Fled	Pheugo	Flee [Aorist Active Indicative]
Told	Anaggello	Tell, Announce [Aorist Active Indicative]
City	Polis	City
Country	Agros	Fields
Went out	Eixerchomai	Go out [Aorist Active Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]
Was	Eimi	Keep on being [Present Active Indicative]
Done	Ginomai	Come into being [Perfect Active Participle]
Come	Erchomai	Come [Present Middle Indicative]
See	Theoreo	Behold, Get an overview [Present Active Indicative]
Possessed of a devil	Daimonizomai	Demon Possessed [Present Middle Participle]
Had	Echo	Have and hold
Sitting	Kathemai	Sit [Present Middle Participle]
Clothed	Himatizo	Clothed [Perfect Passive Participle]
Right mind	Sophreno	Be of sound mind, Sober [Perfect Active Participle]
Were afraid	Phobeo	Afraid [Aorist Passive Indicative]
Saw	Eido	See, Perceive [Aorist Active Participle]
Told	Diegeomai	Relate fully [Aorist Middle Indicative]
How	Pos	In what way
Befell	Ginomai	Come into being [Aorist Middle Indicative]
Was possessed	Daimonizomai	Demon Possessed [Present Middle Participle]
Concerning	Peri	About
Began	Archomai	Begin [Aorist Middle Indicative]
Pray	Parakaleo	Beseech [Present Active Infinitive]
Depart	Aperchomai	Depart [Aorist Active Infinitive]
Coasts	Horion	Region
Was come	Embaino	Embark [Present Active Participle]
Had been Possessed	Daimonizomai	Demon Possessed [Aorist Passive Participle]
Prayed	Parakaleo	Beseech [Imperfect Active Indicative]
Might be	Eimi	Keep on being [Present Active Subjunctive]
Suffered	Aphiemi	Send out [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]

Go home	Hupago	Go [Present Active Imperative]
Home	Oikos	Home
Friend	Sos	Literally thine implying a friend
Tell	Anaggello	Tell, Announce [Aorist Active Imperative]
Great	Hosos	How great
Lord	Kurios	Lord
Have done	Poieo	Do [Perfect Active Indicative]
Had compassion	Eleeo	Have mercy [Aorist Active Indicative]
Departed	Aperchomai	Depart [Aorist Active Indicative]
Began	Archomai	Begin [Aorist Middle Indicative]
Publish	Kerusso	Proclaim [Present Active Infinitive]
Done	Poieo	Do [Aorist Active Indicative]
All men	Pas	All
Marvel	Thaumazo	Wonder, Be amazed [Imperfect Active Indicative]

PERFECT TENSE VERBS

DEO – BOUND, BIND, IN BONDS and TIED – This verb occurs 44 times in the New Testament and 23 times in the Perfect Tense with 7 times in Acts, 4 in Mark, 3 in Matthew and 1 Corinthians and once in Luke, Romans, Colossians and The Revelation. In all cases with the exception of Acts 22:29 where the Magistrate was frightened because they had bound Paul a Roman citizen, which is in the Active voice, the other occurrences are in the Passive Voice. The colt which was tied until the prophecy of its releasing could be properly fulfilled. Matthew 21:2, Mark 11:2, 11:4 and Luke 19:30. On the other two occasions in Mark the Demoniac of the Gadarenes is consistently bound in chains which he breaks in **Mark 5:4**, and Barabbas is permanently chained ready to go to the Cross. Mark 15:7.

DIASPAO – PLUCK ASUNDER, PULL IN PIECES - The verb occurs twice in the New Testament. In **Mark 5:4** we see a demon possessed person living in the tombs having huge physical strength, meaning that it was permanently not possible to chain him.

GINOMAI – TO CAUSE TO BE, MADE, TO COME INTO BEING - Occurs 647 times in the New Testament with 65 times in the Perfect Tense. It is the third most common verb to be in the Perfect Tense after Oida and Grapho. It occurs in this form in 17 different New Testament books and is almost always in the Active voice. Ginomai often is said to become something or change something from one situation to another. The Perfect Tense should therefore in many cases permanently change situations to demonstrate God's power or modification of His plan. In Mark's gospel there are five verses. The people of the Gadarenes go and see the change in the swine herd with the removal of demons **Mark 5:14**, the woman who was cured of 12 years of bleeding Mark 5:33, a young girl who has died is resuscitated by the Lord Mark 9:21, the shortening of the Tribulation Mark 13:19-20 cf Matthew 24:22 and the change of use of the fragrant oil used normally to anoint the dead to anoint Jesus in Mark 14:4.

POIEO – DONE, MADE - Occurs 475 times in the New Testament with 16 times in the Perfect Tense. In **Mark 5:19** Jesus tells the healed demoniac to, "Go home to your friends and tell them what great things the Lord has "done" for you, and how he had compassion on you. Later in Mark 7:37 Jesus healed a deaf and dumb man at the Sea of Galilee and the people were amazed saying, He has "done" all things well. He makes both the deaf to hear and the mute to speak. John 12:18 tells of those who had heard of Lazarus being resuscitated and came to meet Jesus because they heard He had "done" this sign. At the foot washing of the disciples in John 13:12 Jesus said to them, "Do you know what I have done to you"? Later we find Peter in John 18:18 warming himself in the courtyard by a fire that had been made.

SUNTRIBO – BRUISE, BREAK – This verb occurs 7 times in the New Testament with twice in the Perfect Tense. In Matthew 12:20, the reed is an emblem of feebleness, a bruised, broken reed is an emblem of the poor and oppressed. It means that he would not oppress the feeble and poor, as victorious warriors and conquerors did. It is also an expressive emblem of the soul broken and contrite on account of sin; weeping and mourning for transgression. He will not break it; that is, he will not be severe, unforgiving, and cruel. He will heal it, pardon it, and give it strength. In **Mark 5:4**, the country of the Gadarenes was on the eastern side of the Sea of Galilee. There Jesus met an unusually violent, demon possessed man who was much feared and despised by society, as he was able to "break" all manner of chains used to bind criminals.

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

REFLECTION

Verse 1. And they came over unto the other side of the sea, into the country of the Gadarenes. **2.** And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, **3.** Who had his dwelling among the tombs; and no man could bind him, no, not with chains: **4.** Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. **5.** And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

The country of the Gadarenes was on the eastern side of the Sea of Galilee. There Jesus met an unusually violent, demon possessed man who was much feared and despised by society. Every effort to restrain him had failed. He lived among the tombs and on the mountains, yelling continually and cutting himself with sharp stones. We know there are two such men from the earlier account, but this Gospel record will focus on the main speaker of the two, and the one who initiates the connection for salvation from Jesus.

Verse 6. But when he saw Jesus afar off, he ran and worshipped him, **7.** And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. **8.** For he said unto him, Come out of the man, thou unclean spirit. **9.** And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. **10.** And he besought him much that he would not send them away out of the country. **11.** Now there was there nigh unto the mountains a great herd of swine feeding. **12.** And all the devils besought him, saying, Send us into the swine, that we may enter into them. **13.** And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Even though this person was demon possessed, when he saw Jesus from a distance he ran and worshipped Him. This indicates that even when a person is demon possessed their free will can still be used to express veneration for God, and make the request for salvation from the Lord, and by deduction, even today the demon possessed may seek their freedom from the demons by casting themselves at the feet of Holy Spirit filled believers, for the demons will sense the presence of their enemy, and know they are powerless before the power of God; either directly exercised, as here, or through a Spirit filled believer.

While we have the person prostrating himself before the Lord Jesus Christ, the demon within him asks the question, "What have I to do with thee Jesus, Son of the most high God?" The man cannot use his voice independently, and can only by posture seek help, and the demon knows that the Lord will respond to the man's appeal and free him, so seeks to make a deal to make the casting out as useful as possible for satanic purposes.

The demon ended his sentence with a rather strange request. He attempted to get Jesus to confirm that he was not going to place them under judgement in Tartarus at this point. He did this by attempting to get Jesus to swear by God that he would not torment the demons. Seeing that Jesus is and always has been God using God as a guarantor for such an oath would have been pointless. This was done in response to the Lord Jesus Christ telling the unclean spirit to come out of the demon possessed man.

The demon knew that eventually he would be placed in the Lake of Fire by the Lord Jesus Christ and that place of judgement would last forever. Jesus now asks the demon his name and he says it is legion because the number of demons within this person are many. Liberal churchmen do not believe in demons, hell, or the final judgment of demons and men, but the demons do – they know the truth and tremble, but Jesus never sought their testimony to the truth. **Mark 1:34, Luke 4:41, James 2:19.**

The demons looked around for an alternative host, for they desire a body to indwell to move about seeking their next host/victim. They saw close to them on the mountains a large herd of pigs who were feeding. The devils now asked permission of Jesus for them to be sent into the pigs a scheme to which Jesus consented. The unclean spirits went out of the man and entered the pigs with the results that the herd the pigs ran down a precipice into the sea, and they drowned. Smarter than many men, they preferred death to demons!

Verse 14. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. **15.** And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they

were afraid. 16. And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17. And they began to pray him to depart out of their coasts.

Those who had responsibility for the safety of the herd witnessed the swine's destruction, and immediately ran back to the city with the news. A crowd of "investors" returned to find the ex demoniac sitting at the Lord's feet clothed and in his right mind. The disciples group must have provided the clothes.

The people were afraid, but also angry at the financial loss they have suffered, for they have to gather up the pig's bodies immediately and cure them all at considerable expense and effort. The witnesses recounted the whole story to the newcomers. It was too much for the populace, they pleaded with Jesus to depart from the region. The destruction of the pigs and the cure of the demoniac meant that Christ was too costly a guest. They preferred money and a "quiet life", even with demons, to the Lord of glory.

Verse 18. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. **19.** Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. **20.** And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

As Jesus was about to leave by boat the healed man begged to accompany Him. It was a legitimate and worthy request, clearly showing evidence of his salvation and his new life, but Jesus sent him home as a living witness of God's great power and mercy. The man duly obeyed carrying the good news to Decapolis, an area embracing ten Greek speaking cities. He is blessed by being the man who will open the door to the Decapolis, and Jesus will speak there later, and this man likely joins them then. Its all about timing in the Lord's service, and the timing will be seen only "looking back", but our obedience must be right here and now!

LUKE 8:26-39

Luke 8:26 And they arrived at the country of the Gadarenes, which is over against Galilee. **27** And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. **28** When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. **29** (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) **30** And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. **31** And they besought him that he would not command them to go out into the deep. **32** And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. **33** Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. **34** When they that fed them saw **what was done**, they fled, and went and told it in the city and in the country. **35** Then they went out to see **what was done**; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, **clothed**, and in his right mind: and they were afraid. **36** They also which saw it told them by what means he that was possessed of the devils was healed. **37** Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. **38** Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, **39** Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

KEY WORDS

Arrived	Katapleo	Sail down upon a place, Arrive by boat [Aorist Active Indicative]
Country	Chora	Country
Is	Eimi	Keep on being [Present Active Indicative]
Against	Antiperan	Opposite
Went forth	Exerchomai	Go out [Aorist Active Participle]
Land	Ge	Earth, Land

Met	Hupantao	Encounter [Aorist Active Indicative]
City	Polis	City
Certain	Tis	Certain
Man	Aner	Man
Had	Echo	Have and hold [Present Active Participle]
Devils	Daimonion	Demon
Long time	Hikanos Chronos	Long or Great time period
Wear	Endidusko	Wear [Aorist Middle Indicative]
Clothes	Himation	Clothes, Apparel
Abode	Meno	Reside [Imperfect Active Indicative]
House	Oikia	House
Tombs	Mnema	Tomb
Saw	Eido	See, Perceive [Aorist Active Participle]
Cried out	Anakrazo	Cry out [Aorist Active Participle]
Fell down before	Prospipto	Fall down before [Aorist Active Indicative]
Loud	Megas	Great, Large
Voice	Phone	Voice
Said	Epo	Say [Aorist Active Indicative]
Have I to do with thee	Tis Emoi Kai Soi	What me and you, What has this to do with us
Son	Uihos	Son
God	Theos	God
Most high	Hupsistos	Most High
Beseech	Deomai	Plead, Beseech [Present Middle Indicative]
Torment	Basanizo	Torment [Aorist Active Subjunctive]
Had commanded	Paraggello	Command [Aorist Active Indicative]
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Come out	Exerchomai	Come out [Aorist Active Infinitive]
Man	Anthropos	Man
Oftentimes	Polus Chronos	Many times
Had caught	Sunarpazo	Seize [Pluperfect Active Indicative]
Was kept	Phulasso	Keep
Bound	Desmeo	Shackle [Imperfect Passive Indicative]
Chains	Halusis	Chain
Fetters	Pede	Shackle
Break	Diarrhesso	Break [Present Active Participle]
Bands	Desmon	Band
Driven	Elauno	Push [Imperfect Passive Indicative]
Wilderness	Eremos	Wilderness
Asked	Eperotao	Ask, Request [Aorist Active Indicative]
Saying	Lego	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Name	Onoma	Name
Said	Epo	Say [Aorist Active Indicative]
Legion	Legeon	Legion
Many	Polus	Many
Were entered	Eiserchomai	Enter in [Aorist Active Indicative]
Besought	Parakaleo	Beseech [Imperfect Active Indicative]
Would not	Me	No, Not
Command	Epitasso	Command [Aorist Active Subjunctive]
Go out	Aperchomai	Go out [Aorist Active Infinitive]
Deep	Abussos	Abyss, The bottomless pit
Was	Eimi	Keep on being [Imperfect Active Indicative]
Herd	Agele	Herd
Swine	Choiros	Swine, Pig
Feeding	Bosko	Feed [Present Passive Participle]
Mountain	Oros	Mountain
Besought	Parakaleo	Beseech [Aorist Active Indicative]
Would suffer	Epitrepo	Allow [Aorist Active Indicative]
Enter	Eiserchomai	Enter [Aorist Active Infinitive]
Suffered	Epitrepo	Allow [Aorist Active Indicative]
Went out	Exerchomai	Go out [Aorist Active Participle]

Entered	Eiserchomai	Enter [Aorist Active Indicative]
Ran violently	Hormao	Rush [Aorist Active Indicative]
Steep place	Kremnos	Precipice
Lake	Limne	Lake
Choked	Apopnigo	Drown, Choke [Aorist Passive Indicative]
Fed	Bosko	Feed [Present Active Participle]
Saw	Eido	See, Perceive [Aorist Active Participle]
Done	Ginomai	Come into being [Perfect Active Participle]
Fled	Pheugo	Flee [Aorist Active Indicative]
Went	Aperchomai	Go
Told	Apaggello	Report, Tell [Aorist Active Indicative]
Country	Agros	Country
Went out	Eixerchomai	Go out [Aorist Active Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]
Done	Ginomai	Come into being [Perfect Active Participle]
Came	Erchomai	Come [Aorist Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Departed	Eixerchomai	Go out [Aorist Active Indicative]
Sitting	Kathemai	Sit [Present Middle Participle]
Feet	Pous	Feet
Clothed	Himatizo	Clothed [Perfect Passive Participle]
Right	Sophroneo	Right mind [Present Active Participle]
Were afraid	Phobeo	To be afraid [Aorist Passive Indicative]
Saw	Eido	See, Perceive [Aorist Active Participle]
Told	Apaggello	Report, Tell [Aorist Active Indicative]
What means	Pos	How
Was possessed	Daimonizomai	Demon Possessed [Aorist Passive Participle]
Healed	Sozo	Make safe, Save [Aorist Passive Indicative]
Whole	Hapas	Every one
Multitude	Pethos	Throng
Round about	Perichoros	Surrounding districts
Besought	Erotao	Beseech [Aorist Active Indicative]
Depart	Aperchomai	Go [Aorist Active Infinitive]
Were taken	Sunecho	Afflict [Imperfect Passive Indicative]
Great	Megas	Great
Fear	Phobos	Fear
Went up	Embaino	Go up [Aorist Active Participle]
Returned back	Hupostrepho	Turn back again [Aorist Active Indicative]
Departed	Eixerchomai	Depart [Pluperfect Active Indicative]
Besought	Deomai	Beseech [Imperfect Middle Indicative]
Might be	Eimi	Keep on being [Present Active Infinitive]
Sent away	Apoluo	Release, Give liberty [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Return	Hupostrepho	Turn back again [Present Active Imperative]
Shew	Diegeomai	Show fully [Present Middle Imperative]
Great things	Hosos	Great things
Hath done	Poieo	Do [Aorist Active Indicative]
Went his way	Aperchomai	Depart [Aorist Active Indicative]
Published	Kerusso	Preach, Proclaim [Present Active Participle]
Whole	Holos	Complete
Done	Poieo	Do [Aorist Active Indicative]

PERFECT TENSE VERBS

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

In Luke's Gospel there are seven verses with this verse, for as a scientist of his day he was interested in things "becoming" something they were not. Luke, as a Physician, would have studied both Plato's doctrines of "Being", and the Lord challenges his science to get him to see that God is beyond both philosopher's concepts of what is possible and what is not this side of eternity. The night time vigil of the shepherds is changed radically after the angel tells them of the birth of the Messiah, Luke 2:15, the people of the Gadarenes in **Luke 8:34** go and see about the fate of the swine, as in Mark 5:14 also, they see the permanent change in the cured demoniac. **Luke 8:35**.

HIMATIZO – CLOTHED - Occurs twice in the New Testament and means to put on clothing. In the perfect tense in **Luke 8:35** the former demoniac was permanently cured by the Lord Jesus Christ and rather than being naked as he had been before was permanently clothed.

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

REFLECTION

Verse 26. And they arrived at the country of the Gadarenes, which is over against Galilee. 27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. 28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. 29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

There is some confusion as to the place where the miracle occurred. What is meant by the region of the Gerasenes? Apparently the area was named from the small town of Gersa now the ruins of Khersa on the eastern shore across the Lake of Galilee. Matthew mentions the region of the Gadarenes, which was the name for the town of Gadara about 10km [6 miles] southeast of the lower tip of the Sea of Galilee. It is thought that that area around Ghersa belonged to, and was administered by the city of Gadara, so it will be this "town council" that comes out later.

When Jesus disembarked He was confronted by a man who was demon possessed. The man's manner of life showed that he was totally under the demonic control. He did not take part in normal human activity and was often forced by the demons to go to solitary places. Matthew has told us that there were two, but one of the men takes the lead in the confrontation.

As with most demonised individuals we meet in the Gospels this man was shouting at the top of his voice. The demon recognised Jesus for they know their Judge, and called him Jesus the Son of the Most High God. The word "torment me not" shows that the demon recognises that Jesus has control over him even though men could not control him, even with their Judaism exorcist tool box...

Verse 30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31. And they besought him that he would not command them to go out into the deep. 32. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

In the answer to Jesus' question the demon said that his name was Legion. In the Roman Army a legion refers to a group of about 6000 Roman soldiers. The point of this was that the demon speaking controlled a very large number of demons who were indwelling this man. The demons ask Jesus not to torment them by asking that they not be sent into the abyss. The abyss, as well as being the place of the dead, was also thought by the people of the day to be a watery place. This makes the outcome of this encounter all the more ironic, because they ended up in a very wet place, the Sea of Galilee.

At the request of the demons, Jesus let them enter into a large herd of pigs nearby, which immediately rushed over a cliff into the lake and were drowned. Their request not to be sent into the abyss was granted by Jesus but they were indwelling their new host for a remarkably little time.

Verse 34. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. **35.** Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. **36.** They also which saw it told them by what means he that was possessed of the devils was healed. **37.** Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

As soon as the pigs disappeared over the precipice the swineherds headed off to the nearby town to give a full report of what had happened, to cover their own liability.

As a result a lot of the townspeople came out to see the situation for themselves. As a result of this incident the people of the area were very fearful. This fear was enough for the crowd to ask Jesus to leave their district.

The opposition to Jesus arose two causes, an economic one with the loss of income resulting from the death of a very large herd of pigs but also certain Greek conceptions of dangerous wonder working magicians whom most people feared.

Verse 38. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, **39.** Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

In contrast with those people, the previously demon possessed man was, on Jesus command, spreading the news of what happened to him. This was the first recorded witness to Jesus in a predominantly Gentile area.

Rather than being confused about Jesus being the Jewish Messiah, in this non Jewish area of Decapolis which means ten cities, the people would wrongly perceive Him as a Great wonder working magician. He therefore urges His new disciple to spread the word about what God had done there and so correct the people's misunderstanding – He is Immanuel, not a Magi.

In addition this man is likely to have been a Gentile, and at this stage all His disciples were Jewish because as He said to the Gentile woman I have come to the house of Israel not to the Gentiles.

APPLICATION

The disciples have joined Jesus in a boat, survived the tremendous test of the storm, and were now able to see another miracle. The Christian life is progressive, and we need to walk with the Lord through the storms of life to be able to see increasingly the truth of His Word, His Will for us, and mature in our walk with Him.

Irrespective of the demon possession of a person, that individual can still use their own free will to accept the Lord Jesus Christ the Saviour.

Demons have a very structured organisation, with not all demons being of the same rank. It was therefore critical that Jesus talked to the head demon, who had several thousand other demons under his control.

If one exorcises lower ranked demons from a demon possessed person it is possible that a residual group of higher status demons may remain in that individual.

Demons like to be in control of people or animals who have a soul. It is therefore possible to have demon controlled animals. Remember always, **1 John 4:4**, the Holy Spirit filled believer has nothing to fear.

Demons have lived since before the Creation of mankind in the Garden, and they prefer to move from person to person, or if they must, from person to animal. A believer cannot be demon possessed although they can be demon influenced and controlled by persistent bad habits, especially in the drug world.

One of the easiest ways for the unbeliever to receive a demon is to “empty the mind”, either by Eastern cultic meditation practises or by drug use. This is why in the Gospels it says that once a person has been exorcised from an indwelling demon, unless they fill the vacuum formed by the exorcism the demon will return and bring fellow demons with of them so that the future situation is worse than the past. **Luke 11:26**.

Countless multitudes in our own day still wish Christ far from them for fear His fellowship may occasion some social, financial or personal loss. Seeking to save their possessions and heir perceived “quiet/prosperous life” they lose their souls. **Matthew 16:25-26**. We need to ensure that we do not consider other things than God as more important in the life. **Exodus 20:3** gives the first commandment, “*Thou shalt have no other gods before me.*”

All who have decided to accept the Lord Jesus Christ as Saviour, and experienced His saving grace, should remember what Jesus said to the cured man. “Go home and evangelise”, evangelism begins at home.

DOCTRINES

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, 1Peter 2:24**)

[c] Why suffering? Suffering resolves the issue in Stage 2 (Space-Time). 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. **Psalms 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 (Tribulation Period) – Open 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**, not for mankind. Human beings only follow Satan into this eternal place if they have made his choice – eternity without reference to God.

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.

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):
- Submission to demons through idolatry (**1 Corinthians 10:19-21**) and occult practices such as mental telepathy, clairvoyance and spiritism (**Deuteronomy 18:9-12**).
 - Specific dedication of one's body to demons, such as the Hindu soma and shamanism.
 - 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.
 - 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**).

ANGELS: SATAN'S STRATEGY

- Believers are warned against him and his tactics. (**Ephesians 4:27, 6:11-13, James 4:7, 1 Peter 5:8**)
- We must be ready and alert. (**2 Corinthians 2:11**)
- Satan is a deceiver and a counterfeiter. He uses deception - not obviously wrong or sinful - but very subtle changes to the truth (**Genesis 3:1**). Remember, a counterfeit looks like the original.
- Satan is described as an "angel of light" - often seeming attractive and "good". (**2 Corinthians 11:14**)
- His tactics
 - Towards unbelievers.
 - to blind them regarding the gospel. (**2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10**)
 - Towards believers.
 - Satan seeks to hinder our growth and witness. (**1 Peter 5:8**)
 - Satan will mislead into false doctrine and legalism. (**1 Timothy 5:14-15**)
 - He persuades believers to ignore the will of God through disobedience (**Genesis 2:17, James 4:7-8**)
 - Satan often attacks our assurance of salvation so that we doubt God.
 - Worry (**1 Peter 5, 7-9**)
 - Fear of death. (**Hebrews 2:14-15**)
 - He accuses believers of sin both to God and to the believer (using guilt). (**Revelation 12:9-10, Job 1:6-11**)
 - He takes our focus off Christ by getting eyes on self (**1 Corinthians 1:10-11**), on people (**1 Corinthians 1:12**), on things (**Hebrews 13:5-6**)
 - When we don't allow the Holy Spirit to control our lives, we open ourselves up to Satanic attack. (**1 Corinthians 7:5, 2 Corinthians 2:11, 1 Timothy 5:14-15**)
 - The Lord will allow Satan to attack a believer as discipline for unconfessed sin. (**1 Timothy 1:20 cf. 2 Corinthians 12:7**)
 - Satan cannot indwell or possess a believer, only beguile them. (**Galatians 3:1**)
- Towards the world in general.
 - The World - Satan tries to deceive the nations. (**Revelation 20:7-10**)

IDOLATRY

1. Idolatry is forbidden (**Exodus 20:3, 4, 23; 23:24; Deuteronomy 4:28; 5:7; 6:14; 7:16; 8:19**).
2. In the Ten Commandments, the first commandment prohibits mental idolatry, the second commandment prohibits overt idolatry.
3. Idolatry is spiritual adultery, an attack on the believer's love towards God (**Jeremiah 3:8-10; Ezekiel 16:23-43; 23:24-30; Revelation 17:1-5**).
4. Idolatry of mind precedes idolatry of practice. Mental idolatry occurs before overt idolatry (**Judges 2:10-13; Ezekiel 14:7**).
5. Idolatry occurs when the creation, rather than the Creator, is worshipped (**Romans 1:18-25**).
6. Demons function through idols and practices of idolatry (**Zechariah 10:2**).
7. Idolatry is the devil's communion table (**1 Corinthians 10:19-21**).
8. Idolatry is related to sexual sins under the phallic cult (**Ezekiel 22:3-18; 23:37-49**). Consequently idolatry has a adverse effect on both soul and body (**1 Corinthians 6:9**).
9. Idolatry causes the national judgement of destruction and enslavement (**Isaiah 2:8; 2:18-20; 21:9; 36:18-20; Jeremiah 2:27-30; 3:6-11; 7:17-20; 17:1-4; Ezekiel 6:4-6**).

SALVATION: REGENERATION (BORN AGAIN)

1. General Scripture - (**John 3:5-8**) 'Ye must be born again' (v7). You are born of the Spirit. (v8) We then become new creatures in Christ.
2. Natural man cannot understand spiritual phenomenon (**1 Corinthians 2:14**). He lacks the ability to enter the Kingdom of God. (**John 3:5**). They are unable to please God. (**Romans 8:7, 8**)
3. New birth is a creation of the Holy Spirit. (**John 1:12, 2 Corinthians 5:17, Ephesians 2:10, 4:24**). Through the Holy Spirit we become aware that we are joint heirs with Christ. (**Romans 8:16, 17**)
4. The requirement for the new birth is belief on Christ, that He is crucified and risen. (**John 1:12, 3:16-18, 36**). New birth occurs at the instant of belief.
5. Through new birth (Regeneration) the believer lives in Christ, and Christ in the believer. (**Galatians 2:20, Ephesians 2:10, 4:24, 1 Peter 1:23-25, 1 John 5:10-12**).
6. Once you are born you cannot be unborn.

CHRISTIAN LIFE: EVANGELISM

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (**Acts 1:8, 2 Timothy 4:5**).
2. Two forms of witnessing - with the lips (**2 Corinthians 5:18-21** and by the life (**2 Corinthians 3:3**)
3. The gospel is "good news".
4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved. (**Romans 8:1, 9-30-33**)
5. What about the heathen who haven't heard?

- a) God is totally fair, and everyone has the chance to be saved
 - b) Unlimited Atonement (**Colossians 2:14, 15**)
 - c) God's will - none should perish (**2 Peter 3:9**)
 - d) Man's negative will - God consciousness - Gospel hearing.
6. Witnessing is impossible except through the power of the Holy Spirit. (**John 16:8-13**) The Holy Spirit convicts of
- a) Sin because of unbelief.
 - b) Righteousness.
 - c) Judgement because of Satan being judged (**Matthew 25:41**)
7. The natural man needs the Holy Spirit to understand the gospel (**1 Corinthians 2:14**)
8. The Bible is the weapon of witnessing. (**1 Corinthians 15:3, 4**)
9. Biblical Pattern of Witnessing. (**1 Thessalonians 2:1-12**)
- a) Effective contact (v.1)
 - b) The gospel must be given even under opposition. (v.2)
 - c) The gospel must never be compromised or watered down - (v.3)
 - d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
 - e) Flattery should never be part of the gospel. (v.5-6)
 - f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
 - g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)
10. Your obligation to witness (**Romans 1:14-16**): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)
11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.
12. We are fishers of men **Matthew 4:19**
- a) Fishermen need to be equipped to fish. You need to be walking in the Spirit and you need to know the gospel.
 - b) Fishermen go to where the fish are. You must be in contact with unbelievers so that you can witness to them.
 - c) Fishermen are patient. Allow for the conviction and preparation of the Holy Spirit in the life of the unbeliever.
 - d) Fishermen know what bait to use for different fish. You have to be flexible and know how to approach different personalities.
 - e) Fishermen concentrate on fish and not the fishpond. Our primary concern is saving people - the evil in the world will continue to exist.

CHRISTIAN LIFE: EVANGELISM – FISHERS OF MEN

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

1. A fisherman needs to be prepared and equipped to do the task. You need to be walking in the Spirit and you need to know the gospel. We need to be prepared in knowledge and power. Quite often you need to be trained.
2. The fishermen go to where the fish are. As a believer you must be in contact with unbelievers so that you can individually target them. This is why monasticism is wrong.
3. Fishermen are patient. They wait. They know the fish are there but they wait until the right time to cast the bait. You do not waste your bait but walk under the guidance of the Holy Spirit so that when you recognise that someone is under the conviction of the Holy Spirit you can fish successfully. You work with unbelievers and look for an opportunity provided by the Holy Spirit to give the gospel.

You do not give them the gospel when they are five kilometres away. Ignorant Christians are blurting out the gospel to unbelievers who have not been prepared and consequently are disturbing the fish. They are not

sensitive; they are not waiting seeing what the Spirit is doing. In Acts the people who were being added to the church were those who were being saved by the work of the Holy Spirit.

4. Fishermen know what bait to use and the different approaches to catch all sorts of fish. You do not have the same bait for all fish. Paul for instance gave a different message in Athens compared to what he gave in Philippi. This is the danger of having just one tract in your pocket as it constrains you in your approach. You have to be flexible and know where the people are so that it will be meaningful to them and meet them where they are. Paul in **Acts 16** is talking to philosophers so he comes in at a different level than in other cases.

5. Fishermen concentrate on fish and not the fishpond. You are to fish for fish and not try and clean the fishpond. We should be concerned with the souls of men and not cleaning up the environment. **1 Peter 1:17, Ephesians 5:16, Colossians 4:5, 1 Corinthians 9:22**

CHRISTIAN LIFE: EVANGELISM - NEW TESTAMENT PATTERN

1. The pastor of the local church must practice a Bible saturated, spirit controlled life. By his systematic teaching of the Word he must encourage people to apply it in their life. The vessels that the Lord uses must be clean.

2. You must have a co-ordinated prayer life in the Church. This consists of the mid week prayer meeting and organising your prayer warriors. You need specific weekly prayer sheets.

3. You need to have weekly meetings with your deacons and elders to plan strategies for the church. You need to have that for a prayer plan for the week. It is good to have this on Sunday morning over breakfast so that the prayer points can be noted down and duplicated by the pastor for the morning service.

This gives current material. You plan your visitations, your speakers and how it can be co-ordinated in with the overall preaching plan. There also needs to be a home fellowship strategy and a strategy for the Bible class and Sunday School.

4. In the preaching everything must tie into the evangelistic, witness function of the church. He must emphasise that they are ambassadors and evangelists.

5. The minister encourages the people to find the fish. Every week they should be reminded of their work in this area.

6. Every believer should have his own list of people who he is praying constantly for. He should have a list of ten unbelievers and as one is converted a new name should be replaced on the list.

7. The church contacts should be followed up as part of the strategy. This is the importance of a Sunday School. The Sunday School should be well known in the area. The unbelieving parents who send their children to Sunday School should be followed up by the minister to show friendliness towards them. You may be their only Christian contact.

8. There needs to be a church service follow up. Every visitor should be made to feel welcome but not embarrassed. Never ask a visitor to stand up. After the service have a coffee time and a special room set aside for visitors. It is an advantage to have a service which finishes a bit earlier. The minister follows up the visitors and lets an elder go on the door.

9. Organise visitation and be visible with walking through districts and greeting those you meet. This is far better than driving and parking. The morning should be in the study. Have a meal at home to have time with your wife or family, after lunch visitation. With walking you get exercise and are away from the phone.

Plan to visit three or four locations only. Drive to a central location and walk. If you are seen on the street people get to know. You have raised the profile of the church. You are swimming in the sea with the fish. Sit down with street kids, help an old lady. The church needs to draw on the local area. You need to be decently dressed but not suit and tie.

CHRISTIAN LIFE - AMBASSADOR

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

HARMONISATION

It is noted that two men are mentioned in the Matthew account while only one is interviewed in Mark and Luke. It is concluded that there were two, but only one is used as the basis for this illustration, or one is the key speaker and leads the interaction. It is quite common to meet with two people, but only one stands out as a contact of note you remember, and you mention that such a person was present rather than name both parties.

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

HARMONY**THE DEMONIACS**

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs near the city two possessed with devils exceeding fierce, so that no man might pass by that way. Always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones..

One of the men which had devils long time wore no clothes, neither abode in any house, but had his dwelling among the tombs; and no man could bind him, no, not with chains and was driven of the devil into the wilderness. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him and the fetters broken in pieces: neither could any man tame him.

But when he saw Jesus afar off, he ran fell down and worshipped him, And the demon cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? Art thou come hither to torment us before the time? I adjure thee by God, that thou torment me not.

Jesus said unto him, Come out of the man, thou unclean spirit and he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many and the demons besought him much that he would not send them away out of the country and into the abyss.

And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine that we may enter into them.

And he said unto them, Go. And when they were come out and the unclean spirits went out and went into the herd of swine: and, behold, the whole herd of about two thousand swine ran violently down a steep place into the sea, and drowned in the waters.

And they that fed the swine fled, and told it in the city, and in the country. and what was befallen to the possessed of the devils. They also which saw it told them by what means he that was possessed of the devils was healed.

And, behold, the whole city came out to meet Jesus and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid and when they saw Jesus they besought him that he would depart out of their coasts.

And when Jesus was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

67 INQUIRY OF JOHN'S DISCIPLES & PHARISEES RE FASTING

MATTHEW 9:14-17

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

KEY WORDS

Came	Proserchomai	Come near [Present Middle Indicative]
Disciples	Mathetes	Disciple
Saying	Lego	Say [Present Active Participle]
Do we	Hemeis	We ourselves
Fast	Nesteuo	Fast [Present Active Indicative]
Fast	Nesteuo	Fast [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Have power [Present Middle Indicative]
Children	Uihos	Son, Child
Bridechamber	Numphon	Bridechamber
Mourn	Penhteo	Grieve, Mourn [Present Active Infinitive]
As long as	Epi Hosos	As long as
Bridegroom	Numphios	Bridegroom
Is	Eimi	Keep on being [Present Active Indicative]
Days	Hemera	Day
Will come	Erchomai	Come [Future Middle Indicative]
Shall be taken	Apairo	Take away [Aorist Passive Subjunctive]
Fast	Nesteuo	Fast [Future Active Indicative]
No man	Oudeis	No one
Putteth	Epiballo	Put in [Present Active Indicative]
Piece	Epiblema	Patch
New	Agnaphos	New
Cloth	Rhakos	Cloth, Rag
Old	Palaios	Old, Antique, Worn out
Garment	Himation	Garment, Cloak
Is put in to fill	Pleroma	Is put in to fill
Taketh	Airo	Take away [Present Active Indicative]
Rent	Schisma	Tear, Rent, Schism
Is	Ginomai	Becomes [Present Middle Indicative]
Made worse	Cherion	Make Worse
Do men put	Ballo	Throw, Place [Present Active Indicative]
Wine	Oinos	Wine
Bottles	Askos	Wine skin

Break	Rhegnumi	Break, Burst [Present Passive Indicative]
Runneth out	Ekcheo	Rush out [Present Passive Indicative]
Perish	Apollumi	Perish, Die [Present Passive Indicative]
Put	Ballo	Throw, Place [Present Active Indicative]
New	Kainos	New
Both	Amphoteros	Both
Preserved	Suntereo	Preserve, Conserve [Present Passive Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

INTRODUCTION

The background for this passage may be the feast at the house of Matthew the tax collector, which has been examined in volume 4 of the Harmony of the Gospels, or another similar one. Here we have the Pharisees and the disciples of John the Baptist in a religious procession looking in on the feast, whose guests predominantly were the tax collectors and prostitutes of Capernaum.

Verse 14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

This is the opposition of legalism to the ministry of Christ. The disciples of John had been fasting. They have joined the Pharisees with fasting, and sackcloth, and ashes, and now criticise the disciples of our Lord. Whatever the motivation for fasting by the disciples of John, it did not give them a right to criticise others who did not fast. **Romans 14:1-4.**

The disciples of John associated themselves with religious unbelievers. Because the disciples of John are legalistic, and so it causes them to imitate the unbelievers at times, and even respect them, even though they were the hypocrites who pretended to follow John, but were actually happy he had been arrested. Jesus answers them in three ways.

Verse 15. And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

The first discusses inner happiness, in relation to true spirituality and accompanying spiritual joy. He relates this to a wedding. Regardless of how the marriage turns out in the end, people are happy on their wedding day. The phrase, “children of the bride chamber”, does not mean that the groom has children; these are the wedding guests. The disciples of Jesus are pictured as guests at a wedding supper.

He asks them, how can people at the wedding supper fast, while the groom is still there. The answer of course is – of course they cannot fast at the feast of joy. Everyone is happy at the wedding feast. The groom here is the Lord Jesus Christ. He however adds that there will be a time when the groom leaves. This is a reference to His death, burial, resurrection and ascension.

“Then shall they fast”, is in the future tense, and refers to the time when the Lord is physically absent, and we remember His person and work at the communion table. The type of fast we have at the communion table is a legitimate fast, as we set aside our time, to remember the Lord Jesus Christ, and instead of eating lots of bread and drinking lots of wine, we eat and drink but a little in memory of Him and anticipation of his coming return. **1 Corinthians 11:23-26.**

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

The second illustration deals with legalism. In this illustration we have an unshrunk patch of cloth being used to patch a torn garment. The unshrunk patch of cloth is legalism while the old garment is the Christian life in

the form of grace. When you wash some unshrunk cloth it shrinks and causes a greater tear if used as a patch. Legalism or asceticism puts a gap in the garment of grace.

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

The third answer deals with grace orientation. The bottles here are wineskins, which are still used in a number of places around the world. Once you have emptied the wineskin the leather begins to dry and crack. If you put new wine into old wine skins the acid in the new wine will break the bottle open and all is lost, but it is suitable to store water in.

The new wine is the Christian way of life, while the old bottles are our pre conversion life, be it religious, legalistic, or ascetic, or immoral. We are not saved to put our new spiritual life back into our old life-style otherwise this will put stress on the life, and the value of the Christian life is lost. Only grace can hold grace.

MARK 2:18-22

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

KEY WORDS

Disciples	Mathetes	Disciple
Used to fast	Eu Nesteuo	Fast [Imperfect Active Indicative]
Come	Erchomai	Come [Present Middle Indicative]
Say	Lego	Say [Present Active Indicative]
Do fast	Nesteuo	Fast [Present Active Participle]
Fast	Nesteuo	Fast [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Have the power [Present Middle Indicative]
Children	Uihos	Son Child
Bride chamber	Numphon	Bride chamber
Fast	Nesteuo	Fast [Present Active Infinitive]
Bridegroom	Numphios	Bridegroom
Is	Eimi	Keep on being [Present Active Indicative]
As long as	Hosos	As long as
Have	Echo	Have and hold [Present Active Indicative]
Fast	Nesteuo	Fast [Present Active Infinitive]
Days	Hemera	Day
Will come	Erchomai	Come [Future Middle Indicative]
Shall be taken	Apairo	Take away [Aorist Passive Subjunctive]
Fast	Nesteuo	Fast [Future Active Indicative]
No man	Oudeis	No one
Seweth	Epirrhapto	Stitch, Sew [Present Active Indicative]
Piece	Epilema	Patch
New	Agnaphos	New
Cloth	Rhakos	Cloth, Rag
Old	Palaios	Old, Antique, Worn out
Garment	Himation	Garment, Cloak
New piece	Kainos	New
Filled	Pleroma	Filled up
Taketh away	Airo	Take away [Present Active Indicative]
Rent	Schisma	Tear, Rent, Schism

Made	Ginomai	Becomes [Present Middle Indicative]
Worse	Cherion	Make Worse
Putteth	Ballo	Throw, Place [Present Active Indicative]
New	Neos	New, Young
Wine	Oinos	Wine
Old	Palaios	Old
Bottles	Askos	Wine skin
Is spilled	Ekcheo	Rush out [Future Active Indicative]
Be marred	Apollumi	Perish, Die [Present Passive Indicative]
Must be put	Ballo	Throw, Place

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 18. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

One thing that the Pharisees and the Disciples of John were noticing in the course of their investigations was that neither Jesus nor His disciples fasted, while John the Baptist's disciples were fasting several times a week, and the Pharisees fasted twice weekly.

The Old Testament prescribed fasting for all Jews only on an annual Day of Atonement, as an act of repentance, as shown in **Leviticus 16:29**. However the fasting days for the Pharisees were Mondays and Thursdays as an act of piety.

The disciples of the John who are associating with the Pharisees now ask the Lord why His disciples do not fast. He replies in the form of three illustrations though He allowed for fasting if practiced properly in **Matthew 6:16-18**.

Verse 19. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

You do not come to a wedding feast to fast but to feast. The bridegroom is present and as long as He is present there will be no room for fasting, only for feasting in joy at His presence. There will be a time when the bridegroom will depart and then there will be sufficient time for fasting.

It is interesting that the Greek word used for the taking away "Apairo" implies violent removal from them. He says in those days they shall fast. This refers to the day of the crucifixion where the disciples would fast in the sense of experiencing sorrow in a place of joy. The allusion to His coming death is the first hint of the Cross in Mark's Gospel account.

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

You do not put a new patch on an old garment, or it would shrink and pull the old garment apart the first time you washed it. Jesus did not come back to patch up Judaism as practiced by the Pharisees.

An attempt to bind the newness of the gospel to the old religion of Judaism is as useless as to try to patch an old worn out by use garment, with a new unshrunk piece of cloth.

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

You do not put new wine into old wine skins because fermentation will cause the skin to burst, for the cracked old skin lacks elasticity, just as the Pharisees lack any flexibility in their thinking. The point is that Jesus did not come to put His teachings into the mould of Judaism. He is presenting something entirely new. The Pharisees attitude will be that they will desire the old and reject a new.

Salvation available through Jesus was not be mixed with the old Judaistic system. **John 1:17, 3:5-21.**

LUKE 5:33-39

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

KEY WORDS

Said	Epo	Say [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Fast	Nesteuo	Fast [Present Active Indicative]
Make	Poieo	Make [Present Middle Indicative]
Prayers	Deesis	Prayer
Eat	Esthio	Eat [Present Active Indicative]
Drink	Pino	Drink [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can ye	Dunamai	Have power [Present Middle Indicative]
Make	Poieo	Make [Aorist Active Infinitive]
Children	Uihos	Son, Child
Bridechamber	Numphon	Bridechamber
Fast	Nesteuo	Fast [Aorist Active Infinitive]
Bridegroom	Numphios	Bridegroom
Is	Eimi	Keep on being [Present Active Indicative]
Days	Hemera	Day
Will come	Erchomai	Come [Future Middle Indicative]
Shall be taken	Epairo	Take away [Aorist Passive Subjunctive]
Shall fast	Nesteuo	Fast [Future Active Indicative]
Spake	Lego	Say [Imperfect Active Indicative]
Parable	Parabole	Parable
No man	Oudeis	No one
Putteth	Epiballo	Put in [Present Active Indicative]
Piece	Epiblema	Patch
New	Agnaphos	New
Garment	Himation	Garment, Cloak
Old	Palaios	Old
Maketh a rent	Schizo	Make a tear, Make a Rent [Future Active Indicative]
Taken	-	Not found in the original
Agree	Sumphoneo	Agree, Be compatible, Suitable [Future Active Indicative]
Putteth	Ballo	Throw, Place [Present Active Indicative]
Wine	Oinos	Wine
Bottles	Askos	Wine skin
Burst	Rhegnumi	Break, Burst [Future Active Indicative]
Spilled	Ekcheo	Rush out [Future Passive Indicative]
Perish	Apollumi	Perish, Die [Future Middle Indicative]
Must be put	Ballo	Throw, Place
Both	Amphoteris	Both

Preserved	Suntereo	Preserve, Conserve
Drunk	Pino	Drink [Aorist Active Participle]
Straightway	Eutheos	Immediately
Desireth	Thelo	Desire [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Better	Chrestos	Better

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 33. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

Although the Old Testament commanded many more feasts than fasts, fasting had become a widespread Jewish practice, with Pharisees often fasting twice a week. Although ascetic fasting was forbidden many people probably did fast for ascetic reasons, in order to “feel more spiritual” than their neighbours!

Fasting was an important practice to combine with prayer or penitence so it would have been unusual for disciples to have avoided it all together. A teacher was regarded as responsible for the behaviour of his disciples. Zechariah had challenged his people to stop their fasting, leave their hypocrisy and embrace the Feasts of the Mosaic Law, or they would repeat the Exile, but it would be worse the second time. **Zechariah 7:1-14**. This warning will become a reality in 70 AD. God hates hypocrisy.

Verse 34. And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? 35. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Wedding feasts required seven days of festivity. One was not permitted to fast or engage in other acts of mourning or difficult strenuous work during a wedding feast. Jesus makes an analogy to the disciples of John, but is firm about the similar inappropriateness of fasting during His own ministry time on the earth.

The Lord answered in effect that there was no reason for his disciples to fast, as He was still with them. Here He associates fasting with sorrow and mourning. When He would be taken away from them, that is violently in death, they would fast as an expression of their grief. The early Jewish churches did fast twice a week, but on different days to the Pharisees so there was a visible difference between them.

Verse 36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. 37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38. But new wine must be put into new bottles; and both are preserved.

The two and three parables which follow this incident teach that the new dispensation is just about to begin, and there could be no mixing of the new with the old. Jesus uses two familiar facts to make this point.

Older clothes had already been shrunk with washing, and if a patch of new unshrunk material was used to mend a hole in an old garment, on a subsequent washing cycle it would cause further damage to the clothing.

In the first parable the old garment speaks of the legal system or dispensation, while the new garment pictures the era of grace or the Church Age. These are incompatible; it is “either one or the other” – they do not combine. An attempt to mix law and grace results in a spoiling of both. A patch taken from a new garment spoils the new one and it does not match with the old one either in both appearance and strength.

The second example was wine, which in the ancient world could be kept in pottery jars or wine skins. The new wine skins would stretch with the fermentation process. Old wine skins had already been stretched to capacity by wine fermenting within them. If they were then filled with new unfermented wine it would likewise expand and the old wine skins, already stretched to the limit, would break causing the wine to spill.

The second parable teaches the incompatibility of the outmoded forms; all the ordinances, traditions and rituals of Judaism, were too rigid to hold the joy, exuberance, and the energy of the new dispensation. The rituals of the old cannot contain the power of the Holy Spirit of the new age.

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

Thirdly, although distillation had not yet been developed, and wine could achieve only a certain level of alcoholic content, aged wine was generally preferred over fresh wine that had not yet begun to ferment. The third parable states that no one, having drunk the old wine prefers new, for they say the old is better. This pictures the natural reluctance of men to abandon the old for the new, Judaism for Christianity, law for grace, shadows for substance. The old is comfortable like an old pair of slippers, and people are reluctant to change unless really committed to the reasons for the change!

APPLICATION

We need to separate ourselves from religious people and groups, otherwise like the disciples of John we may become critics of the Lord Jesus Christ and other believers through legalism and asceticism.

While the disciples of Jesus had been feasting the disciples of John had been fasting. There is nothing wrong with fasting as long as it is from a Biblical perspective, which excludes asceticism and arrogance/pride or superiority in the actions. True Biblical fasting is using time normally used for legitimate things and devoting that time for Bible Study and prayer.

Whatever the motivation for fasting, it does not give us the right to judge others who do not fast, nor feel superior. It is always the legalist who criticises the person living by grace.

We cannot have the joy nor reap the benefits of the Christian way of life by any other means than the use of grace. If we superimpose legalism, asceticism or religion on the Christian way of life the vitality of Christianity is lost.

Jesus would not tack on Christianity to Judaism. Flesh and law go together, but grace and law, God's righteousness and man's will never mix.

DOCTRINES

CHRISTIAN LIFE: FASTING

1. The true purpose of fasting is to spend time ordinarily spent in things such as eating and sleeping to prayer and Bible study.
2. Fasting is not only the denial of food, although it often involves it.
3. The Jews fasted on the Day of Atonement (**Leviticus 16:29-31; Numbers 29:7**). Fasting in these passages is covered by the words, "afflict their souls".
4. Fasting with the wrong attitude becomes human works, and therefore is unacceptable to God (**Isaiah 58:3-4, Jeremiah 14:12**).
5. Fasting should always reflect an attitude of humbleness toward God (**Psalms 69:10**).
6. Jesus fasted forty days and forty nights during his temptation (**Matthew 4:2**).
7. When Christians fast it should be a matter between the individual and God (**Matthew 6:16-18**) The fasting Christian should not make a public spectacle.

8. Fasting in the form of extra time in prayer and bible study is beneficial:

[a] for major decisions in the Christians' or church's (**Acts 13:2,3**)

[b] to remove certain types of demons (**Matthew 17:21; Mark 9:29**)

[c] in revival (e.g. the post-war revival in South Korea).

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.

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**)

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)**

JEWISH WEDDING

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

1. Prior to the first visit of the prospective groom to the bride, the father made arrangements for their relationship. **(Hebrews 2:13)**

Analogy - God the Father - the Planner made arrangements for mankind in eternity past.

2. The prospective groom would then meet the bride and fellowship with her.

Analogy - Christ came to earth at the first advent and spent time with man.

3. Prior to leaving the bride's house the bridegroom would pay the whole dowry or payment for the bride. **(Hebrews 9:23-28)**

Analogy - Christ's death on the cross paid the debt of all mankind in full.

4. The bridegroom would return to his father's house and build a future house for the newly married couple to live in. **(John 14:1-3)**

Analogy - Christ ascended to his father's house to prepare a place for his bride.

5. At the Father's request the Son would go to the Bride's home to pick the bride up.

Analogy - Christ's return to earth for his church at the Rapture.

6. The bride as she left her home was married to the groom. **(1 Corinthians 15:51-58)**

Analogy - As the body of Christ rises to meet Christ in the air the body becomes the bride.

7. The bride has been preparing her wedding garments waiting for the bridegroom. The bridegroom adorns his bride for the wedding supper. **(1 Corinthians 3:12-15)**

Analogy - Whilst waiting for the return of Christ, the body produces gold, silver and precious stones. The final dressing of the body is done by Christ at the Judgement seat of Christ.

8. The bride and groom hold a wedding feast which in rich families could last a month.

Analogy - The wedding feast of Christ will last 1,000 years - The Millennium on earth.

9. Friends of the bridegroom would attend the wedding feast.

Analogy - Old Testament Saints in resurrection bodies will be in the rejoicing of the Millennium.

10. Friends of the bride waited outside the wedding hall, with lamps alight waiting for the bridal couple before they entered the wedding feast. **(Matthew 25:1-13)**

Analogy - Tribulation Saints who survive the great tribulation will enter into the Millennium in their physical bodies to replenish the earth. Unbelievers will be cast off the earth as they are not invited to the marriage supper of the lamb.

11. The passage of scriptures from the first advent of Christ to the end of the Millennium is clearly seen in its analogy to the Jewish Wedding Ceremony.

CHURCH: COMMUNION: THE LORD'S SUPPER

1. There are three suppers which man is invited to:-

- a) The gospel supper **(Luke 14:15-24)**
- b) Marriage supper of the Lamb **(Revelation. 19:7-9)**
- c) Lord's supper **(1 Corinthians. 11:23-29)**

2. Those who accept the gospel supper will eventually appear at the wedding supper and in the meantime, whilst on earth, should partake of the Lord's Supper.

3. At the Lord's Supper the believer meditates on:-

- a) The death of Jesus Christ as his personal Saviour.
- b) The risen Lord who makes intercession for him.

- c) The coming Lord who will return for His church and set up His reign on the earth.
4. The Lord's Supper is derived from the Passover meal (**Exodus. 12:1-11, 1 Corinthians. 11:23-32**). Christ our Passover is sacrificed for us (**1 Corinthians. 5:7**)
5. The bread represents the body of Christ which was broken for us when He bore our sins on the cross (**1 Corinthians 11:24**)
The wine represents the blood of Christ which is the guarantee of our salvation. For without the shedding of blood there is no remission of sin. (**1 Corinthians. 11:25**)
6. The Lord's Table is prepared for believers in the presence of their enemies (**Psalm 23:5**)
7. The believer must be in fellowship to discern the meaning of the Lord's Supper (**1 Corinthians 11:29**). This is accomplished by self judgement (**1 Corinthians 11:31, 1 John 1:9**)
8. Partaking of the Lord's Supper without fellowship with the Lord can result in sickness or death. (**1 Corinthians 11:30**)

MEMORIES

Memories have a number of implications in the Bible:-

1. Memory of the Lord is a part of worship. (**Psalm 145:7-10, 1 Corinthians 11:24-25**)
2. Memory produces happiness. (**Proverbs 10:7**)
3. It is of the greatest importance to use your memory while you are young. (**Ecclesiastes 12:1**)
4. Alcohol is related to memory. It causes rulers to forget their responsibilities (**Proverbs 31:4-5**) and those under great pressure to forget trouble. (**Proverbs 31:6-7**).
5. Memory has regrets beyond death for unbelievers, the memory of lost opportunity. (**Luke 16:25**).
6. The word of God must be part of your memories. (**2 Peter 1:12-15**)
7. Memory can provide for misery and happiness. (**Lamentations 3:17-24**)
8. Memory is designed to orientate one to grace. (**Psalm 103:2**)

DISPENSATION OF THE JEWS OR ISRAEL

1. Scripture: Genesis 12 -Acts.
2. Limits: Abraham to Second Advent.
3. Divided into Three Sections
 - a) The Patriarchs - Abraham - Moses.
 - b) The Law. Moses - Pentecost.
 - c) The Tribulation - Rapture - 2nd Advent.
4. Characteristics
 - a) Length of Age - approximately 2,000 years.
 - b) Means of salvation - faith in Christ (**James 2:23**)
 - c) Written Scripture - Old Testament completed 425 BC
 - d) Evangelists - The Jews
- e) Four Unconditional Covenants:-
 - i) Abrahamic (**Genesis 12:1-3**)
 - ii) Davidic (**2 Samuel 7:8-16**)
 - iii) Palestinian (**Genesis 15:18-21**)

iv) New. (**Jeremiah 31:31-34**)

These are fulfilled at the Second Advent, when Jesus, the Messiah returns to earth to reign as King.

f) Specific discipline for failure to comply with Divine Direction include:-

i) Where a foreign country rules the Jews (e.g. Rome from 60 BC. to 70 AD.)

ii) Where the Jews are removed from the land (e.g. Babylonian captivity 586 to 516 BC)

g) Major judgements - Babylonian captivity.

h) At death believers - Paradise (Abraham's Bosom) (**Luke 16:19-31**)

i) At death unbelievers - Torments (**Luke 16:19-31**)

j) Priesthood - Levitical (**Exodus 28-29**)

k) The Law - given to Moses (**Exodus 19-24**)

l) Holy Spirit - assisted a selected few believers – e.g. Gideon, David, Samson.

m) Environment - sinful.

n) Satan - in heaven and on earth.

o) Rebellion - Idolatry, rejection of the Law of God.

p) Many languages -(**Genesis 11:9**)

q) Many races of people (**Genesis 11:9**)

r) Spirituality - resting in the promise of God. (**Hebrews 11:8-40**)

5. The Jewish Age is interrupted at the crucifixion of Jesus Christ (Daniel 9:26a). Instead of accepting their Messiah, the Jews rejected and crucified Him.

God therefore has temporarily set the Jews aside and ordained the Church as His ambassadors on earth
Romans 11:17-25.

When the Church is removed from the earth (known as the Rapture), God will re-institute the Jews as His ambassadors. This will last for a period of seven years (**Daniel 9:26b-27**), known as the Tribulation (see below), during which time the Jews will repent and call upon their Messiah. The Lord Jesus Christ will then come back to earth at the Second Advent to regather Israel and establish His kingdom on earth.

DISPENSATION OF THE CHURCH

1. Limits: Pentecost to Rapture

2. Divided into Two Sections

a) Pre Canon to 100 AD Period of temporary and permanent gifts. (**1 Corinthians 13:10**)

b) Post Canon - period of permanent gifts only where the whole Bible is complete.

3. Characteristics

a) Length of Age - Unknown - but possibly about 2,000 years.

b) Means of Salvation - Faith in Christ. (**Acts 16:31**)

c) Written Scripture - Old Testament - Pre Canon; Whole Bible - Post Canon.

d) Evangelists - all believers (**Matthew 28:18-20, 2 Corinthians 5:20**)

e) Major Judgement -- Nil

f) At death (believers) - Heaven, face to face with the Lord (**2 Corinthians 5:8**)

g) At death (unbelievers) - Torments, Hades.

h) Priesthood - all believers as priests (**1 Peter 2:9**)

i) The Law - grace, the law having been fulfilled by Jesus Christ (**Matthew 5:17**)

j) Holy Spirit - indwells all believers (**John 7:39, 1 Corinthians 6:19**)

k) Environment - sinful.

l) Satan - in Heaven or on earth

m) Rebellion - Apostasy (**2 Timothy 3:1-6**)

n) Many languages - (**Genesis 11:9**)

o) Many races of people - (**Genesis 11:9**)

p) Spirituality - filling of the Holy Spirit (**Ephesians 5:18**)

q) Every believer in union with Christ. (**1 Corinthians 12:13**)

r) Every believer indwelt by Christ. (**John 14:20**)

4. The Church Age is not mentioned in the Old Testament.

a) The Church was a mystery to Old Testament writers. (**Colossians 1:25-26**)

b) The Old Testament Scriptures include everything such as the Incarnation, the Cross, the Resurrection, Ascension and Session of Jesus Christ. The Old Testament Scriptures then skip over the Church Age to the Tribulation, Second Advent and Millennium.

c) Examples of scriptures in the Old Testament where the great parenthesis occurs are **Daniel 2:40,41, 7:23,24, 9:26a,26b, 11:35,36, Hosea 3:4,5, Isaiah 61:2a,2b**

CHURCH AND ISRAEL

The Church is different to Israel.

1. The Jews started with Abraham (**Genesis 12:1-3**). The Church started at Pentecost. (**Acts 2; Galatians 3:26-28**)
2. Israel was promised blessings on earth. (**Deuteronomy 28:1-14**) The Church is promised blessings in heavenly places. (**Ephesians 1:3; Hebrews 3:1**)
3. Israel's relationship to God was based on a Covenant. (**Genesis 17:7,8**) The Church's relationship to God is based on new birth. (**John 1:12; 13; 1 Peter 1:23**)
4. Israel's prophecy is mainly in the Old Testament. Prophecy of the Church is only in the New Testament.
5. Israel worshipped at Jerusalem. (**Psalms 122:1-4**) The Church worships where two or three are gathered together in Christ's name. (**Matthew 18:20**)
6. Israel lived under the law. (**Ezekiel 20:10-12**) The Church is under grace (**John 1:17; Romans 6:14**).
7. Israel's destiny is with Palestine. (Isaiah 60:18-21) The Church will be removed from the earth. (**1Thessalonians 4:13-18**)
8. Christ is King and Messiah to Israel. Christ is Head and Bridegroom to the Church.
9. Israel contained Jews only. The Church is made up of both Jews and Gentiles.

HARMONISATION

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

HARMONY

FASTING

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John fast often, and make prayers and likewise the disciples of the Pharisees fast, but thy disciples eat and drink and fast not? And Jesus said unto them, Can ye make the children of the bride chamber fast, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

THE OLD AND THE NEW

And he spake also a parable unto them; No man putteth a piece of a new cloth upon an old garment; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

68 RAISING OF JAIRUS' DAUGHTER AND CURING THE HAEMOPHILIAC

MATTHEW 9:18-26

Matthew 9:18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. **19** And Jesus arose, and followed him, and so did his disciples. **20** And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: **21** For she said within herself, If I may but touch his garment, I shall be whole. **22** But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath **made thee whole**. And the woman was made whole from that hour. **23** And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, **24** He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. **25** But when the people were put forth, he went in, and took her by the hand, and the maid arose. **26** And the fame hereof went abroad into all that land.

KEY WORDS

Spake	Laleo	Speak [Present Active Participle]
Behold	Idou	Behold, Lo
Came	Erchomai	Come [Aorist Active Participle]
Certain	Heis	Certain
Ruler	Archon	Ruler
Worshipped	Proskuneo	Worship [Imperfect Active Indicative]
Saying	Lego	Say
Daughter	Thugater	Daughter
Even now	Arti	Just now
Is dead	Teleutao	Expire [Aorist Active Indicative]
Come	Erchomai	Come [Aorist Active Participle]
Lay	Epitithemi	Lay upon, Impose [Aorist Active Imperative]
Hand	Cheir	Hand
Shall live	Zao	Live [Future Middle Indicative]
Arose	Egeiro	Rise up [Aorist Passive Participle]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Did	-	Not found in the original
Disciples	Mathetes	Disciple
Woman	Gune	Woman
Diseased issue of blood	Aihmorrhoeo	Have a haemorrhage [Present Active Participle]
Twelve	Dodeka	Twelve
Years	Etos	Year
Came	Proserchomai	Come close [Aorist Active Participle]
Behind	Opisthen	Behind, From the rear
Touched	Haptomai	Touch [Aorist Middle Indicative]
Hem	Kraspedon	Fringe, Hem
Garment	Himation	Cloak, Robe
Said	Lego	Say [Imperfect Active Indicative]
May touch	Haptomai	Touch [Aorist Middle Subjunctive]
Shall be whole	Sozo	Heal, Be made whole, Save [Future Passive Indicative]
Turned about	Epistrepho	Turn around [Aorist Passive Participle]
Saw	Eido	Perceive, See [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Be of good comfort	Tharseo	Have courage, Be of good comfort [Present Active Imperative]
Faith	Pistis	Faith
Hath made whole	Sozo	Heal, Be made whole, Save [Perfect Active Indicative]
Was made whole	Sozo	Heal, Be made whole, Save [Aorist Passive Indicative]
Hour	Hora	Hour
Came	Erchomai	Come [Aorist Active Participle]
House	Oikia	House
Saw	Eido	See, Perceive [Aorist Active Participle]
Minstrels	Auletes	Flute player, Minstrel.

People	Ochlos	Crowd
Making a noise	Thorubeo	Making a noise, Be in clamour [Present Passive Participle]
Said	Lego	Say [Imperfect Active Indicative]
Give place	Anachoreo	Withdraw, Retire, Leave [Present Active Imperative]
Maid	Korasion	Little girl
Is dead	Apothnesko	Dead [Aorist Active Indicative]
Sleepeth	Katheudo	Sleep [Present Active Indicative]
Laughed to scorn	Katagelao	Deride, Laugh to scorn [Aorist Active Indicative]
Put forth	Ekballo	Leave, Throw out [Aorist Passive Indicative]
Went in	Eiserchomai	Go in [Aorist Active Participle]
Took	Krateo	Hold firm [Aorist Active Indicative]
Arose	Egeiro	Rise up, Arose [Aorist Passive Indicative]
Fame	Pheme	Fame
Went abroad	Exerchomai	Go out [Aorist Active Indicative]
All	Holos	All
Land	Ge	Land, Earth

PERFECT TENSE VERB

SOZO – SAVED, MADE WHOLE – This verb occurs 111 times in the New Testament, with 10 appearances in the Perfect Tense, of these 7 involve healing by the Lord Jesus Christ, and one by the Apostle Peter.

In **Matthew 9:22** Jesus said to the woman who had a blood flow for twelve years, “Be of good comfort you faith has “made you whole”. This is again reported in Mark 5:34 and Luke 8:48. In Jericho Jesus heals a blind man saying to him in Mark 10:52, “Go your way your faith has made thee whole”. This is also reported in Luke 18:42. In Luke 7:50 the woman who has washed the feet of Jesus with her tears and wiped them with her hair is told, “Your faith “has saved you, Go in peace”. In the story of ten lepers, Jesus healed in Samaria only one returned to thank Him, a Samaritan, who Jesus pointed out as a foreigner. In Luke 17:19 Jesus said to him, “Arise, go your way. Your faith has made you well.”

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

REFLECTION

Verse 18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19. And Jesus arose, and followed him, and so did his disciples.

Unlike many of the religious leaders in Israel the leader of the Synagogue in Capernaum appreciated the ministry of the Lord Jesus Christ for what it was. While the Lord was speaking this leader, whose name was Jairus, came and fell on his knees and worshipped the Lord.

He says that his daughter was dying when he left home and he fears is already dead, but that if Jesus comes and lays His hand on the girl, he believes that she will live. This tells us that Jairus has recognised the credentials of the Messiah, by observing His miracles of healing. He knew that Jesus was Immanuel, “God with man”, and so he knew that he could perform the messianic miracles, and that meant He could heal his daughter, even to bringing her back from the dead. This is truly Abrahamic Faith. **Genesis 22, Hebrews 11:17-19, James 2:21-23.**

Jesus and the disciples now start following Jairus towards his house, where another with Abrahamic Faith will reach out and touch the hem of his garment, believing that a touch even from the Lord’s garments will heal her.

Verse 20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21. For she said within herself, If I may but touch his garment, I shall be whole. 22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

In verse 20, Looking at the Greek in this section we see the present tense, which means that the woman having had this problem with the haemorrhage, was being constantly upset by it for twelve years. She sees the Lord approaching, and having come close to Him, as shown by the participle of Proserchomai, she touches the hem of the robe of Jesus. The middle voice of the verb to touch indicating it was to her benefit.

In verse 21 she keeps on saying to herself, imperfect tense, that she may be able to touch [subjunctive mood] and if she does she believes she will receive healing [future tense and passive voice of Sozo]. Here we see the healing being subsequent to the touching, as the verb in participle form precedes the action of the main verb.

In verse 22 because she touched the robe, this action causes our Lord to turn round [passive voice], He then, having seen her in a point of time [aorist active participle of Eido], He commanded her to keep on having courage [present active imperative], for her faith has made her whole. **1 Peter 5:7.**

The word Sozo, to be made whole, here is in the perfect tense, which means she has received healing in the point of time when she touched his garment, just past, which has meant that her healing will continue forever, and whatever disease she has in the future, this disease will not ever reoccur. This section finishes with the statement she was made whole, with the verb Sozo being in the passive voice, shows she received healing, with the indicative mood indicating the reality of that healing.

It is interesting that Matthew, who is a tax collector, makes a simple statement about this woman with the bleeding problem, while Luke the doctor goes into more detail. He also says she has been going to doctors over that period of time without success. He is covering his profession here, but notes it was a difficult thing.

She comes up and touches the garment of our Lord. She also has a deep faith that the Lord Jesus Christ can help her. She also recognises that her situation is helpless as far as human therapy is concerned. We should see the touching of the garment as a picture of this woman relying on the Lord for a cure.

When the Lord turned round and saw her He said, "Daughter". He uses the word for family relationship, which indicates that this woman is a believer, as a relationship is already in existence before she approached him. It is a reminder that beloved brethren may be sick and suffer for long periods of time; in this case twelve years.

Verse 23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25. But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26. And the fame hereof went abroad into all that land.

Having dealt with the woman our Lord now arrives at Jairus' house. Here he sees the minstrels. These are the official mourners that used to be hired when a death occurred. The minstrels are flute players who play for funerals. The people were making a noise.

Other traditions had official mourners putting ash on their head and crying with a loud voice about the loss of the recently deceased. The combination of flute playing and wailing is very depressing. It was all fake and purely for show, with the professional mourners not being hired by Jairus, but turning up to try to get him to hire them.

In verse 24 the verb to say is in the imperfect tense meaning that He keeps on saying for the official mourning party to go away. In the King James Version quoted above it says that He said, "give place". He in fact kept on commanding them [imperative mood] to get out. He said that the girl was sleeping and not dead, which the hired mourners greeted with disbelieving laughter accompanied undoubtedly with derisive movements and comments as they left.

The word Ekballo, which is translated put forth, actually means to throw out. The hired mourners were thrown out, and Jesus went into where the young girl was, He took her by the hand and the girl rose up. The word transliterated fame is Pheme which actually means that a news report of this incident was widely distributed.

MARK 5:21-43

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

KEY WORDS

Was passed over	Diaperao	Sail over [Aorist Active Participle]
Ship	Ploion	Ship
Other side	Peran	Other side
Much	Polus	Much
People	Ochlos	People, Crowd
Gathered	Sunago	Gather [Aorist Passive Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Nigh unto	Para	Beside
Sea	Thalassa	Sea
Behold	Idou	Behold, Lo
Cometh	Erchomai	Come [Present Middle Indicative]
One	Heis	One
Rulers	Archisunagogos	Synagogue leader
Name	Onoma	Name
Saw	Eido	See, Perceive [Aorist Active Participle]
Fell	Pipto	Fall [Present Active Indicative]
Feet	Pous	Foot
Besought	Parakaleo	Beseech [Present Active Indicative]
Greatly	Polus	Much
Saying	Lego	Say [Present Active Participle]
Little daughter	Thugatron	Little daughter
Lieth at point of death	Echo Eschatos	Literally Has and hold extremity, Dying [Present Active Indicative]
Pray	-	Not found in the original
Come	Erchomai	Come [Aorist Active Participle]
Lay	Epitithemi	Lay [Aorist Active Subjunctive]
Hands	Cheir	Hand

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May be healed	Sozo	Saved, Healed [Aorist Passive Subjunctive]
Shall live	Zao	Live [Aorist Active Subjunctive]
Went	Aperchomai	Went off [Aorist Active Indicative]
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Thronged	Sunthlibo	Throng, Mill around [Imperfect Active Indicative]
Certain	Tis	Certain
Woman	Gune	Woman
Had	Eimi	Keep on being [Present Active Participle]
Issue	Rhusis	Issue
Blood	Aima	Blood
Twelve	Dodeka	Twelve
Years	Etos	Year
Suffered	Pascho	Suffer [Aorist Active Participle]
Many things	Polus	Much
Physicians	Iatros	Physician
Had spent	Dapanao	Expend [Aorist Active Participle]
All	Pas	All
Was	Medeis	Nothing
Bettered	Ophleo	Advantage, Profit [Aorist Passive Participle]
Grew worse	Erchomai Cherion	Come worse, Grew worse [Aorist Active Participle]
Had heard	Akouo	Hear [Aorist Active Participle]
Came in	Erchomai	Come [Aorist Active Participle]
Press	Ochlos	Crowd
Behind	Opisthen	Behind, From the rear
Touched	Haptomai	Touch [Aorist Middle Indicative]
Garment	Himation	Cloak, Robe
Said	Lego	Say [Imperfect Active Indicative]
May touch	Haptomai	Touch [Aorist Middle Subjunctive]
Clothes	Himation	Clothes
Shall be made whole	Sozo	Heal, Be made whole, Save [Future Passive Indicative]
Straightway	Eutheos	Immediately
Fountain	Pege	Fountain, Well, Source
Dried up	Xeraino	Dry up [Aorist Passive Indicative]
Felt	Ginosko	Know [Aorist Active Indicative]
Body	Soma	Body
Was healed	Iaomai	Heal, Made whole [Perfect Passive Indicative]
Plague	Mastix	Plague, Disease
Immediately	Eutheos	Immediately
Knowing	Epiginosko	Full knowledge [Aorist Active Participle]
Virtue	Dunamis	Power
Gone out	Exerchomai	Go out [Aorist Active Participle]
Turned about	Epistrepho	Turn around [Aorist Passive Participle]
Said	Lego	Say [Imperfect Active Indicative]
Touched	Haptomai	Touch [Aorist Middle Indicative]
Clothes	Himation	Clothes
Disciples	Mathetes	Disciple
Said	Lego	Say [Imperfect Active Indicative]
Seest	Blepo	See [Present Active Indicative]
Thronging	Sunthlibo	Throng, Mill around [Present Active Participle]
Sayest	Lego	Say [Present Active Indicative]
Touched	Haptomai	Touch [Aorist Middle Indicative]
Looked round about	Periblepo	Look around [Imperfect Middle Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]
Done	Poieo	Do [Aorist Active Participle]
Thing	Touto	Thing
Fearing	Phobeo	Fear [Aorist Passive Participle]
Trembling	Tremo	Tremble [Present Active Participle]
Knowing	Eido	Perceive, See [Perfect Active Participle]
Was done	Ginomai	Come into being [Perfect Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Fell down before	Prospipto	Fall down before [Aorist Active Indicative]
Told	Epo	Say [Aorist Active Indicative]

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All	Pas	All
Truth	Aletheia	Truth
Said	Epo	Say [Aorist Active Indicative]
Faith	Pistis	Faith
Hath made thee whole	Sozo	Save, Make whole [Perfect Active Indicative]
Go	Hupago	Depart, Go [Present Active Imperative]
Peace	Eirene	Peace
Be whole	Eimi	Keep on being [Aorist Active Imperative]
Whole	Hugies	Whole
Plague	Mastix	Plague, Affliction
Spake	Laleo	Speak [Present Active Participle]
Came	Erchomai	Come [Present Middle Indicative]
House	-	Not found in the original
Said	Lego	Say [Present Active Participle]
Is dead	Apothnesko	Dead [Aorist Active Indicative]
Troublest	Skullo	Trouble, Harass [Present Active Indicative]
Master	Didaskalos	Teacher
Any further	Eti	Any longer
As soon as	Eutheos	Immediately
Heard	Akouo	Hear [Aorist Active Participle]
Word	Logos	Word
Was spoken	Laleo	Speak [Present Passive Participle]
Saith	Lego	Say [Present Active Indicative]
Be not afraid	Phobeo Me	Not afraid [Present Middle Imperative]
Believe	Pisteuo	Believe [Present Active Imperative]
Suffered	Aphiemi	Permit [Aorist Active Indicative]
No man	Oudeis	No one
Follow	Sunakoloutheo	Accompany [Aorist Active Infinitive]
Save	Ei Me	Except
Brother	Adelphos	Brother
Cometh	Erchomai	Come [Present Middle Indicative]
Seeth	Theoreo	Look at an overview [Present Active Indicative]
Tumult	Thorubus	Tumult
Wept	Klaio	Cry, Weep [Present Active Participle]
Wailed	Alalazo	Wail [Present Active Participle]
Greatly	Polus	Much
Was come in	Eiserchomai	Come in [Aorist Active Participle]
Saith	Lego	Say [Present Active Indicative]
Make this ado	Thorubeo	Make a tumult [Perfect Passive Indicative]
Weep	Klaio	Cry, Weep [Present Active Indicative]
Damsel	Paidion	Child
Is dead	Apothnesko	Dead [Aorist Active Indicative]
Sleepeth	Katheudo	Sleep [Present Active Indicative]
Laughed to scorn	Katagelao	Deride, Laugh to scorn [Imperfect Active Indicative]
Put them all out	Ekballo Hapas	Throw out all, Dismiss all [Aorist Active Participle]
Taketh	Paralambano	Take with [Present Active Indicative]
Father	Pater	Father
Mother	Meter	Mother
Were with	Meta	With
Entereth in	Eisporeuomai	Enter in [Aorist Middle Indicative]
Lying	Anakeimai	Lay [Imperfect Active Indicative]
Took	Krateo	Take firmly [Aorist Active Participle]
Said	Lego	Say [Present Active Indicative]
Talitha	Talitha	Young girl in Chaldean
Cumi	Koumi	Rise in Chaldean [Aorist Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
interpreted	Methemneneuo	Be interpreted [Present Passive Participle]
Say	Lego	Say [Present Active Indicative]
Arise	Egeiro	Rise up [Present Active Imperative]
Arose	Anistemi	Stand up [Aorist Active Indicative]
Walked	Peripateo	Walk [Imperfect Active Indicative]

Was	Eimi	Keep on being [Imperfect Active Indicative]
Age	-	Not found in the original
Were astonished	Existemi	Astonish [Aorist Active Indicative]
Great	Megas	Great
Astonishment	Exstasis	Astonishment
Charged	Diastellomai	Command [Aorist Middle Indicative]
Straightly	Polus	Much
Should know	Ginosko	Know [Aorist Active Subjunctive]
Commanded	Epo	Say [Aorist Active Indicative]
Something be given	Didomi	Give [Aorist Passive Infinitive]
Eat	Phago	Eat [Aorist Active Infinitive]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 21. And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23. And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24. And Jesus went with him; and much people followed him, and thronged him.

Jesus now arrives back on the Capernaum side of the Sea of Galilee. As soon as He arrives many people gather around, and while He was still near the sea shore, one of the rulers of the synagogue named Jairus approached Him very troubled.

Rulers of the synagogue were not Rabbis, but were the chief officials in synagogues, and were prominent members of their communities. Jairus' daughter would have been a minor until that year and on account of her age and gender she would have virtually no social status, yet she is loved and valued by her father.

One would fall at the feet of someone with much greater status like a king, or prostrate one self before God. For this prominent man to humble himself in this way before Jesus was therefore to recognise Jesus' power and position in a serious way.

It is clear however that this child is his only daughter and he knew that she was dying when he headed out to find Jesus and ask Him to come to help.

Jairus shows a great deal of faith in Jesus and Jesus agrees to go with him so they set off followed by the crowd and also in company with the disciples of Jesus.

Verse 25. And a certain woman, which had an issue of blood twelve years, 26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27. When she had heard of Jesus, came in the press behind, and touched his garment. 28. For she said, If I may touch but his clothes, I shall be whole. 29. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

The journey to the house was interrupted by this faith filled woman who has had a long-term sickness. This woman's sickness was reckoned as if she had a menstrual cycle all month long. Such an issue of blood made her continually unclean under the Law as seen in **Leviticus 15:25-28**. This was a social and religious problem on top of a physical one.

If this woman touched anyone or anyone's clothes she rendered that person ceremonially unclean for the rest of the day **Leviticus 15:26-27**. Some uncleanliness was unavoidable, but it was inconvenient to fulfil the required ritual bathing.

As a result, and especially when the Mishnah added higher penalties for being unclean than the requirement of the Law, many teachers avoided touching women altogether in case they became accidentally contaminated. Thus she could not touch or be touched in public, and as a result was severely marginalised in Jewish society.

Having spent a tremendous amount of funds on Physicians with no benefit, she hears about Jesus. She lost no time in finding Him. Easing her way through the crowd, which was illegal in itself, for she is touching men on the way to Jesus, and then touches Him; she touched the border of his cloak and immediately the bleeding stopped and she felt completely well

Verse 30. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32. And he looked round about to see her that had done this thing. 33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Her plan was to slip away quietly but the Lord will not let her miss the blessing of publicly acknowledging her Saviour. He had been aware of the outflow of divine power when she touched Him. It cost Him something to heal her so He asked, "Who touched my clothes? He knew the answer but asked in order to bring her forward in the crowd.

Because of the crowd His disciples thought the question was silly. Many people were jostling him continually so they wondered Why ask, "Who touched me?" There's a difference in a touch of physical nearness and the touch of a desperate faith.

The woman came forward in fear and trembling she fell down before him and made her first public confession of Jesus. The words of the Lord Jesus not only confirm the physical healing but also included the great blessing of reassurance from our Lord for her to have confidence as well.

Verse 35. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? 36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. 39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

By this time messengers arrived with the sad news that Jairus' daughter had actually just died. They said that there was no need to bring the teacher. Jesus however reassures Jairus. He then took Peter, James and John to the house. They were met by the unrestrained weeping characteristic of Middle Eastern homes in times of sorrow.

In the time of Christ several professional mourners were expected to be hired even at the funeral of the poorest person. More mourners would assemble at the death of a member of a prominent family like this one, hoping to be hired to act as if they were devastated and so earn their living that day.

Because bodies decomposed rapidly, mourners in the Middle East had to be assembled immediately on the news of someone's death and in this case they had gathered together even before word reached the parents that their daughter had died. Messengers were normally dispatched to bring a parent or spouse the sad news.

Verse 40. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 43. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

When Jesus assured them that the child was not dead but sleeping, the tears of these play actors of grief turned to scorn. As professional mourners it would have been very clear to them that the child was past help. She was dead.

Jesus took the immediate family to the motionless child and taking her by the hand said in Aramaic, "Little girl I say to you arise". Immediately the girl got up and walked. The relatives were stunned and doubtlessly delirious with joy. This personal detail is provided in Marks' Gospel by Peter, who was there on that day, and clearly remembered the tender scene.

It was quite common practice for girls to get married young in those days. Young girls usually looked forward to their wedding day as the most joyous event in their life. Therefore to die unmarried especially just short of it was lamented as an even greater tragedy.

He now told them not to say anything to anyone and also to look after the young girl and give her something to eat.

LUKE 8:40-56

Luke 8:40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. **41** And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: **42** For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. **43** And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, **44** Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. **45** And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? **46** And Jesus said, Somebody hath touched me: for I perceive that virtue **is gone out** of me. **47** And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. **48** And he said unto her, Daughter, be of good comfort: thy faith **hath made thee whole**; go in peace. **49** While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter **is dead**; trouble not the Master. **50** But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. **51** And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. **52** And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. **53** And they laughed him to scorn, **knowing** that she was dead. **54** And he put them all out, and took her by the hand, and called, saying, Maid, arise. **55** And her spirit came again, and she arose straightway: and he commanded to give her meat. **56** And her parents were astonished: but he charged them that they should tell no man **what was done**.

KEY WORDS

Came to pass	Ginomai	To come into being
Was returned	Hupostrepho	Turn back [Present Active Infinitive]
People	Ochlos	Crowd
Gladly receive	Apodechomai	Gladly receive [Aorist Middle Indicative]
Were	Eimi	Keep on being [Imperfect Active Indicative]
All	Pas	All
Waiting	Prosdokao	Wait for [Present Active Participle]
Behold	Idou	Behold, Lo
Came	Erchomai	Come [Aorist Active Indicative]
Man	Heis	One
Named	Onoma	Name
Was	Hupago	Become [Imperfect Active Indicative]
Ruler	Archon	Ruler
Synagogue	Sunagoge	Synagogue
Fell down	Pipto	Fall [Aorist Active Participle]
Feet	Pous	Foot

Besought	Parakaleo	Beseech [Imperfect Active Indicative]
Would come	Eiserchomai	Come in [Aorist Active Infinitive]
House	Oikia	House
Had	Eimi	Keep on having [Imperfect Active Indicative]
One only	Monogenes	Only one
Daughter	Thugater	Daughter
Twelve	Dodeka	Twelve
Years	Etos	Years of age
Lay a dying	Apothnesko	Dying [Imperfect Active Indicative]
Went	Hupago	Depart [Present Active Infinitive]
People	Ochlos	Crowd
Thronged	Sunprigo	Throng [Imperfect Active Indicative]
Woman	Gune	Woman
Having	Eimi	Keep on being [Present Active Participle]
Issue	Rhysis	Issue
Blood	Aima	Blood
Had spent	Prosanalisko	Expend [Aorist Active Participle]
All	Holos	The whole
Living	Bios	Livelihood
Physicians	Iatros	Physician
Could	Ischuo	Be able [Aorist Active Indicative]
Healed	Therapeuo	Heal [Aorist Passive Infinitive]
Came	Proserchomai	Come close [Aorist Active Participle]
Behind	Opisthen	Behind, From the rear
Touched	Haptomai	Touch [Aorist Middle Indicative]
Border	Kraspedon	Fringe, Hem
Garment	Himation	Cloak, Robe
Immediately	Parachrema	Immediately
Staunched	Histemi	Staunch [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Touched	Haptomai	Touch [Aorist Middle Participle]
Denied	Ameomai	Deny [Present Middle Participle]
Were with him	Meta	With
Said	Epo	Say [Aorist Active Indicative]
Master	Epistates	Master
Multitude	Ochlos	Crowd
Throng	Sunecho	Throng, Mill around [Present Active Indicative]
Press	Apothlibo	Press from all sides [Present Active Indicative]
Sayest	Lego	Say
Touched	Haptomai	Touch
Said	Epo	Say [Aorist Active Indicative]
Somebody	Tis	Someone
Hath touched	Haptomai	Touch [Aorist Middle Indicative]
Perceive	Ginosko	Know [Aorist Active Indicative]
Virtue	Dunamis	Power
Gone out	Exerchomai	Go out [Perfect Active Participle]
Saw	Eido	Perceived [Aorist Active Participle]
Was hid	Lauthano	Hidden [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Trembling	Tremo	Trembling [Present Active Participle]
Falling down before	Prospipto	Fall down before [Aorist Active Participle]
Declared	Apaggello	Announce [Aorist Active Indicative]
Before	Enopion	In the presence of
All people	Pas Laos	All people
Cause	Aitia	Reason
Touched	Haptomai	Touch [Aorist Middle Indicative]
Was healed	Iaomai	Made whole [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Be of good comfort	Tharseo	Have courage, Be of good cheer
Faith	Pistis	Faith
Hath made the whole	Sozo	Save, Make whole [Perfect Active Indicative]

Whole	Hugies	Whole
Go	Poreuomai	Depart, Go [Present Middle Imperative]
Peace	Eirene	Peace
Spake	Laleo	Speak [Present Active Participle]
Cometh	Erchomai	Come [Present Middle Indicative]
House	Oikia	House
Saying	Lego	Say [Present Active Participle]
Is dead	Thnesko	Dead [Perfect Active Indicative]
Trouble	Skullo	Trouble, Harass [Present Active Imperative]
Master	Didaskalos	Master
Heard	Akouo	Hear [Aorist Active Participle]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Saying	Lego	Say
Fear	Phobeo	Fear [Present Middle Imperative]
Believe	Pisteuo	Believe [Aorist Active Imperative]
Shalt be made whole	Sozo	Made whole [Future Passive Indicative]
Came in	Eiserchomai	Come in [Aorist Active Participle]
Suffered	Aphiemi	Permit [Aorist Active Indicative]
No man	Oudeis	No one
Go in	Eiserchomai	Come in [Aorist Active Infinitive]
Save	Ei Me	Except
Father	Pater	Father
Mother	Meter	Mother
Maiden	Pais	Maiden, Child
Wept	Klaio	Weep [Imperfect Active Indicative]
Bewailed	Kopto	Mourn, Wail [Imperfect Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Weep	Klaio	Weep [Present Middle Indicative]
Is dead	Apothnesko	Dead [Aorist Active Indicative]
Sleepeth	Katheudo	Sleep [Present Active Indicative]
Laughed to scorn	Katagelao	Deride, Laugh to scorn [Imperfect Active Indicative]
Knowing	Eido	Perceive, See [Perfect Active Participle]
Was dead	Apothnesko	Dead [Aorist Active Indicative]
Put	Ekballo	Throw out, Dismiss
Took	Krateo	Take firmly [Imperfect Active Indicative]
Hand	Cheir	Hand
Called	Phoneo	Call out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Maid	Pais	Maid, Child
Arise	Egeiro	Arise [Present Active Imperative]
Spirit	Pneuma	Spirit
Came	Epistrepho	Come again [Aorist Active Indicative]
Arose	Egeiro	Arise [Aorist Active Indicative]
Commanded	Diatasso	Command [Aorist Active Indicative]
Give	Didomi	Give [Aorist Passive Infinitive]
Meat	Phago	To eat [Aorist Active Infinitive]
56		
Parents	Goneus	Parent
Were astonished	Existemi	Be astonished [Aorist Active Indicative]
Charged	Apaggello	Order [Aorist Active Indicative]
Should tell	Epo	Say [Aorist Active Infinitive]
No man	Oudeis	No one
Was done	Ginomai	To come into being [Perfect Active Participle]

PERFECT TENSE VERBS

EXERCHOMAI – GONE OUT, SPREAD ABROAD - This verb occurs 201 times in the New Testament of which only 6 times are in the Perfect Tense. The 3 Gospel passages show the Lord Jesus Christ casting out the devil in Mark 7:29-30, and knowing that virtue had been taken from Him in **Luke 8:46**, showing His complete control over spiritual matters.

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

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.

SOZO – SAVED, MADE WHOLE – This verb occurs 111 times in the New Testament with 10 appearances in the Perfect Tense. In Matthew 9:22 Jesus said to the woman who had a blood flow for twelve years, “Be of good comfort you faith has made you whole”. This is again stated in Mark 5:34 and **Luke 8:48**.

THNESKO – DEAD - Occurs 12 times in the New Testament with 5 appearances in the Perfect Tense with them all in the Active Voice. Death here is seen as a reality and permanent as far as the physical body is concerned although study of the verb Gennao above shows that once a person is born, they live forever.

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

REFLECTION

Verse 40. And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. **41.** And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: **42.** For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Jairus, a ruler of the synagogue pleads with Jesus for the life of his daughter who was dying. The fact the ruler of a synagogue would come to Jesus shows that some people were recognising who Jesus is, that He is indeed the Messiah.

A synagogue ruler was in charge of the synagogue services and was responsible for maintaining and cleaning the building. Other synagogue rulers seen in the New Testament are Crispus in **Acts 18:8**, and Sosthenes in **Acts 18:17**, and then in **1 Corinthians 1:1**.

Verse 43. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, **44.** Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. **45.** And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? **46.** And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. **47.** And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. **48.** And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

The story of Jairus is momentarily broken off as they head on the way to heal his daughter. A woman in the crowd has been subject to bleeding for twelve years, which is in fact the same time that the girl has been alive. Her haemorrhaging has made the woman ceremonially unclean, and anyone who touched her or she touched, would also be unclean.

When Jesus asks the question “Who touched me?”, it did not mean that He was ignorant of the situation. He wanted the woman to reveal herself and openly express the faith which caused her to touch Him. The woman's faith became public when she falls at His feet. The woman's faith had healed her, and the fact that faith in Jesus could make her ceremonially clean was therefore faith that He really was the Messiah. Jesus told her, Go in peace just as he had recently told the woman in **Luke 7:50**.

It is of interest that while Mark notes that this woman has suffered under many physicians, Luke does not, probably because he was one! Luke in fact says that this was a difficult case – supporting his profession.

Verse 49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. **50.** But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. **51.** And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. **52.** And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. **53.** And they laughed him to scorn, knowing that she was dead. **54.** And he put them all out, and took her by the hand, and called, saying, Maid, arise. **55.** And her spirit came again, and she arose straightway: and he commanded to give her meat. **56.** And her parents were astonished: but he charged them that they should tell no man what was done.

The story now returns to Jairus. Jesus has just been touched by someone who is considered ceremonially unclean. In spite of the fact that Jairus had been informed that his daughter had died he had faith that she would be resuscitated. The faith was partly expressed in the fact that he allowed Jesus to come into his house after He had touched an unclean woman, and would therefore make the house unclean. But also the mere act of entering a house where someone had died rendered the Rabbi unclean, and so there are a lot of issues about ceremonial uncleanness here, and Jesus is proving it all to be replaced as a system.

After Jesus had raised Jairus' daughter from the dead, He made sure she was given something to eat. This proves that she was restored to normal health, and was not going to have a long convalescence. This is similar to Peter's mother in law, who was laid aside by a fatal fever also, but when healed by our Lord got up and ministered to Jesus and the disciples.

Jesus commands them all not to tell about the miracle, perhaps from his desire not to be openly proclaimed as the Messiah by unthinking emotional people, and so have more crowds around for entertainment and "wonders", but who would not be interested in obeying his real purpose.

APPLICATION

Both the woman with the issue of blood and Jairus had placed their problems in the Lord's hands. **1 Peter 5:7, Psalm 55:22.** When we place our problems in the Lord's hands it is logical that our Lord will solve the problem, for as we saw on the Lake, we are "in the boat of life" with Jesus. It is possible to be ever so near Him without trusting in Him. It is impossible to touch Him by faith without His knowing it and without being benefited. All who come to Him will find the answer to each issue they lay before Him.

The Lord deals with situations in different ways. **Firstly** we like the disciples can see the power of God as we see the miracles occur. **Secondly** however we see the response to faith and the Lord's gentleness and encouragement to those under great stress.

Jairus who is under extreme pressure because his only daughter is dying observes what happens to the woman with the issue of blood, and this would have encouraged him. We are sometimes encouraged by the way the Lord deals with others who are suffering, and this is one of the reasons why Christians at times suffer.

Only a few were allowed to see the miracle of resuscitation, the miracle was for the believers not the scornful unbelievers who were sent away in advance. For the disciples it is to teach them, for the parents it is a lesson of faith, and for the girl a new opportunity for a life of service for the Lord.

DOCTRINES

CHRISTIAN LIFE – DESTINY OF BELIEVERS

1. He who believes in Jesus Christ has eternal life now (**1 John 5:11-13**). He will never die (**John 11:25, 26, John 8:51**)

2. Believers are said to "fall asleep" at their death (**1 Thessalonians 4:14**). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (**2 Corinthians 5:6-8**)

3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (**1 Thessalonians 4:16, 1 Corinthians 15:20-23**)
4. Our physical bodies will be replaced by immortal bodies (**2 Corinthians 5:1-4**) - conformed to the body of Christ (**Philippians 3:20-21**)
5. We shall be like him (**1 John 3:2**) seeing His glory and reflecting it in ourselves (**Colossians 3:4, John 17:22**).
6. We will be rewarded because of works of faith (**Luke 19:12-19**) which will vary in proportion to our faithfulness in serving God (**Matthew 6:20, 1 Corinthians 3:11-15**)
7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (**Revelation 20:6**).
8. To the overcomer (**1 John 5:4-5**) Christ will give to eat of the tree of life (**Revelation 2:7**) and shall not be hurt by the second death - the lake of fire (**Revelation 2:11**). He will be given authority to rule over nations (**Revelation 2:26-27**) Jesus will acknowledge the believer before God (**Revelation 3:4-5**) who will be made a pillar in the temple of God. (**Revelation 3:12**) and will be seated with Christ in His own throne. (**Revelation 3:21**)
9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (**Revelation 21:4**)
10. We shall know all things perfectly (**1 Corinthians 13:12**)
11. We will receive an incorruptible inheritance. (**1 Peter 1:3-5**) kept by our all powerful God in heaven.

CHRISTIAN LIFE – STABILITY

1. God is able to keep us and bless us (**Ephesians 3:20, Hebrews 7:25**).
2. Stability comes when we know God; when we have grown up in his Word. Maturity brings with it stability (**2Peter 3:18, 2Timothy 1:12**).
3. The alternative to a stable life of faith is to be tossed about by every pressure; this occurs when there is no doctrinal application in the life (**James 1:6, Ephesians 4:14, Revelation 3:8**).
4. Believers need stability to stand fast against the wiles of Satan who is a danger to those with no doctrine: We are told to:
 - a) Stand fast in the word **1Corinthians 16:13**.
 - b) Stand fast in our liberty **Galatians 5:1 cf. Romans 14:1ff, 8:9-13**.
 - c) Stand fast in one spirit (no pettiness) **Philippians 1:27**.
 - d) Stand fast in the Lord (in fellowship) **Philippians 4:1**.
 - e) Stand fast in doctrine **2 Thessalonians 2:5, 16, 17**.
5. Strength and stability comes in a close relationship with the Lord. By faith we stand: **2 Corinthians 1:24, Psalm 59:17, 62:7, 144:1**.
6. God has supreme power at His fingertips for us. **Isaiah 59:1**.
7. Our faith should stand secure in this power, for we are kept by it in all things, therefore we should be confident. **1Corinthians 2:5, 1Peter 1:5, John 16:33**.
8. God is able to make us stand through the work of the Holy Spirit upon the word in our lives. **Romans 14:4, Jude 24**.

9. Strength and stability come from the impact of the Holy Spirit's work upon the word in our life as we believe and apply it, e.g. Sarah **Hebrews 11:11**, Paul **2 Corinthians 12:8-10**.

10. Profile of the stable believer under pressure **2 Peter 1:3-16**.

CHRISTIAN LIFE - DELIVERANCE

1. We are delivered from spiritual darkness **Colossians 1:13**

2. We are delivered from sin **2 Corinthians 5:21, Romans 6:7**

3. We are delivered from death **Hebrews 2:14**

4. We are delivered from judgement **Romans 8:1**

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. (**Psalm 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.

POWER

1. Five Greek words for power.
 - a) Dunamis - from which we get dynamite - inherent power.
 - b) Energes - from which we get energy - operational power.
 - c) Kratos - part of our word autocratic - ruling power.
 - d) Iscuous - endowed power.
 - e) Exhusios - authoritative power or authority.
2. God's power is available to all believers.
 - a) God the Father's power. (**1 Peter 1:5**)
 - b) God the Son's power (**2 Corinthians 12:9, 10**)
 - c) God the Holy Spirit's power. (**Acts 1:8**)
 - d) The power of the Word. (**Hebrews 4:12**)
 - e) Kingdom of God power. (**1 Corinthians 4:20**)

WEEPING

1. Weeping is an expression of unbelief, e.g. the weeping of **Numbers 14:1 and Hebrews 3:19**.
2. Sinful type weeping
 - a) David's tears of failure. (**2 Samuel 18:33, 19:1-4**)
 - b) Breakdown of the mentality in catastrophe. (**1 Samuel 30:4, Psalm 42:3**)
 - c) Weeping of the frustration and bitterness of old timers at the dedication of the second temple. (**Ezra 3:12, 13**)
 - d) The crying of the drunkards in national disaster. (**Joel 1:5**)
 - e) The weeping of fear because of the giants in the land. (**Numbers 14:1**)
 - f) The weeping of unbelievers at judgement. (**Matthew 8:12, 25:30, Luke 13:28**)
3. Bona-fide areas of weeping.
 - a) Jesus wept at the tomb of Lazarus (**John 11:35**). Weeping is therefore bona-fide at bereavement.
 - b) Jesus wept over the city of Jerusalem (**Luke 19:41**) Weeping of patriotism.
 - c) Jesus wept on the cross (**Hebrews 5:7**)
 - d) As a mourner (**1 Thessalonians 4:13**)
 - e) An expression of happiness and faith
 - f) A reaction to pain.
4. There comes a time when all weeping is going to cease (**Isaiah 30:19, Revelation 21:4**) after death.

HARMONISATION

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

HARMONY

JAIRUS APPROACHES JESUS

And when Jesus was passed over again by ship unto the other side, much people gathered unto him. They gladly received him: for they were all waiting for him: and he was nigh unto the sea.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at Jesus' feet and worshipped him, And besought him greatly that he would come into his house, saying, My only little daughter lieth at the point of death or is even now dead: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him including his disciples, and thronged him.

THE WOMAN WITH AN ISSUE OF BLOOD

And behold a certain woman, which was diseased with an issue of blood twelve years, And had spent all her living upon physicians, neither could be healed of any but rather grew worse, When she had heard of Jesus, came in the press behind him and touched the hem of his garment. For she said to herself, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And he looked round about to see her that had done this thing. But the woman when she saw that she was not hid came fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth and told before all the people for what cause she had touched him, and how she was healed immediately.. And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and be whole of thy plague. And the woman was made whole from that hour.

THE RAISING OF JAIRUS' DAUGHTER

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe and she shall be made whole. And when he came to the house he suffered no man to follow him, save Peter, and James, and John the brother of James and the father and the mother of the maiden.. And he cometh to the house of the ruler of the synagogue, and seeth the tumult with the minstrels and the people making a noise, and them that wept and wailed greatly.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn knowing that she was dead. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And her spirit came again and straightway the damsel arose, and walked. And her parents were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat. And the fame hereof went abroad into all that land.

69 CURE OF TWO BLIND MEN

MATTHEW 9:27-31

27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. **28** And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. **29** Then touched he their eyes, saying, According to your faith be it unto you. **30** And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. **31** But they, when they were departed, spread abroad his fame in all that country.

KEY WORDS

Departed

Parago

Go away, Depart [Present Active Participle]

Two	Duo	Two
Blind men	Tuphlos	Blind
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Crying	Krazo	Cry out [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
Son	Uihos	Son
Have mercy	Eleeo	Have mercy, Be compassionate [Aorist Active Imperative]
Was come	Erchomai	Come[Aorist Active Participle]
House	Oikia	House
Came	Proserchomai	Come close [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Believe	Pisteuo	Believe [Present Active Indicative]
I am able	Dunamai	Have power [Present Middle Indicative]
Do	Poieo	Do [Aorist Active Infinitive]
Said	Lego	Say [Present Active Indicative]
Lord	Kurios	Lord
Touched	Haptomai	Touch [Aorist Middle Indicative]
Eyes	Ophthalmos	Eye
Saying	Lego	Say [Present Active Participle]
According to	Kata	According to
Faith	Pisitis	Faith
Be it	Ginomai	To become [Aorist Passive Imperative]
Opened	Anoigo	Open [Aorist Passive Indicative]
Straightly charged	Embrimaomai	Sternly order [Aorist Passive Indicative]
Saying	Lego	Say [Present Active Participle]
See	Horao	Take heed Present Active Imperative]
No man	Medeis	No one
Know	Ginosko	Know [Present Active Imperative]
Were departed	Exerchomai	Depart [Aorist Active Participle]
Spread abroad fame	Diaphemizo	Report thoroughly [Aorist Active Indicative]
All	Holos	All
Country	Ge	Land

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

On the way to see and raise Jairus' daughter He was accosted by the woman with an issue of blood. On the way from the house He was now pursued by two blind men who cry out for help. The aorist tense of the verb Akoloutheo to follow shows that they could not continue to follow Him, as they were blind. They therefore kept on crying out after Him [Present tense of Krazo], calling Him by His Messianic name, "Son of David", and asking strongly that He have mercy on them [Imperative mood of Eleoo].

Verse 28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29. Then touched he their eyes, saying, According to your faith be it unto you. 30. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. 31. But they, when they were departed, spread abroad his fame in all that country.

The blind men get to the house, and Jesus asks them if they believe He has the power to do this, using an Aramaic word that is translated into the Greek word, Dunamai. This is not to test their faith but to demonstrate that He is the Messiah for the benefit of others who are observing this scene. The word Pisteuo translated believe, is in the present tense. Jesus is asking them if they "keep on believing"? They address Him as Lord indicating they do believe in Him as Messiah/Immanuel.

He now touches their eyes and says, "According to your faith be it unto you". According is the Greek word Kata, which is a preposition meaning according to a norm or standard. The standard is resting in the power of God, so that God gets all the credit. The word "Be" is Ginomai, which means to become something you were not before. It is in the aorist passive imperative. They receive at that point in time their healing, and now have full use of their eyesight. They receive sight [passive voice] with the imperative mood indicating that it was a command from God.

Jesus tells them in a very stern manner not to pass on information regarding the cure for blindness. This is the strongest method of telling someone to do something. It would be better translated, "Stay on your toes no one must know this. Don't tell anyone about this." They however ignored this commands and publicised widely what had happened.

APPLICATION

Here we have blind people following the Lord. They could not see but believed. People like the Pharisees could see all the evidence, but could not see the importance of applying it into their lives.

By their comments the two blind men could see that Jesus was the Messiah, the Son of David. That being the case any resident of Capernaum with eyesight should be able to draw the same conclusions and be saved. These blind men are witnesses against the city of Capernaum. The blind men demand mercy, they use an imperative mood to address the Lord. They are believers who are very confident that the Lord desires to help them, and He can and will answer their incurable problem.

Sometimes there is a need to keep quiet. In this case Jesus is presenting His credentials to Israel, the miracles followed by the content of His message. He will then use people who are prepared. We do not witness for Christ until we know something, and then we witness in the way we are told, not as we think. If there is maximum negative attitude towards you in a particular location it is better not to witness as it may further muddy up the water and be counterproductive in the cause of Christ.

DOCTRINES

BLIND MAN AS A PICTURE OF THE UNSAVED

1. The healing of the blind man in **(John 9:1-13)** parallels the condition of all those who are unsaved.

It is of interest that this person was suffering from a congenital condition where the organs for sight were absent. Thus it was not the removing of cataracts that was in view, it was the creation of the ability for sight.

2. He was outside the Temple and like the unbeliever he was a stranger to fellowship with God. **(Ephesians 2:12)**

3. He was blind and could not see. As unbelievers we are all blind to the gospel. **(1 Corinthians 2:14 2 Corinthians 4:3,4).**

4. He was born that way. All people are born in sin. **(Ephesians 2:1)**

5. He was beyond human help with no earthly hope. **(Ephesians 2:12)** There is still no hope for a person born blind. There is no human cure for sin. Man cannot deal with it.

6. He was a beggar, and could not pay for healing. In grace, we also can't offer anything for salvation. **(Ephesians 2:8-9)**

7. He made no verbal appeal. He was sought out by the Lord and drawn as we were. **(John 6:44)**

8. The Lord found him and saved him. It is the Holy Spirit who calls us.

9. No other people were really interested in him. The Pharisees ignored him. The disciples had a theological debate over him, but the Lord touched him. **(John 3:16)**

10. He was changed. He became a new man. **(Colossians 1:10; 1 Thessalonians 2:12; 1 John 1:7)**

11. When we meet the Lord Jesus Christ we are changed. This is a good salvation passage.

MERCY

1. The Hebrew and Greek words for mercy carry the meanings of, gentleness, tenderness, and compassion towards others.
2. It is not a passive concern but an active one that works out to help the one in need of love and concern.
3. God is merciful towards us all. **Exodus 33:19, Romans 9:15, Isaiah 13:18, Jeremiah 6:23, 21:7, cf. 1 Kings 8:50, Jeremiah 3:13, 42:12**
4. God is rich in mercy towards us. **Ephesians 2:4, James 5:11, 1 Timothy 1:2, 2 Timothy 1:2, Titus 3:5, 1 Peter 1:3.**
5. People appealed to the Lord on the basis of his mercy towards the weak and needy. **Matthew 9:27, 15:22, 17:15, 20:30, Mark 10:47, 48, Luke 17:13, 18:38, 39.**
6. The good Samaritan's acts were praised by the Lord as acts of mercy. **Luke 10:37**
7. When the rich man appealed to Abraham in the story of Dives, he appealed on the basis of mercy **Luke 16:24.**
8. As we are recipients of mercy so we must be merciful to others. **Zechariah 7:9, 10, Luke 1:50.**
9. Grace gives us that (blessing) which we don't deserve; mercy withholds that (judgement) which we do deserve.

HARMONY

CURING OF THE BLIND MEN

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

70. CURE OF THE DUMB DEMONIAK

MATTHEW 9:32-34

32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the Pharisees said, He casteth out devils through the prince of the devils.

KEY WORDS

Went out	Exerchomai	Go out [Present Middle Participle]
Behold	Idou	Behold, Lo
Brought	Prosphero	Carry to, Brought [Aorist Active Indicative]
Dumb	Kophos	Dumb, Speechless
Man	Anthropos	Man
Possessed with a devil	Daimonizomai	Demon possessed [Present Middle Participle]
Devil	Daimonion	Demon
Cast out	Ekballo	Cast or throw out [Aorist Passive Participle]
Spake	Laleo	Speak [Aorist Active Indicative]
Multitudes	Ochlos	Crowd
Marvelled	Thaumazo	Wonder, Marvel [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Was never	Oudeis	Never
Seen	Phaino	See [Aorist Passive Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Casteth	Ekballo	Cast or throw out [Present Active Indicative]
Prince	Archon	Ruler

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 32. As they went out, behold, they brought to him a dumb man possessed with a devil. 33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34. But the Pharisees said, He casteth out devils through the prince of the devils.

This person was demon possessed, and as a result was unable to speak at all. The demon was removed from the man, and the dumb man spoke, and the crowd marvelled at this miracle.

The religious leaders of Israel had a specific method of exorcism as far as removing demons from those so affected was concerned. One of the things that they had to do was to be able to speak to the demon concerned. In the case of a dumb person this form of communication wasn't available and therefore demons which caused dumbness were not able to be exorcised by the Pharisees using their traditional techniques.

This is why the miracle of the removal of the demon from this dumb person was recognised by the multitude at the time as the sign of Jesus Christ being the Messiah, as only Messiah was expected to be able to exorcise the dumb demon. This action was confirming Him as the son of David, which the blind men had just cried out to as He left Jairus' house. They have expressed faith, and all who do are met with salvation as a free gift from God.

APPLICATION

In contrast to the two blind men who were told not to witness for the Lord because they were not prepared, the dumb man is freely speaking to the amazed the crowd. However the negative attitude of the Pharisees was brought to the surface again as they said that Jesus was again doing miracles in the power of Satan.

The Jews had a tradition, which said that only the Messiah could give sight to the blind or could cast out the demon from a dumb person, and bring people back to life. In these recent three miracles we have seen all of the three categories of miracles unique to the Messiah, but the negative attitude of the Pharisees still relate them to casting out demons in the power of Satan.

This is the unpardonable sin, which was consistently demonstrated by the Pharisees during the ministry of the Lord Jesus Christ on this earth.

DOCTRINES

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. **Revelation 20:11-15.**

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.**

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**).

HARMONY

CURING OF THE DUMB DEMONIAK

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.

DOCTRINES

DOCTRINE	SECTION	PAGE
ANGELS – ANGELIC CONFLICT	66	45
ANGELS – DEMONS	66	48
ANGELS – SATAN – ADVERSARY	70	88
ANGELS – SATAN'S STRATEGY	66	49
BLIND MAN – A PICTURE OF THE UNSAVED	69	85
CHRIST – HYPOSTATIC UNION: THE GOD-MAN	65	30
CHRISTIAN LIFE: AMBASSADOR	66	53
CHRISTIAN LIFE: BLESSING OF THE BELIEVER	65	29
CHRISTIAN LIFE: CONSECRATION	64	11
CHRISTIAN LIFE – DELIVERANCE	68	81
CHRISTIAN LIFE: DESTINY OF BELIEVERS	68	79
CHRISTIAN LIFE: EVANGELISM	66	50
CHRISTIAN LIFE: EVANGELISM – FISHERS OF MEN	66	51
CHRISTIAN LIFE: EVANGELISM N.T. PATTERN	66	52
CHRISTIAN LIFE: FAITH	65	31
CHRISTIAN LIFE: FAITH – OVERCOMING BY FAITH	65	32
CHRISTIAN LIFE: FASTING	67	60
CHRISTIAN LIFE: MENTAL ATTITUDE	64	11
CHRISTIAN LIFE: OBEDIENCE	64	13
CHRISTIAN LIFE: PRIORITIES	64	13
CHRISTIAN LIFE: SERVICE	64	13
CHRISTIAN LIFE: SERVICE – MODEL SERVANT	64	14
CHRISTIAN LIFE: STABILITY	68	80
CHRISTIAN LIFE: SUBMISSION	64	15
CHRISTIAN LIFE: SUFFERING	65	24
CHURCH AND ISRAEL	67	66
CHURCH – COMMUNION	67	63
DEATH	64	10
DISPENSATION OF THE CHURCH	67	65
DISPENSATION OF THE JEWS	67	64
FEAR	65	26
GOD – CHARACTER OF GOD	65	25
GRACE	67	62
IDOLATRY	66	50
JEWISH WEDDING	67	63
LEGALISM	67	61
MEMORIES	67	64
MERCY	69	86
MIRACLES – HEALING AND MIRACLES	68	81
MIRACLES – PURPOSE	65	22
MIRACLES OF CHRIST – CATEGORIES	65	23
ONE THING	64	15
PARABLES	67	61
POWER	68	82
RELIGION	64	10
SALVATION – REGENERATION	66	50
SIN – UNPARDONABLE SIN	70	88
WEeping	68	82
WORRY	65	27

HARMONY

DISCIPLESHIP

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And it came to pass, that, as they went in the way, a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

JESUS EMBARKS FOR GADAREA

Now it came to pass on the same day, when the even was come, he saith unto them, Let us pass over unto the other side of the lake

And when they had sent away the multitude, And when he was entered into a ship, his disciples followed him. And there were also with him other little ships. And they set sail

JESUS AND THE STORM

As they sailed Jesus fell asleep. And, behold, there arose a great tempest in the sea, and the waves beat into the ship insomuch that the ship was covered with the waves so that it was now full and were in jeopardy but he was asleep.

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Lord, Master, carest thou not that we perish? Save us. And he arose, and rebuked the wind, and said unto the sea and the raging of the water: Peace, be still. And the wind ceased, and there was a great calm.

And he saith unto them, Why are ye so fearful, O ye of little faith? how is it that ye have no faith? Where is your faith?

And they being afraid wondered exceedingly, and said one to another, What manner of man is this for he commandeth even the winds and water so that even the wind and the sea obey him?

THE DEMONIACS

And they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs near the city two possessed with devils exceeding fierce, so that no man might pass by that way. Always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones..

One of the men which had devils long time wore no clothes, neither abode in any house, but had his dwelling among the tombs; and no man could bind him, no, not with chains and was driven of the devil into the wilderness. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him and the fetters broken in pieces: neither could any man tame him.

But when he saw Jesus afar off, he ran fell down and worshipped him, And the demon cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? Art thou come hither to torment us before the time? I adjure thee by God, that thou torment me not.

Jesus said unto him, Come out of the man, thou unclean spirit and he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many and the demons besought him much that he would not send them away out of the country and into the abyss.

And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine that we may enter into them. And he said unto them, Go. And when they were come out and the unclean spirits went out and went into the herd of swine: and, behold, the whole herd of about two thousand swine ran violently down a steep place into the sea, and drowned in the waters.

And they that fed the swine fled, and told it in the city, and in the country, and what was befallen to the possessed of the devils. They also which saw it told them by what means he that was possessed of the devils was healed.

And, behold, the whole city came out to meet Jesus and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid and when they saw Jesus they besought him that he would depart out of their coasts.

And when Jesus was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

FASTING

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John fast often, and make prayers and likewise the disciples of the Pharisees fast, but thy disciples eat and drink and fast not? And Jesus said unto them, Can ye make the children of the bride chamber fast, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

THE OLD AND THE NEW

And he spake also a parable unto them; No man putteth a piece of a new cloth upon an old garment; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

JAIRUS APPROACHES JESUS

And when Jesus was passed over again by ship unto the other side, much people gathered unto him. They gladly received him: for they were all waiting for him: and he was nigh unto the sea.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at Jesus' feet and worshipped him, And besought him greatly that he would come into his house, saying, My only little daughter lieth at the point of death or is even now dead: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him including his disciples, and thronged him.

THE WOMAN WITH AN ISSUE OF BLOOD

And behold a certain woman, which was diseased with an issue of blood twelve years, And had spent all her living upon physicians, neither could be healed of any but rather grew worse, When she had heard of Jesus, came in the press behind him and touched the hem of his garment. For she said to herself, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And he looked round about to see her that had done this thing. But the woman when she saw that she was not hid came fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth and told before all the people for what cause she had touched him, and how she was healed immediately.. And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and be whole of thy plague. And the woman was made whole from that hour.

THE RAISING OF JAIRUS' DAUGHTER

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe and she shall be made whole. And when he came to the house he suffered no man to follow him, save Peter, and James, and John the brother of James and the father and the mother of the maiden.. And he cometh to the house of the ruler of the synagogue, and seeth the tumult with the minstrels and the people making a noise, and them that wept and wailed greatly.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn knowing that she was dead. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And her spirit came again and straightway the damsel arose, and walked. And her parents were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat. And the fame hereof went abroad into all that land.

CURING OF THE BLIND MEN

And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

CURING OF THE DUMB DEMONIAK

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils.