

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 15

MINISTRY IN PEREA

by

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[BOOK 74-15

REVISED 2021

WHO IS JESUS CHRIST?

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

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

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

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

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

How do I become a Christian?

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

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

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

The results of Salvation

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

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

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

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

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
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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
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INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

PERFECT TENSE

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

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

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

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

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

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

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

GOSPELS: MATTHEW, MARK, LUKE, JOHN

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

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

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

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

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

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

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

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

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

6. The Gospels have equivalents in the Branch.

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

102 MINISTRY IN PEREA**CHANGE IN HARMONY**

In the standard harmony Matthew 19:1b, 2 and Mark 10:1b are included in this section but from an analysis viewpoint they have been transferred to section 118 in volume 16.

JOHN 10:39-42 Verse 39. Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

KEY WORDS

Sought	Zeteo	Seek [Imperfect Active Indicative]
Take	Piazo	Seize [Aorist Active Infinitive]
Escaped	Eserchomai	Depart, Leave, Escape [Aorist Active Indicative]
Out of	Ek	Out of
Hand	Cheir	Hand
Went away	Aperchomai	Go off [Aorist Active Indicative]
Beyond	Peran	Beyond, Far side
Place	Topos	Place, Location
First	Proton	First
Baptised	Baptizo	Baptise [Present Active Participle]
Abode	Meno	Stay, Abide [Aorist Active Indicative]
Many	Polus	Many
Resorted	Erchomai	Come [Aorist Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Did	Poieo	Do [Aorist Active Indicative]
Miracle	Semeion	Miracle
All things	Pas	All
Spake	Epo	Say [Aorist Active Indicative]
This Man	Toutou	Concerning this
Were	Eimi	Keep on being [Imperfect Active Indicative]
True	Alethes	True
Many	Polus	Many
Believed	Pisteuo	Believe [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 39. Therefore they sought again to take him: but he escaped out of their hand, 40. And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42. And many believed on him there.

The Lord moves away and goes back beyond Jordan. In Jerusalem they tried to stone Him to death. He therefore leaves the proven negative religious system behind with its evil leadership. John the Baptist had called the people out from the religious system to prepare them for the coming of the Messiah in this very place. Jesus goes back to the place where John preached the gospel of purity to start the revival. In verse 42 Many people do "believe on Him" when He goes back to the "non religious" place to preach, and this area will have churches after the Resurrection. The Lord no longer talks much more to the unbelievers, but strengthens the believers until He goes to the Cross.

There is a day when the gospel preaching comes to an end, for people have made their choice and are hardened in it. While people live however there is hope and we are to be always ready to preach the truth when we can, no matter what the response.

APPLICATION

It is very hard for religious people to see their need for a Saviour, as there are too many false issues for them. Many will be called out of the fold of Israel, and the Gentiles are also called to become members of the flock on the hills.

God's Plan will be undertaken in His time, not that of religion or Satan. When the time comes the Lord will allow Himself to be taken into custody. The divine timetable is operating here, as it does in our own ministries. It is important to be prayerful through each day, for God's timing for events must be seen, and prayer targeted to our correct actions in response to the Holy Spirit's work, not our plans. **Isaiah 55:6-11**.

DOCTRINES

JOHN THE BAPTIST – HERALD

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

2. BIOGRAPHY

John the Baptist (or Baptiser) was born in 6 BC to Zacharias the priest of the course of Abia (**Luke 1:5**) and Elisabeth, both of whom were descended from Aaron. He was related to Jesus through his mother, who was a cousin of Mary (**Luke 1:36**). He grew to manhood in the wilderness of Judea (**Luke 1:80**). He received his prophetic call (**Luke 3:2**) and became famous as an unorthodox preacher calling for national repentance. Jesus called John the greatest prophet (**Luke 7:28**) under the old covenant. He dressed in a coat of camel hair and ate locusts and wild honey. Many flocked to hear him preaching. He baptised those who had repented but refused the religious leaders who considered baptism as a possible source of power, calling them vipers (**Matthew 3:1-7**). Jesus was baptised by John to commence His ministry, John pointing to Him as the Messiah and contrasting his water baptism with the future spirit baptism of Christ (**Matthew 3:11**). John returned to the area of Herod Antipas (or Herod the Fox) causing turmoil with his messianic teaching. He also criticised Herod for marrying his brother Philip's wife Herodias. He was imprisoned in the Perea fortress of Machaerus and eventually beheaded (**Mark 6:17-29**). John was the herald of the king, Jesus Christ the Messiah.

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

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

4. PRINCIPLES

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

BAPTISM

1. Usage of word "baptism" prior to the Koine (common) Greek (pre. 350 BC).
 - a) The English word "baptism" is a transliteration of the Greek verb BAPTIZO meaning to identify. This word was used by Greek poets, dramatists and historians to portray identification of one object with a second so that the nature or characteristic of the first object is changed.
 - b) For example Xenophon (fourth century BC) tells of Spartan soldiers dipping their spears into pigs' blood before going into battle. By identifying the spears with blood, the nature of the spears was supposed to have been changed from a hunting to a warrior spear.
 - c) Euripedes (fifth century BC) used the word to describe a sinking ship. As it sinks, the character or nature of the ship is changed. It is so identified or "baptised" with the water that it no longer floats - it becomes a wreck.
2. Meanings of the Koine Greek.
 - a) Verb - BAPTO - to dip (**John 13:26, Luke 16:24**), to dye (**Revelation 19:13**)
 - b) Verb - BAPTIZO - to dip, to immerse, to cleanse by washing.
 - c) Noun - BAPTISMOS - washing of dishes (**Mark 7:4**), doctrine of baptisms (**Hebrews 6:2**)
 - d) Noun - BAPTISMA - ritual baptism (**Matthew 3:7, 21:25**), spiritual baptism (**Romans 6:4**), figure of martyrdom (**Mark 10:38, Luke 12:50**)
 - e) Noun - BAPTISTES - one who baptises like John the Baptist (**Matthew 3:1, 11:11, Mark 6:25**)
3. Real baptisms: an actual identification - a person identified with something real. These are dry baptisms, and do not involve water. There are four real baptisms -
 - a) Baptism of Moses - a double identification of the children of Israel at Red Sea. (**1 Corinthians 10:2**)
 - i) With Moses - the people were identified with Moses in his faith, leadership and deliverance. They had victory "in Moses".
 - ii) With cloud - the people were identified with God (the cloud) as He delivered them through the dry seabed and destroyed their enemies behind them. They had victory "in God".
 - b) Baptism of Fire - unbelievers are identified with judgement. (**Matthew 3:11, 13:24-30, 2 Thessalonians 1:7-9**).
 - c) Baptism of the Cup - identifies the Church Age believer with the victory of Christ after the cross - Christ identified himself with our sins (**Matthew 26:39, 2 Corinthians 5:21**)
 - d) Baptism of the Holy Spirit - enters Church Age believers into the Body of Christ, and therefore identifies them with everything that Christ is (**1 Corinthians 12:13, Romans 6, Ephesians 1:3**)
4. Ritual Baptisms: involve literal water, which represents something else.
 - a) Baptism of Jesus - unique (**Matthew 3:13-17**). Water represented Father's Plan. Christ identified himself with the Father's will in going to the cross.
 - b) Baptism of John (**Matthew 3:1-11, John 1:25-33, Acts 18:25**). Water represented the kingdom demonstrating identification of John's converts with Jesus and His Kingdom.
 - c) Believer's (Christian) baptism (**Acts 2:38,41, 8:36-38, 9:18, 10:47-48, 16:33**).
 - i) Water represents the work of Christ.
 - ii) Identification of Church Age believer, with Christ in his death (going into the water), burial (under the water) and resurrection to "newness of life" (coming up out of the water).
 - iii) Water baptism is a testimony to personal faith in Christ.

- d) Two ordinances for the Church:
- i) Water baptism - once; represents salvation.
 - ii) Communion - repeated; represents fellowship.

GOD: PLAN OF GOD

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

HARMONY

MINISTRY IN PEREA

Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

103 PARABLE OF BARREN FIG TREE

LUKE 13:6-9

Luke 13:6 He spake also this parable; A certain man had a fig tree **planted** in his vineyard; and he came and sought fruit thereon, and found none. **7** Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? **8** And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: **9** And if it bear fruit, well: and if not, then after that thou shalt cut it down.

KEY WORDS

Spake	Lego	Say [Imperfect Active Indicative]
Parable	Parabole	Parable
Had	Echo	Have and hold [Imperfect Active Indicative]
Fig tree	Suke	Fig tree
Planted	Phuteo	Plant [Perfect Passive Participle]
Vineyard	Ampelon	Vineyard
Came	Erchomai	Come [Aorist Active Indicative]
Sought	Zeteo	Seek [Present Active Participle]
Fruit	Karpos	Fruit
Found	Heurisko	Find [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Vine Dresser	Ampelourgios	Pruner
Behold	Idou	Behold, Lo
Three	Treis	Three
Years	Etos	Year
Come	Erchomai	Come [Present Middle Indicative]
Seeking	Zeteo	Seek [Present Active Participle]
Find	Heurisko	Find [Present Active Indicative]
Cut down	Ekkopto	Cut down [Aorist Active Imperative]
Encumbereth	Katargeo	Become of none effect [Present Active Indicative]
Ground	Ge	Ground, Earth
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Lego	Say [Present Active Indicative]
Lord	Kurios	Lord
Let alone	Aphiemi	Lay aside [Aorist Active Imperative]
Shall dig	Skapto	Dig [Aorist Active Subjunctive]
Dung	Ballo Kopria	Throw dung, Spread manure [Aorist Active Subjunctive]
Bear	Poieo	Make [Aorist Active Subjunctive]
Fruit	Karpos	Fruit
After that	Eis Mello	After Present Active Participle]
Shall Cut down	Ekkopto	Cut down [Future Active Indicative]

PERFECT TENSE VERB

PHUTEUO – PLANT - Occurs 11 times in the New Testament, but only once in the perfect tense, and it is here in **Luke 13:6**. The fig tree here is the nation Israel, which has been planted permanently in God's vineyard. God has looked for fruit from His tree but has found none. The vine dresser, or pruner, is the Lord Jesus Christ, who has been ministering in Israel for about three years of ministry with little production.

The pruner, a worker in the vineyard says that he might dig around the tree and might manure the tree, the potential for both actions being shown in the subjunctive mood of Skapto, to dig, and Ballo, to throw [dung], in verse 8. The subjunctive mood may also reflect the fact that manuring a fig tree was not standard practice, as fertilising fig trees did not usually occur. He is in fact pleading for the fig tree to have another chance.

In the case of Israel this will occur in the Tribulation period and the fig tree will produce fruit again

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

REFLECTION

Verse 6. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. **7.** Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? **8.** And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: **9.** And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Vineyards in the Middle East at the time of Christ often contained fruit trees as well as grapes. Just because a fig tree did not bear fruit in a given year did not mean that they were necessarily permanently barren. In this parable the worker asks his master to wait until the fourth year before cutting down and destroying the fig tree, to make sure it is indeed a worthless tree that will never bear good fruit.

The fig tree here is the nation Israel, which has been planted in God's vineyard, with permanent results. God has looked for fruit from His tree but has found none at this time in history when it is required, with Messiah present. The vine dresser or pruner is the Lord Jesus Christ, who has been ministering in Israel for about three years of ministry by this point, but with little production from the tree.

The pruner in the vineyard asks that he might dig around the tree and might manure the tree, the potential for both actions being shown in the subjunctive mood of Skapto to dig, and Ballo to throw [dung] in verse 8.

The subjunctive mood may also reflect the fact that manuring a fig tree was unusual in Israel, as fertilising any fruit trees did not usually occur, other than by grazing stock beneath them. He is in fact "special pleading" for the fig tree to have another chance in extraordinary grace provision. This prayer will be answered in grace. The Plan calls for the nation Israel, in the land and in the Diaspora, to receive even more evangelism in Holy Spirit power after the Day of Pentecost.

They have rejected the Lord as their Messiah, and as the message spreads out around the Mediterranean the synagogues will face the choice as to whether they will accept Jesus as Messiah, and only a small remnant for each will join the new churches.

38 years after the Cross the nation will be judged, and in 70 AD the Temple and City will be destroyed. There will even be another 70 year period of grace until the end of 138 AD, when after the second Jewish Revolt there is further and final judgment in the land, and even upon many of the synagogues throughout the Eastern Mediterranean. Sadly many of the Jesus rejecting synagogues of the Eastern Mediterranean had led in the early persecution of the Christians.

APPLICATION

The parable shows that judgment comes upon those who do not repent, but only after "great grace" has been rejected again and again. God's judgment is his "strange work", and never His preferred option – He judges reluctantly, preferring to save. **Isaiah 28:11-16, 20-29, 2 Peter 3:9.**

Here Jesus reminds the people that spiritual fruit must be present from the nation, and that it is responsible to God for this, and judgment must come if they are disobedient to grace. **Matthew 3:7-10, Luke 8:15.** While the judgment has occurred on Israel, it is still the "Lord's Vine", and as Paul points out in Romans Chapter 11, as a nation she will be taken up again, in the Tribulation Period, and will be fruitful then.

A visible change should be seen in the life of a person who has trusted in Christ. If there is no visible change that person, like the fig tree which bears no figs, is judged. As leaders in the church we need to be fruit inspectors. **Matthew 7:13ff, Hebrews 3:7-4:12.**

The Lord Jesus pleads for the nation Israel to be given more time to produce fruit, but in the fourth year they conspire and kill the Lord of glory. As a result Israel will be judged, the temple destroyed and the Jews scattered in a two phase process, 66-70 AD and then 134-138 AD. The fig tree was destroyed in the land and even around the Diaspora, because it did not bear fruit, and they are totally without excuse.

DOCTRINES

CHRISTIAN LIFE: FRUIT OF THE SPIRIT

1. The filling of the Holy Spirit produces fruit in the life (love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance). **(Galatians 5:22-23)** Note that "fruit" is singular - all the characters are produced at the same time in the filling of the Holy Spirit.

2. The Fruit of the Spirit is also listed as follows:-

Romans 14:17 - Righteousness, Peace, Joy

Colossians 3:12-15 - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness

1Thessalonians 1:3 - Faith, Love, Endurance, Hope

2. In principle, it is the imitation of God **(Ephesians 5:1)**. The reason we are left on the earth after salvation is to produce fruit. **(John 15:16, Philipians 4:17)**

3. We produce fruit by hearing the word **(Mark 4:20-28)** and applying it to our lives. **(Hebrews 4:2)**

4. Failure to grow and produce fruit means divine discipline even to the point of the believer's early departure from this life. **(Luke 13:6-9 John 15:2)**

5. Rewards in eternity are distributed on the basis of faithful production. **(1 Corinthians 3:10-15, 2 Corinthians 5:10)**

6. Fruit is not to be confused with spiritual gifts. These are listed in **(Romans 12:6-8; 15:18-19; 1Corinthians 12:8,10; 1Corinthians 12:28-30; Ephesians 4:1)** and other places.

7. One can know Christians by their fruit **(Matthew 7:16-20; Luke 6:43-45; 1John 3:10 & 11; John 15:8)** especially by their love **(John 13:35)** but not by their gifts, as Satan can imitate them **(2Thessalonians 2:9)**.

8. Three natural fruits represent some of the facets of the fruit of the Spirit: Apples - love, Grapes - Joy, Pomegranates - Peace.

9. In Galatians 5: 22-23 the fruit of the Spirit is divided into three sections

[a] Love, Joy and Peace towards God;

[b] Patience, Goodness and Kindness towards others;

[c] Faithfulness, Gentleness and Self-control towards oneself.

GOOD WORKS

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

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

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

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

5. Human good is:

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

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

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

a) IN SALVATION

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

b) IN THE CHRISTIAN LIFE

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

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

c) IN THE WORD OF GOD

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

d) IN ETERNITY

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

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

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

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

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

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

CHRISTIAN LIFE – REWARDS AND CROWNS

1. Rewards and Salvation are carefully separated in the scriptures. Salvation is a free gift from God, rewards are for meritorious service in the power of the Spirit.

2. Salvation - a free gift to the lost. (**Ephesians 2:8-9, Romans 6:23, John 4:10**) - an everlasting possession. (**John 3:36, John 5:24, John 6:47**)

3. Rewards - to the saved who faithfully work for the Lord. (**1 Corinthians 9:24, 25, Revelation 22:12**) - distributed at the Judgement Seat of Christ. (**1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10**)

4. Rewards as Crowns:-

- a) The incorruptible crown - for faithfulness in exercising self control. (**1 Corinthians 9:24-27**)
- b) The crown of glory - for faithfulness in suffering. (**1 Peter 5:4**)
- c) The crown of life - for faithfulness under trial. (**James 1:12, Revelation 2:10**)
- d) The crown of righteousness - for faithful testimony. (**2 Timothy 4:8**)
- e) The crown of rejoicing - for faithful service. (**1 Thessalonians 2:19, 20, Philippians 4:1**)

PARABLES

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

PARABLES OF CHRIST

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

Marriage feast	Jerusalem	Matthew 22:1-14
The Virgins	Jerusalem	Matthew 25:1-13
Talents	Jerusalem	Matthew 25:14-30
Sheep and the Goats	Jerusalem	Matthew 25:31-46

ISRAEL - NATIONAL DIVINE DISCIPLINE

1. **Leviticus 26** states the five cycles of discipline

If the people in the nation do not want to do things in God's way God will hit them in five cycles of increasing discipline until He completely destroys the nation.

2. First cycle - **Leviticus 26:14-17** - sickness, depression, economic problems, people losing their strength of character, lack of power in the nation.

3. Second cycle - **Leviticus 26:18-20** - this is an intensified form of the first cycle with recession turning into depression, they become even less enthusiastic.

4. Third cycle - **Leviticus 26:21-22** - the situation further intensifies, psychological problems in the nation multiply, people behave like animals, the wild animals are prowling on the streets both physically and symbolically. It was not safe to go out. Here you have a breakdown in a nation with psychiatric problems and criminal problems.

5. Fourth cycle **Leviticus 26:23-26** - this is the invasion of your land with defeat with all the things that go with it, with food rationing, with privation.

6. Fifth cycle - **Leviticus 26:27-39** - this shows nation collapse and the removal of the nation from the land.

7. The parallel passage in **Deuteronomy 28** indicates that God deals with the nation that rejects his Word in a systematic way.

HARMONY

PARABLE OF THE UNPRODUCTIVE FIG TREE

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.

104 HEALING INFIRM WOMAN ON SABBATH

LUKE 13:10-17

Luke 13:10 And he was teaching in one of the synagogues on the sabbath. **11** And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. **12** And when Jesus saw her, he called her to him, and said unto her, Woman, **thou art loosed** from thine infirmity. **13** And he laid his hands on her: and immediately she was made straight, and glorified God. **14** And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. **15** The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? **16** And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? **17** And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

KEY WORDS

Was	Eimi	Keep on being [Imperfect Active Indicative]
Teaching	Didasko	Teach [Present Active Participle]
One	Mia	One
Synagogue	Sunagoge	Synagogue
Sabbath	Sabbaton	Sabbath
Was	Eimi	Keep on being [Imperfect Active Indicative]
Woman	Gune	Woman, Wife
Had	Echo	Have and hold [Present Active Participle]
Spirit	Pneuma	Spirit
Infirmity	Asthenia	Infirmity, Frailty
Bowed down	Sugkupto	Bowed, Be completely overcome by [Present Active Participle]
Could	Dunamai	Able [Present Middle Participle]
No wise	Panteles	Entire
Lift up	Anakupto	Lift up [Aorist Active Infinitive]
Saw	Eido	See, Perceive [Aorist Active Participle]
Called	Prosponeo	Call out to [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Art loosed	Apoluo	Loosed from [Perfect Passive Indicative]
Laid	Epitithemi	Lay upon [Aorist Active Indicative]
Hands	Cheir	Hand
Immediately	Parachrema	Instantly
Was made straight	Anorthoo	Straighten up [Aorist Passive Indicative]
Glorified	Doxazo	Glorify [Imperfect Active Indicative]
God	Theos	God
Ruler	Archisunagogos	Ruler of the Synagogue
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Indignation	Aganakteo	Greatly affected [Present Active Participle]
Healed	Therapeuo	Heal [Aorist Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
People	Ochlos	People
Are	Eimi	Keep on being [Present Active Indicative]
Six	Hex	Six
Days	Hemera	Day
Men ought	Dei	Ought [Present Active Indicative]
Work	Ergazomai	Work [Present Middle Infinitive]
Come	Erchomai	Come [Present Middle Imperative Participle]
Healed	Therapeuo	Heal [Present Passive Imperative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Hypocrite	Hupokrites	Hypocrite
Doth not	Ou	Not
Each One	Hekastos	Every one
Loose	Luo	Loose [Present Active Indicative]
Ox	Bous	Ox
Ass	Onos	Ass
Stall	Phatne	Stall
Lead	Apago	Take away [Aorist Active Participle]
Watering	Potizo	Water [Present Active Indicative]
Ought	Dei	Ought [Aorist Active Indicative]
Being	Eimi	Keep on being [Present Active Participle]
Daughter	Thugater	Daughter
Hath bound	Deo	Bind [Imperfect Active Indicative]
Loosed	Luo	Loose [Aorist Passive Infinitive]
Bond	Desmon	Bond
Said	Lego	Say [Present Active Participle]
All	Pas	All
Adversaries	Antikeimai	Oppose, Adversary [Present Middle Participle]
Ashamed	Kataischuno	Blush, Be ashamed, Embarrassed [Imperfect Passive Indicative]

Rejoiced	Chairo	Rejoice [Imperfect Active Indicative]
Glorious	Endoxos	Glorious, Honourable
Were done	Ginomai	Come into being, Happened [Present Middle Participle]

PERFECT TENSE VERB

APOLUO – TO SET FREE, LOOSE – This verb occurs 67 times in the New Testament, with 5 occasions in the Perfect Tense, being in the Passive Voice on all occasions. On an encouraging note, in **Luke 13:12** when the Lord Jesus Christ healed, it was Permanent.

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

REFLECTION

10. And he was teaching in one of the synagogues on the Sabbath. 11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13. And he laid his hands on her: and immediately she was made straight, and glorified God.

Visiting teachers were often called on to speak in synagogues on the Sabbath. Here He is teaching and comes across an seriously disabled woman. The woman suffered from permanent severe curvature of the spine, and had done so for 18 years. The deformity was so great that she could not straighten herself up at all by this point.

We note in this case that the deformed woman made no plea to the Messiah, but He perceived her condition and called out to her. Women sat behind the men in the synagogue so He had to call her out of her seat. He laid His hands on her and immediately the problem was permanently solved, and she was able to straighten up her back. God's healing work is always a permanent work.

It was a beautiful sign and wonder of God's love, grace and mercy, and spoke directly to the twisted and disabled nature of the Pharisaic religion, that had so bent and disordered the nation under its burdens. All they have to do is hear His call, and come out to Him, to be healed and restored to the stature and mission that God made them for.

Verse 14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath Day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath Day.

Jesus healed her and the president of the synagogue is moved with anger, saying that healing on the Sabbath was not allowed, and that they should come for healing on the first six days of the week, but not on the Sabbath. He showed a complete lack of compassion to this disabled woman, and a complete lack of spiritual discernment. There was no love or concern for the woman who if she had come in the previous six days or presumably any other day in the last 18 years the leader would be totally impotent to help her.

The real attitude of Israel to the Lord Jesus Christ is seen in the attitude of the Pharisaic leader of the synagogue, who objected to a deformed woman being healed on the Sabbath. For 18 years he has turned his eyes away from her. Pharisaic rules officially forbade any healing by a physician on the Sabbath, but the use of prayer for the sick on those days was a subject for discussion among them. How pathetic that religious people even needed to argue about this!

They have condemned themselves by this action, for they miss the fact that Messiah stood amongst them, and proved who He was, and yet they rejected his heart and person, and they rejected their "duty of care" to their own poor and disabled people.

Verse 15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? 16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath Day?

The Lord reminded the religious leader that on the Sabbath Day, they will loose dumb animals so that they can be watered. He said that this was hypocrisy when not allowing a Jewish woman, who apparently was a genuine believer, not to be allowed to be loosened/healed on the Sabbath. Jesus points out that a person is much more important than an animal.

It is also noted that this specific curvature of the spine was caused by Satan. The release of this problem therefore also involved freeing from demon oppression, and by doing this with a "word of command", He has proved that he is superior to Satan. Biblical examples of this type of oppression include the illness suffered by Job, and the thorn in the flesh of Paul, both of which were stated to come from Satan. The purpose of all three afflictions being loosed was to bring glory to God.

Verse 17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

The total hypocrisy and stupidity of the thinking of the religious leaders was exposed here to the crowd that had seen this miracle. The officials were ashamed, but will just be sullenly silent, and their hatred will continue, while the believing crowd rejoiced at the sight of such a great and compassionate miracle.

It should be noted that our Lord's emphasis is on the individual, as Jesus is no longer dealing with the nation of Israel as a whole anymore. This woman was oppressed by the enemy, but in 18 years had not lost her faith, but was in the place of worship and sought the face of God.

It was common for both Rabbinical and Greek controversy narratives to end with the wise opponent responding in such a way that he silenced the other side, so the victory of Jesus would have been very clear to those who observed this incident

APPLICATION

The purpose for the miracles, specifically the healing miracles, was to show that the Messiah was present on earth. In our own cases while the dramatic nature of solving our problems is not as visual as with the Lord being physically present the resolution of our problems using the power of God can impress those who see.

We must recognise that in eternity past the Lord knew what problems we would have, and the circumstances of them. We need to understand that Christian suffering has meaning, and should be endured for the glory of God, until the purpose has been worked out, and we are either healed, or taken home to heaven with great eternal reward. **Philippians 3:10, Colossians 1:24-26, James 5:10, 1 Peter 2:19-21, 4:13.**

Religion and legalism oppresses and ignore people, whilst true Christianity sets one free. **John 8:36, 10:10. Romans 8:1-2, Galatians 5:1ff.** People in places of authority often have no care for the ordinary people.

We need to be flexible in viewing incidents relating our responses back to the Scriptures rather than tradition and experience.

People from a religious background not relying on the Scriptures can be among the most vicious of people if their pet tradition or experience is violated by a believer relying on grace.

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**)

TRADITIONS

Over the two thousand years an increasing number of traditions have been added to the Bible in the Roman Catholic Church. Some of the most important ones are listed below.

TRADITION	POPE OR OCCASION	DATE
Prayers for the Dead		320
Making the sign of the Cross		320
Wax Candles		320
Worship of Angels , Dead Saints and Images		375
The daily Mass		394
Mary Mother of God	Council of Ephesus	431
Different dress for the Priests		500
Extreme Unction		526
Doctrine of Purgatory	Gregory 1	593
Prayers directed to Mary and Dead Saints		600
Title of Pope [universal bishop]	Boniface III	607
Kissing the Pope's foot	Constantine	709
Temporal power of Popes given by Pipin	Stephen III	755
Worship of cross and relics	Hadrian I	786
Holy water blessed by a priest	Leo IV	850
Worship of St. Joseph	Stephen VI	890
College of Cardinals established	John X	927
Baptism of bells	John XIII	965
Canonisation of dead saints	John XV	995
Fasting on Fridays during Lent	Gregory V	998
Celibacy of the priesthood.	Gregory VII	1079
The Rosary - Peter the Hermit	Urban II	1090
The Inquisition	Council of Verona	1184
Sale of Indulgences	Clement III	1190
Transubstantiation	Innocent III	1215
Confession to a priest not God	Lateran Council	1215
Adoration of the wafer [host]	Honorius III	1220
Bible forbidden to laymen.	Council of Toulouse	1239
The scapular invented by Simon Stock	Innocent IV	1251
Cup forbidden to the people at communion	Council of Constance	1414
Purgatory proclaimed as a dogma.	Council of Florence	1439
Ave Maria	Julius II	1508
Jesuit Order	Loyola	1534
Tradition equal authority to the Bible	Council of Trent	1545
Apocryphal books added to the Bible	Council of Trent	1546
Creed of Pope Pius IV imposed as official creed	Pius IV	1560
Immaculate Conception	Pius IX	1854
Pope's Temporal Authority over all Civil Rulers	Pius IX	1864
Infallibility of Pope in matters of faith and morals	Vatican Council	1870
Public Schools condemned	Pius XI	1930

Assumption of the Virgin Mary Mary proclaimed Mother of the Church	Pius XII Paul VI	1950 1965
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Add to these Monks, Nuns, 40 days of Lent, All Saints day, Candlemas Day, Incense, Holy Oil, Christopher medals, charms and many others items indicates the increasing departure of the oldest denomination from relying solely on the Bible and the simplicity of the truth contained in the Gospels.

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)**

ISRAEL - PHARISEES, SADDUCEES AND SCRIBES

1. Pharisees- Their name originates from the Aramaic name for "Separated".
 - a) Believed in immortality of the soul.
 - b) Resurrection.
 - c) Existence of Spirits.
 - d) Rewards and punishment in future life.
 - e) Wicked held in prison (Hell) forever.
 - f) Virtuous would ascend to live again. **(Acts 23:8)**
 - g) They saw religion as an outward way of life rather than inner change.
 - h) Worst persecutors of Jesus.
 - i) Jesus criticised them. **(Matthew 23-13-29, Luke 11:42, 43)**
 - j) Creators of tradition which they added to the Mosaic Law, specifically regarding the Sabbath.
2. Sadducees - A Jewish party opposed to the Pharisees.
 - a) Educated, and usually wealthy.
 - b) Denied the resurrection. **(Matthew 22:23-33)**
 - c) Denied the existence of angels and spirits. **(Acts 23:8)**
 - d) Did not believe in the supernatural.
 - e) Had membership in priesthood and Sanhedrin.

3. Scribes - Or writers.

a) They were public writers and drew up legal documents and copies of the scriptures. They studied and interpreted religions and civil laws.

b) They studied scriptures and were teachers.

c) Many belong to the Sanhedrin. (**Matthew 16:21, 26:3**)

d) Some believed in Jesus Christ. (**Matthew 8:19**)

e) Most were antagonistic to him. (**Matthew 21:15**)

f) They were associated with the persecution of Peter and John. (**Acts 4:5**)

g) They were involved with the martyrdom of Stephen. (**Acts 6:12**)

ANGELS: DEMONS

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

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

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

4. Many nations have been destroyed for demon practices.

a) Canaanites (**Deuteronomy 18:9-12**)

b) Babylonians (**Isaiah 46:1-7, 47:1-15**)

c) The judgement of Egypt's first born included the judgement of demons (**Exodus 12:12**)

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

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

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

8. Demons

a) seek to possess men or animals (**Mark 5:1-13**).

b) deceive man into false doctrines (**1 Timothy 4:1**).

c) believe and tremble (**James 2:19**).

d) speak both truth and lies (**2 Chronicles 18:21; Acts 16:17-18**).

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

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

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

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

b) Specific dedication of one's body to demons, such as the Hindu soma and shamanism.

c) Any practice in which you "lose control" of your mind and senses, such as drugs and alcohol (**Galatians 5:20**, the Greek word for "sorcery" is "pharmakeia"), meditation and trances, hypnotic rhythms in music and dance.

d) Sexual cults, such as the asherah (**Judges 6:25-28, 2 Kings 21:3**)

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

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

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

ANGELS – DEMON INDUCED ILLNESS

1. Satan's sphere of operations among mankind. (**Psalm 109:6--13**)
 - (a) Satan blinds mankind to the truth of the Word of God by means of religion. (v.7)
 - (b) He has the power to shorten life. (v8a)
 - (c) He can remove persons from a place of authority (v 8b)
 - (d) Satan can kill (v 9)
 - (e) He can persecute children (v 10)
 - (f) He can remove wealth (v 11)
 - (g) Satan can turn people against each other (v. 12)
 - (h) He can cut off man's posterity to the second generation (v. 13)

2. Satan as a killer
 - (a) He has the power of death (**Hebrews 2:14, 15**)
 - (b) Killed Job's children (**Job 1:12, 1:18, 19**)
 - (c) Motivated Cain to murder Abel (**John 8:44, cf. 1 John 3:12**)
 - (d) Often administers the sin unto death (**1 Corinthians 5:5**)

3. Satan as a source of disease
 - (a) Was responsible for Paul's "thorn in the flesh" (**2 Corinthians 12:7**)
 - (b) Produced illness in Job (**Job 2:6-8**)
 - (c) Uses his demons to inflict diseases (**Matthew 12:22, Luke 13:16, Acts 10:38**)
 - (d) Causes certain types of deafness, dumbness, paralysis and crippling effect by means of demon possession (**Matthew 4:24, 12:22, Mark 9:17, 18**)
 - (e) When demon possession causes the affliction, the removal of the demon or demons produces an instant cure (**Matthew 10: 1, Mark 1:32-34, 6:13, Acts 8:7, 19:12**)

4. Satan as an instrument of discipline
 - (a) Desired to discipline Peter (**Luke 22:31, 32**)
 - (b) Was authorised to discipline the Corinthian adulterer (**1 Corinthians 5:5**)
 - (c) Was called upon by the Apostle Paul to administer extreme discipline to Hymenaeus and Alexander (**1 Timothy 1:19, 20**)
 - (d) May become involved in the discipline of ministers and deacons (**1 Timothy 3:6, 7**)
 - (e) Attacks through a believer's lack of forgiveness and orientation to grace (**2 Corinthians 2:10, 11**)

5. Satan as a healer
 - (a) Healing was a temporary spiritual gift before the completion of the Canon of Scripture (**Acts 19:11, 12, cf. Philippians 2:27, 2 Timothy 4:20**)
 - (b) God still heals today (**Philippians 2:27**)
 - (c) Since Satan possesses the power of disease he often counterfeits healing by the removal of demons (**Matthew 12:24, 24:24, 2 Thessalonians 2:9, Revelation 16:14**)

6. Characteristics of Demon Possession
 - (a) Loss of individuality: the demon-possessed person no longer has control of faculties of the soul (**Mark 5:1-13, Luke 8:27, 9:39, 40**)

 - (b) Abnormal behaviour:
 - (i) Convulsions (**Mark 1:26, 9:20, Luke 4:35**)
 - (ii) Violence (**Matthew 8:28**)
 - (iii) Abnormal strength (**Mark 5:4, Luke 8:29, Acts 19:16**)
 - (iv) Raving (**Mark 5:5**)
 - (v) Foaming at the mouth (**Mark 9:20**)
 - (vi) Nakedness (**Luke 8:27**)

 - (c) Loss of health:
 - (i) Dumbness (**Mark 9:17, Luke 11:14**)
 - (ii) Deafness and dumbness (**Mark 9:25**)
 - (iii) Blindness and dumbness (**Matthew 12:22**)

- (iv) Epilepsy (**Mark 1:26, 9:20, Luke 4:35**)
- (v) Mental illness (**Mark 5:15**)

SABBATH AND THE LORD'S DAY

1. Sabbath means Rest.
2. Salvation is the eternal Sabbath (**Matthew 11:28**) - we must trust in God to save us, apart from our own works.
3. Trusting in the promises is the daily Sabbath (**Hebrews 3:11**) - we must trust in God to provide all our needs.
4. The original Sabbath (**Genesis 2:2, 3**) God finished His work of creation on the sixth day and rested on the seventh.
5. The Sabbath of Israel (**Exodus 20:8-11, Deuteronomy 5:12-15**).
 - a) In the Old Testament, the Jews were commanded not to work on the seventh day. They were to trust in the finished work of God to supply their needs.
 - b) The Sabbath (Saturday) was the remembrance day of the old creation, of the old covenant. (**Exodus 20:10-11, 31:12-17, Hebrews 4:4**)
 - c) Legalists burdened the Sabbath with many hundreds of extra-biblical commandments and regulations.
 - d) Under the Mosaic Law the Jews had a sabbatical year; they were supposed to rest every seventh year. (**Exodus 23:10, 11**)
 - e) Because they did not take their sabbaticals they endured the 70 years of Babylonian captivity. (**Leviticus 26:33-35, 2 Chronicles 36:20, 21, Daniel 9:2, Jeremiah 25:11, 12, Jeremiah 29:10**)
6. The Sabbath spoke of the Old Creation **Exodus 20, 31** and **Hebrews 4** - the Lord's day speaks of the New Creation Saturday belongs to Israel, the family of God, Sunday belongs to the Church the royal family of God. **Matthew 28:9, Galatians 6:15, Hebrews 9:15, 10:20**
7. The Lord's Day
 - a) The Lord's Day (Sunday) is the remembrance of the new creation, the resurrection life of the Church in Christ. (**2 Corinthians 5:17, Galatians 6:15, Hebrews 9:15, 10:20**)
 - b) In the New Testament, all days are as unto the Lord. (**Romans 12:1-2, Ephesians 4:1-3**)
 - c) There is a moment by moment Sabbath for the believer in the Church Age. (**Hebrews 4:1-3**)
8. Why is Sunday so important?
 - [a] Sunday is resurrection day **Matthew 28:1**,
 - [b] It was also the day of the first meeting of the disciples **John 20:19**,
 - [c] It was the first day they received instructions from the Lord **Luke 24:36-39**
 - [d] It was the day the church began as the day of Pentecost was always on a Sunday **Acts 2**,
 - [e] It was the day the early church met **Acts 20:6-7**
 - [f] It was the day to give offerings **1 Corinthians 16:2**.
9. This day has been blessed by God. If the church was wrong on meeting on a Sunday the Lord would have pointed it out before the Seventh Day Adventists came on the scene.

10. There is no such thing as a Christian Sabbath **Ephesians 4:1-3, Romans 12:1, 2** - every day should be lived as unto the Lord, lived in the filling of the Holy Spirit.

We meet on the Lord's Day when we celebrate our new birth, the Lord's victory, the birth of the Church. There are no particular rules, a day of joy, rejoicing and celebration.

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

- a) Moses at the Red Sea (**Exodus 14:10-14**)
- b) Abraham (**Romans 4:17-21, Genesis 22, Hebrews 11:17-19**)
- c) The bones of Joseph (**Hebrews 11:22**)
- d) Caleb and the Giants (**Numbers 13, 14, Joshua 14:6-14, 15:14, Judges 1:20**)

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.

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: HEALING AND MIRACLES

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

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

3. Examples of healing by Jesus Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Sickness is permitted for a number of reasons.

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

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

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

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

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

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

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

7. Miraculous healing does occur from time to time. God is able to heal anyone at any time but the Bible shows that it is not normally His purpose to do so. Satan can counterfeit divine healing through divine healers, but you will always spot them by the narcissism, and their inadequate healing.

HARMONY

THE HEALING OF THE INFIRM WOMAN

And he was teaching in one of the synagogues on the Sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

RELIGIOUS OPPOSITION

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

105 TEACHING & JOURNEYING TOWARD JERUSALEM**LUKE 13:22-35**

Luke 13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. **23** Then said one unto him, Lord, are there few that be saved? And he said unto them, **24** Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. **25** When once the master of the house is risen up, and hath shut to the door, and ye begin **to stand** without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I **know you not** whence **ye are**: **26** Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. **27** But he shall say, I tell you, I **know you not** whence ye are; depart from me, all ye workers of iniquity. **28** There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. **29** And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. **30** And, behold, there are last which shall be first, and there are first which shall be last. **Luke 13:31** The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. **32** And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. **33** Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. **34** O Jerusalem, Jerusalem, which killest the prophets, and stonest them that **are sent unto thee**; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! **35** Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, **Blessed** is he that cometh in the name of the Lord.

KEY WORDS

Went through	Diaporeuomai	Go through [Imperfect Middle Indicative]
Cities	Polis	City
Villages	Kome	Village
Teaching	Didasko	Teach [Present Active Participle]
Journeying	Poieo Poreia	Do travel, Journey [Present Middle Participle]
Said	Epo	Say [Aorist Active Indicative]
One	Tis	One, Someone
Lord	Kurios	Lord
Are	Eimi	Keep on being
Few	Oligos	Few
Saved	Sozo	Save, Secure [Present Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Strive	Agonizomai	Strive, Endeavour [Present Middle Imperative]
Enter in	Eiserchomai	Enter in [Aorist Active Infinitive]
Strait	Stenos	Narrow
Gate	Pule	Gate
Many	Polus	Many
Say	Lego	Say [Present Active Indicative]
Seek	Zeteo	Seek [Future Active Indicative]
Enter in	Eiserchomai	Enter in [Aorist Active Infinitive]
Shall not	Ou	Not
Be able	Ischuo	Be able [Future Active Indicative]
Master of the house	Oikodespotes	Master of the house
Risen up	Egeiro	Rise up [Aorist Passive Subjunctive]
Shut	Apokleio	Shut up [Aorist Active Subjunctive]
Door	Thura	Door
Begin	Archomai	Begin, Start [Aorist Middle Subjunctive]
Stand	Histemi	Stand [Perfect Active Infinitive]
Without	Exo	Outside
Knock	Krouo	Knock [Present Active Infinitive]
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord
Open	Anoigo	Open [Aorist Active Imperative]
Shall answer	Apokrinomai	Answer [Aorist Passive Participle]

Say	Ereo	Say [Future Active Indicative]
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Are	Eimi	Keep on being [Perfect Active Indicative]
Shall begin	Archomai	Begin, Start [Future Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Have eaten	Phago	Eat [Aorist Active Indicative]
Drunk	Pino	Drink [Aorist Active Indicative]
Presence	Enopion	In the presence of
Hast taught	Didasko	Teach [Aorist Active Indicative]
Streets	Plateia	Street
Shall say	Ereo	Say [Future Active Indicative]
Tell	Lego	Say [Present Active Participle]
Know	Eido	Perceive, Know, See [Perfect Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Depart	Aphistemi	Depart [Aorist Active Imperative]
All	Pas	All
Workers	Ergates	Worker
Iniquity	Adikia	Unrighteousness, Iniquity, Wrong
Shall be	Eimi	Keep on being [Future Middle Indicative]
Weeping	Klauthmos	Weeping, Wailing
Gnashing	Brugmos	Gnash
Teeth	Odous	Tooth
Shall see	Optanomai	See [Future Middle Indicative]
Prophets	Prophetes	Prophet
Kingdom	Basileia	Kingdom
God	Theos	God
Thrust out	Ekballo Exo	Throw out, Thrust out [Present Passive Participle]
Shall come	Heko	Arrive [Future Active Indicative]
East	Anatole	East
West	Dusme	West
North	Borrhias	North
South	Notos	South
Sit down	Anaklino	Lay down, Incline at a feast [Future Passive Indicative]
Behold	Idou	Behold, Lo
Are	Eimi	Keep on being [Present Active Indicative]
Last	Eschatos	Last
Shall be	Eimi	Keep on being [Future Middle Indicative]
First	Protos	First
Are	Eimi	Keep on being [Present Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
Same day	Autos Hemera	Same day
Came	Proserchomai	Come face to face [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Get thee out	Exerchomai	Go out [Aorist Active Imperative]
Depart	Poreuomai	Depart [Present Middle Imperative]
Hence	Enteuthen	Hence, Either side
Will	Thelo	Will, Wish [Present Active Indicative]
Kill	Apokteino	Kill [Aorist Active Infinitive]
Said	Epo	Say, Tell [Aorist Active Indicative]
Go	Poreuomai	Depart [Aorist Passive Imperative Participle]
Tell	Epo	Say, Tell [Aorist Active Imperative]
Fox	Alopex	Fox
Cast out	Ekballo	Cast out [Present Active Indicative]
Devils	Daimonion	Demon
Do	Epiteleio	Perform [Present Active Indicative]
Cures	lasis	Cure, Heal
Today	Semeron	Today
Tomorrow	Aurion	Tomorrow
Third	Tritos	Third
Shall be perfected	Teleioo	Made perfect [Present Passive Indicative]
Nevertheless	Plen	Nevertheless, Moreover
Must	Dei	Must [Present Active Indicative]

Walk	Poreuomai	Go [Present Middle Infinitive]
Cannot be	Endechetai Ou	Cannot be [Present Middle Indicative]
Perish	Apollumi	Perish, Die [Aorist Middle Infinitive]
Killest	Apokteino	Kill [Present Active Participle]
Stonest	Lithoboleo	Throw stones, Stone [Present Active Participle]
Are Sent	Apostello	Send out [Perfect Passive Participle]
How Often	Posakis	How often
Would	Thelo	Will, Wish to [Aorist Active Indicative]
Gathered together	Episunago	Gather together [Aorist Active Infinitive]
Children	Teknon	Child
Hen	Ornis	Hen, Fowl
Doth gather	-	Not found in the original
Brood	Nossia	Brood
Wings	Pterux	Wing
Would	Thelo	Will, Wish to [Aorist Active Indicative]
Houses	Oikos	House
Is left	Aphiemi	Leave, Abandoned [Present Passive Indicative]
Desolate	Eremos	Desolate, Wilderness
Say	Lego	Say [Present Active Indicative]
Shall not see	Ou Me	Not ever
See	Eido	See, Know, Perceive [Aorist Active Subjunctive]
Time	-	Not found in the original
Come	Heko	Arrive [Future Active Indicative]
Shall say	Lego	Say [Aorist Active Subjunctive]
Blessed	Eulogeo	Speak well of [Perfect Passive Participle]
Is	-	Not found in the original
Cometh	Erchomai	Come [Present Middle Participle]
Name	Onoma	Name

PERFECT TENSE VERBS

EIMI – TO BE – The verb occurs 61 times in the New Testament with 5 appearances in the Perfect Tense. In **Luke 13:25**, it was social manners to greet by name and title those persons one knew. To deny knowing where they came from would imply that they were unknown to the person, or of no significance, and so not wanted as visitors. Such an oversight would be a deliberate slight against the “fame” or reputation of the person rejected. To not know where someone was from, was not to know whether they were “safe” or dangerous also.

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

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

APOSTELLO – TO BE SENT - The Lord Jesus Christ weeping over Jerusalem said that the prophets and teachers **Sent** by God had been habitually stoned by those in Jerusalem. Matthew 23:37 and **Luke 13:34**. The Lord Jesus Christ “Sent” Ananias to Paul to restore Paul’s sight at Damascus. Acts 9:17.

EULOGEO – BLESSED – Occurs 44 times in the New Testament with 10 times in the Perfect Tense. The blessing on Palm Sunday quoting Psalm 118:25, 26 is recorded in Matthew 21:9, Mark 11:9, Mark 11:10, Luke 19:38 and John 12:13. The Second Advent blessing of the Lord using the same Psalm is recorded in Matthew 23:39 and **Luke 13:35**.

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

REFLECTION

Verse 22. And he went through the cities and villages, teaching, and journeying toward Jerusalem. **23.** Then said one unto him, Lord, are there few that be saved? And he said unto them, **24.** Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

As our Lord makes His way now steadily towards Jerusalem, He goes through the settlements prepared by the preaching ministry of the seventy disciples. A person asks the Lord, as a result of the mass rejection of the message, if only a few will be saved. Bearing in mind that the people involved are predominantly the Jews, who have been guided strongly by the Pharisees, He says that access will be a struggle for them. As a result many will fail to enter into blessing. They want to enter, but on their terms, not God's!

People are often "disabled in their thinking and processing of new ideas because of their legalistic early education, and they must seriously open themselves to the ministries of the Holy Spirit to be able to receive the truth. They are culpable if they do not open themselves to the Holy Spirit and let the Spirit "break their bondage" to their past dodgy legalistic religious thinking!

The image of the two ways was common in Jewish and other ancient literature with some texts stressing that more people would follow the way to destruction, but there was a general belief among the Jews that nearly all Israel would be saved in the time to come. This was without foundation, for even in the "Great Tribulation" period only around 1/3 of Israel are saved. **Zechariah chapters 12-14** are prophecies specifically relating to these things, and this was well known at the time, but unsaved people prefer to believe a pleasant lie to the uncomfortable truth. Like the disabled woman in the synagogue, the peoples of Israel must individually respond to the gospel message and come to Jesus to be saved!

Verse 25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

It was social manners to greet by name and title those persons one knew. To deny knowing where they came from would imply that they were unknown to the person and that means they are not welcome, or must prove they are safe and positive to the host before entry. This is a perfect tense picture by the Lord of their need to receive Him as Saviour/Messiah and reflects their present position – "outside" the place of blessing because of their negativity to Him. Both perfect tenses reflect a "permanent results" situation unless salvation changes things.

The master of the house rising up could represent both the Lord Jesus Christ's Post-Resurrection ministry through the Church, as well as the ministries of the Spirit through the many witnesses before His Second Advent to set up His kingdom, and the repentance needed before He returns. The negative reaction to the Lord through his First Advent Ministry time will come to its finale at the Cross, but sadly the same will occur in the early days of the Church's ministry, where the majority of Israel will continue to reject Him.

This situation is paralleled in the Tribulation Period, when the majority of Israel will still reject Him, but 1/3 will accept Him, and his parable of the separation of the sheep and goats in **Matthew 25:31-46** will refer to this time. In each time period there will be a "sifting" of volition, with those individually responding being saved, and them alone! People must be like the disabled woman in the synagogue earlier, or they are forever lost – "not known" by the Lord, for they are "not His". **Romans 8:9.** There are no "mass conversion" events in church history that bear any scrutiny; all evaporate as either emotional or political movements without lasting spiritual life change. There is no fruit of the Holy Spirit, and little or no spiritual impact!

Verse 26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. **27.** But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

In the Middle East fellowship around a meal table created a social bonding, and recognized relationships of significance to the household. In this parable the people who are trying to enter the house remind the master of the house that they have eaten with him at the table, and he has taught in their streets, but again access is refused as they were "workers of iniquity". These people relied on their own human good, rather than divine good.

Like Cain they believed they didn't need the blood shed for them, but were acceptable in and of themselves. There is no other way to find acceptance, than through personal acceptance of the Saviour who went to the Cross for you. **John 3:15-36, Acts 4:12.**

Here the people who have been rejected from the Kingdom, due to their own prior rejection of the message of the King, have physically eaten with the Lord previously, and have listened to His teaching during His earthly ministry, but physical contact, celebrating together, and fellowship over food is not enough, they must have accepted Him for who He truly is. Membership of a church and acceptance of the facts about Jesus is not good enough, for Satan's team know and believe the facts about Jesus are true, for they know they are! They tremble at the thought of that truth, **James 2:19-26.**

People must do more than tremble at the truth to become members of the Lord's real and spiritual family! These religious unbelievers think they "know God", but He doesn't "know them" (perfect tense of Oida in verse 27), and it is God's certification of the reality of their faith that matters eternally, not their fake religion or false belief system! They are fatally and permanently self deceived, and they have no reason to be, for the truth is here before them, but they arrogantly think they are doing OK without Jesus.

Verse 28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Jewish people assumed that God had prepared the kingdom for Israel, and that simple possession of the DNA of Abraham, Isaac and Jacob within them would be enough for entry to heaven. They therefore expected to participate in it with the patriarchs Abraham, Isaac, and Jacob, but Jesus tells them, they are going to be thrown out [Ekballo] because they have not established a living spiritual relationship that backs up their physical DNA – they are by belief and behaviour nothing like their spiritual ancestors.

The weeping speaks of remorse that is too late to change things, and the gnashing of the teeth indicates violent hatred towards God for His righteous decision regarding them. These two factors represent the action of unbelievers in hell who apparently can see the Patriarchs in the Kingdom of God. They expected to be there due to their physical relationship with the Patriarchs not realising that the relationship must be spiritual. They didn't think they had to do anything, and could therefore get away with anything evil and sinful they did, and so in their arrogance they have fallen into Hell to join Satan, whose central sin is arrogance! There they all await the "Great White Throne" Judgment together. **Revelation 20:11-15.**

Verse 29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30. And, behold, there are last which shall be first, and there are first which shall be last.

The exclusion of many of the unbelieving Jews is further emphasised by the implication that Gentiles from the four corners of the earth shall recline at the banquet of God in the kingdom, while many Jews do not attend, for they have ignored the invitation to respond, thinking they didn't need to bother.... This was a great shock to the hearers. The four cardinal directions when used together means that the people will come from every quarter.

The first offered the Lord's grace are the Jews, as they are the focus of the Lord, whilst the last are the Gentiles, whom the Jews considered to be dogs, or barely higher than animals. This shows that it is not our birth or physical lineage that counts in the Plan of God, it is our relationship with God through faith in Jesus Christ. Only those who have come to Jesus and are truly "born again" into the heavenly family enter the heavenly kingdom. **1 Peter 1:13-25, 2:9-10.**

Verse 31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

Whilst the Pharisees appear to be being helpful to Jesus at this point, warning him that Herod Antipas is determined to kill Him, their motive is that they want Jesus to leave Perea and return to Judea where the Sanhedrin will again have jurisdiction, and they really do want to kill Him. They want to get Him to a place where they can kill Him themselves. Herod will be involved, but only because Pilate tries to shift the blame to him; he is too lazy to try to arrest Jesus, or he would have, as he did John the Baptist. Herod is one of those who simply don't care about spiritual things, and he, like these arrogant and evil Jewish leaders here, are all awaiting the Last Judgment together in hell this day!

Verse 32. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. 33. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

The fox here is Herod Antipas. It will not be Herod Antipas that will kill Jesus, although he killed John the Baptist. His death will be in Jerusalem at the hands of the Romans. There is also the intimation of His subsequent resurrection, with His being perfected on the third day. The reply however is in a cryptic form and put in terms which they cannot understand, but which he invites them to report to Herod.

This warning to Antipas is important, for in effect he is asking these religious politicians to report to Herod the coming fact of His Resurrection, so that having heard of it in advance, he might be convicted when it occurs, for he will be in Jerusalem at the time. It is another example of God's grace towards the house of Herod the Great, for they will be evangelized in each generation until they disappear from history, and they all "know the facts", but like the demons they serve, they tremble and then move back to their corrupt and freely chosen "rich-famous life-styles".

Jerusalem had the unhappy record of being the location where the greatest number of prophets were murdered throughout Jewish history, a comment, and a truth, which would again cause a lot of mental anguish to the Jews who falsely thought of Jerusalem as the centre of Jewish piety. This city is the site of the great evil of the Cross, and then the persecution of the early Church later, and is destroyed by the Romans in 70 AD (38 years after the Cross), just as it had been by the Babylonians in 586 BC, and the Temple burns on the same day.... God is making a very strong point to them!

Some people have difficulty that the Lord spoke of a ruler, Herod, as a "fox", feeling it is not in conformity with **Exodus 22:28**. "*Thou shalt not revile the gods, nor curse the ruler of thy people*". However this action was not an evil comment, it was the absolute truth and needed to be stated, for this man acted as a "cunning fox", but he abused the Jewish people for his own wealth and lust. Do a word study of "foxes" in a concordance, and see that the foxes were the destroyers of the vineyards in this day, and this "king" is like the little but destructive foxes and is eating the grapes of the vineyard of God for his own pleasure, not acting as a true king of the Jews and protecting them. **Song of Solomon 2:15, Ezekiel 13:1-4**. Herod would also die at the hands of Rome, in exile and disgrace.

Verse 34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Jewish tradition stated that the Jew was under the wings of God, and when a Gentile was converted to Judaism they were brought under the wings of God. The Old Testament also portrays God as an eagle hovering over its offspring and protecting Israel under its wings, and terrifying Israel's foes, showing God's protective love for His people. The sadness of Jesus words is summed up in two phrases; "are sent" and "would not". It is their persistent rejection of Him and His message that will lead to their destruction and the Dispersion that has lasted centuries. It is deliberate – they heard Him, they saw Him, and they "would not" believe in Him! They are accountable to God for their choices, and personally responsible for the eternal outcome of them!

Here Jesus uses the same concept portraying Himself in the role of a hen protecting her young under the wings, but the offspring in this case were rebellious, and of their own free will rejected the protection offered. As previous prophets were "sent" (perfect tense – with lasting results for condemnation towards all who rejected them), so the Lord has been "sent", and the results of their reaction to Him, and their negative response to His message will be eternal in its consequences for all who walk away from the offer of grace. None can complain in eternity, for they have deliberately walked away from Grace

Verse 35. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

The desolation [Aphiemi – abandoned] of the house could represent the destruction of the Temple in AD 70 or the two stage destruction of Israel as a people in the land, for they were destroyed in AD 66-70 but many communities did survive, but a very small number survived the 134-138 AD Bar-Kochba Rebellion. The words then quoted by the Lord were sung in acclamation to the Messiah arriving in Jerusalem on Palm Sunday, but it was not lasting, and the positive feeling of Palm Sunday would quickly become the "Crucify Him" crowd on early Thursday morning. [See volume 18 of the Harmony series for fuller details.]

The complete and positive fulfilment of this will be at the Second Advent of Christ, when after His return to Jerusalem, **Acts 1:9-11, Zechariah 14:4**, He will pass through the collapsed Golden Gate, on His way to the Temple site to re-establish the city and worship in lasting purity for the last time, and all will enjoy purity of worship on that Hill throughout His Millennial Reign. Truly He will be “blessed” (perfect tense – with eternal results, for all the saved of space-time will bless His Holy Name forever).

APPLICATION

Many people rely on their heritage, customs, good works, ritual and experiences, among other things, to gain access to heaven but the only way to heaven is through a personal relationship with God through faith in the Lord Jesus Christ.

Beware of religious people coming to “assist” you in any way in any Bible Believing Christian Ministry, as at all times they will have ulterior motives, and set plans to trap and destroy or take over the ministry. By encouraging them, or co-operating with them, you may hinder them accepting the gospel for their salvation, for the salvation issue isn’t made, but also they will certainly destroy your witness over time. Satanic religious systems cannot cooperate with Spirit filled believers for long.

Each and every Christian has a personal plan controlled by God. We should not be anxious about representing the Lord Jesus Christ, as God is in control. If anyone blocks your service path, call upon the Lord to remove them, for it is His Plan for your life – and so IT CANNOT FAIL!

The Lord will protect the believer, but it relies on the willingness of the believer to want to be protected by the Lord, rather than doing things our own way. **Isaiah 55:6-11**. Doing your own thing will often cause a disaster.

DOCTRINES

SALVATION

1. Salvation is the gift of God by grace through faith.
2. We cannot work for salvation - we must receive it as a gift. (**Ephesians 2:8, 9, Romans 4:4-5**)
3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. (**Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4**)
4. We are saved so that we can serve God. (**Ephesians 2:8-10**) Our good works show that we have been saved.
5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

CHRIST: FIRST AND SECOND ADVENTS

1. Old Testament saints had difficulty in distinguishing between the two advents of Christ. (**1 Peter 1:10, 11**)
2. Old Testament prophecy has Christ coming as a gentle lamb led to the slaughter. (**Isaiah 53:7**)
3. Old Testament prophecy has Christ coming as the conquering King and Lion of the tribe of Judah. (**Isaiah 11:1-12**)
4. Jesus commenced his ministry announcing the Kingdom of Heaven is at hand. (**Matthew 4:17**) This connects the first and second advents.
5. Old Testament Prophecy showed that the Messiah would:-

- a) Be born of a virgin. (**Isaiah 7:14**)
- b) Be of the tribe of Judah. (**Genesis 49:10**)
- c) Be of the house of David. (**Isaiah 11:1, Jeremiah 33:21**)
- d) Die as a sacrifice. (**Isaiah 53:1-12**)
- e) Be crucified. (**Psalms 22:1-21**)
- f) Be resurrected from the dead. (**Psalms 16:8-11**)
- g) Return to earth at his second advent. (**Zechariah 8:3**)
- h) Be seated at the right hand of God. (**Psalms 110:1**)

6. It should be noted that the return of Christ for the Church (the Rapture) as given in (**1 Thessalonians 4:14-18**) was not revealed in the Old Testament - it is a mystery doctrine of the Church (**Colossians 3:4-6**)

7. The day of the Second Advent is characterised by supernatural darkness

- a) When Christ returns every eye shall see him (**Matthew 24:29-30**) Christ is the light of the world and he will return to a world covered in darkness (symbolic of sin).
- b) The darkness is similar to the darkness of the day of our Lord's crucifixion which hid the Lord Jesus Christ from man's sight whilst he was bearing our sins. (**Mark 15:33**)
- c) The Second Advent delivers the Jewish believers besieged in Jerusalem by the King of the North. (**Daniel 11, Zechariah 12:1-3, 14:1-4**)
- d) Other passages indicating that the day of the Second Advent is a day of total darkness on the earth. (**Isaiah 13:9-10, Ezekiel 32:7-8, Joel 2:10-11, Joel 3:14-15, Amos 5:18, Zechariah 14:6, Matthew 24:29-30, Luke 21:25-27, Revelation 6:12-17**)

8. Heralds of the Two Advents of Christ

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

- a) First Advent
 - i) Human herald - John the Baptist (**Matthew 3**)
 - ii) Angelic heralds - Angels (**Luke 2:1-15**)
- b) Second Advent
 - i) Human heralds - Moses, Elijah (**Revelation 11**)
 - ii) Angelic herald - The mighty angel (**Revelation 10**)

JUDGEMENT: GREAT WHITE THRONE

1. The judgement of the Great White Throne is the last judgement. (**Revelation 20:11, 15**)
2. Only the unsaved are judged at the last judgement as there is no judgement for Christians. (**Romans 8:1**)
3. The last judgement occurs at the end of the Millennium. (**Revelation 20:7-15**)
4. The unsaved are judged according to their works from the Books of Works (**Revelation 20:12**)
5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that he is only satisfied by "The Good Work". The death of Christ on the Cross.
6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. (**Revelation 20:15**)

JERUSALEM

1. Jerusalem is the Holy City of three monotheistic faiths.
 - a) JUDAISM: Jerusalem has always been the focus of the Jewish homeland as it was the capital of the first Jewish kingdom. The Western Wall (the Wailing Wall) is a remnant of the great temple, built by King Herod and is the most sacred of all Jewish shrines.
 - b) CHRISTIANITY: For Christians, Jerusalem is the site of Jesus Christ's last days on earth. It is the place of His trial and crucifixion, and also of His resurrection.

c) ISLAM: The Arabs call Jerusalem "Al Quds", which means "The Noble (or Holy) Sanctuary". After Mecca and Medina, it is the holiest city in the Muslim world. On the place where the Temple stood now stands the Dome of the Rock (or mosque of Omar). It is built over a rock from where Mohammed is said to have ascended to Heaven.

2. The name 'Jerusalem' is sometimes abbreviated to "Salem" which is the Hebrew word for peace (**Genesis 14:18; Psalm 76:2**). Jerusalem means "City of Peace" (**Psalm 122:6,7; Isaiah 66:12; Haggai 2:9**).

3. It was the city of Melchizedek (**Genesis 14:18**).

4. Although the Israelites captured its "suburbs", they never took the citadel of Mount Zion (**Judges 1:8,21 ; 19:12; Joshua 15:63**). This fortress was called Jebus, after its inhabitants the Jebusites, descendants of Hittites and Amorites (**Ezekiel 16:3**). It was finally taken by King David and renamed City of David (**2Samuel 5:6-9**).

5. It was a suitable place for a capital as it had not played a role in the history of any of the tribes and was not in any of the tribes' territory, but on the boundary between Benjamin and Judah (**Joshua 15:8; 18:16**).

6. It was a strong fortress and had its own water supply in the spring Gihon. This could be reached from the city through a tunnel (**2 Samuel 5:8**), later improved by King Hezekiah (**2 Kings 20:20; 2 Chronicles 32:30**).

7. The real spiritual meaning of Jerusalem began when King David brought the Ark of the Covenant to the City of David on Mount Zion (**2 Samuel 6:16**). Zion became synonymous with Jerusalem as the place where God dwelt among His people. (**Psalms 48:1-3; 50:2; 87:2,3; 132:13,14; 137:5,6; 1 Kings 12:26-28**)

8. Jerusalem the "City of Peace", was the scene of many battles and it changed hands many times during its 4,000 year history. Since 1967 it has been back in Jewish hands. (**Luke 21:24**)

9. ITS FUTURE:

a) A new temple is to be built on the old temple site. The Antichrist will enter this temple to declare himself God. (**2Thessalonians 2:4**)

b) The armies of all nations will be drawn against her. Its inhabitants will suffer terribly but they will be delivered by the Lord. (**Zechariah 14:1-9**)

c) The Lord will enter the city through the East Gate (Golden Gate) which, at present, is bricked in. (**Ezekiel 44:1,2; Psalm 24:7-9**)

d) Jerusalem will be the capital during the Millennium. (**Zechariah 2:10-13; 8:22; Isaiah 2:3,4**)

e) But this Jerusalem is only a shadow of things to come. (**Hebrews 11:10,16**). After the Millennium there will be a new Jerusalem coming down out of heaven. (**Hebrews 12:22; Galatians 4:26; Revelation 3:12; 21:2,10**).

KINGDOM

1. The Kingdom of Heaven is distinguished from the Kingdom of God.

a) Kingdom of Heaven

i) The Kingdom of Heaven will be the visible future Kingdom of the Lord on the earth. (**Luke 1:31-33**)

ii) Entrance into the Kingdom of Heaven, includes those physically alive going into the Millennium. (**Matthew 13:24-30, 36-43, 47-50**)

b) Kingdom of God

i) The Kingdom of God is spiritual (**John 3:3, Romans 14:17, Luke 17:20**)

ii) Entrance into the Kingdom of God is through regeneration. (**John 3:3-7**)

iii) The Kingdom of God covers the divine authority over all creation for all time. (**Luke 13:28, 29, Hebrews 12:22, 23**)

2. The King was born as prophesied of a virgin (**Isaiah 7:14 cf. Matthew 1:18-25**) and in Bethlehem. (**Micah 5:2 cf. Matthew 2:1**)

3. The Kingdom was announced as at hand (**Matthew 4:17**) but was rejected by the Jews both from a moral (**Matthew 11:20**) and official viewpoint (**Matthew 21:42-43**). As a result the King was crowned with thorns.
4. Afterwards He announced His purpose to build His church. (**Matthew 16:18**)
5. The mysteries of the Church and the Kingdom of Heaven were seen as concurrent - they both refer to the spiritual kingdom. (**Ephesians 3:9-11**)
6. When He returns at the Second Advent, the Lord Jesus Christ will establish the Kingdom for 1000 years before eternity resumes. (**Matthew 24:27-30, Luke 1:31-33, Acts 15:14-17, Revelation 20:1-10**)
7. At the end of the Millennium, Jesus Christ will deliver up the Kingdom to the Father (**1 Corinthians 15:24-28**)
8. The eternal throne is of God and the Lamb. (**Revelation 22:1**)

KINGDOM: MILLENNIAL KINGDOM

1. "Thy will be done on earth, " will be fulfilled in the Millennium. (**Matthew 6:10**)
2. The Kingdom is the Millennium, the first 1,000 years of Jesus' eternal reign. It will be after the second advent, on the old earth. (**Revelation 20:4-6**)
 - a) Promised (**2 Samuel 7:8-17, Psalm 89:20-33**)
 - b) Prophesied (**Isaiah 2:1-5, 2:11, 12, 35, 55, 56, 62:11**)
 - c) Presented (Matthew, Mark, Luke) Israel, not the church)
 - d) Postponed Epistles of New Testament (for church age)
 - e) Proclaimed (**Revelation 10**) (Angelic herald) (**Revelation 11:1-1 4**) (Human heralds)
 - f) Plagiarized (**Revelation 13**)
 - g) Perfected (**Revelation 11:15-19**)
3. Issues relating to the Kingdom
 - a) The Character of God - will He keep His word to Israel? Yes. Jesus Christ will reign.
 - b) Unconditional Covenant - will He keep Covenant? Yes. Abrahamic, Palestinian, Davidic, New - all fulfilled in the Millennium.
 - c) Dispersion of Israel - will He recover them again? Yes. At the second advent.
 - d) Advent - will He return to earth at the worst period in history? Yes. At the end of the Tribulation.
 - e) Millennial - The Kingdom of Jesus Christ is eternal, why the emphasis on the first 1,000 years? Jesus will do what Satan has been trying to do for 6,000 years; He will create perfect environment in an instant, as a demonstration to prove that perfect environment is not the answer; regeneration is.
4. Principles from **Micah 4:1-8**
 - a) The Kingdom will be supreme. (**Micah 4:1**)
 - b) The Kingdom will be universal. (**Micah 4:2**)
 - c) The Kingdom will be peaceful. (**Micah 4:3**)
 - d) The Kingdom will secure universal prosperity. (**Micah 4:4-5**)
 - e) The nation of Israel ruled by the Lord for the Kingdom. (**Micah 4:6-8**)

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.

UNBELIEVER

1. God is Holy and cannot compromise with sin or evil. (**Psalm 22:1-3, John 1:5**)
2. Sin is solved at the Cross for all. (**1 John 2:2**)
3. The way is therefore open to all who will believe. (**John 3:16, 36, Acts 16:31**)
4. Those who reject Christ are without hope, promise and God in the world. (**Ephesians 2:12, Romans 5:14, 17, 6:23**)
5. We are born dead to God. (**Psalm 51:5**)
6. It is only through Christ that we can be born again. (**John 14:6**)
7. The unbeliever spurns this grace offer and the Lord who died for him. (**Hebrews 2:1-4**)
8. God is Love, but when love is spurned, that person has chosen darkness rather than light. They are therefore judged on the basis of their works as they have rejected the Lord's work for them. (**John 3:16-21, Revelation 20:11-15**)
9. The first stop for the unbeliever after death is Torments in Hades or Sheol. This is a place of regret, torment and anguish. It is also called the bottomless pit. (**Revelation 9:2**)
10. Their ultimate state is the Lake of Fire after they have been judicially sentenced to it by the Lord Jesus Christ at the Last Judgement where they are judged according to their works. (**Revelation 14:11, 20:11-15, Matthew 8:12, 25:41, Mark 9:44, Jude 13**)

HARMONY

ARE FEW SAVED?

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

WARNING AGAINST THE JEWS

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

JESUS TO DIE IN JERUSALEM

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

106 JESUS DINES WITH PHARISEES, AND HEALS A MAN WITH DROPSY**LUKE 14:1-24**

1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things. Luke 14:7 And he put forth a parable to those which **were bidden**, when he marked how they chose out the chief rooms; saying unto them. 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou **art bidden**, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Luke 14:16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that **were bidden**, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee **have me excused**. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee **have me excused**. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his

servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, **it is done** as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. 24 For I say unto you, That none of those men which **were bidden** shall taste of my supper.

KEY WORDS

Came to pass	Ginomai	Come to pass, Become [Aorist Middle Indicative]
Went into	Erchomai	Come [Aorist Active Infinitive]
House	Oikos	House
One	Tis	One
Chief	Archon	Chief
Eat	Phago	Eat [Aorist Active Infinitive]
Bread	Artos	Bread
Sabbath Day	Sabbaton	Sabbath
Keep Watched	Eimi	Keep on [Imperfect Active Indicative]
Watching	Paratereo	Observing [Present Middle Participle]
Behold	Idou	Behold, Lo
Was	Eimi	Keep on being [Imperfect Active Indicative]
Certain man	Tis Anthropos	A man
Before	Emprosthen	In front of
Had Dropsy	Hudropikos	Have the dropsy
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Spake	Epo	Say [Aorist Active Indicative]
Lawyers	Nomikos	Lawyer
Saying	Lego	Say [Present Active Participle]
Is lawful	Exesti	Be lawful [Present Active Indicative]
Heal	Therapeuo	Heal [Aorist Active Infinitive]
Held their peace	Hesuchazo	Keep quiet, Hold their peace [Aorist Active Indicative]
Took	Epilambanomai	Take hold of [Aorist Middle Participle]
Healed	Therapeuo	Heal [Aorist Middle Indicative]
Let go	Apoluo	Release [Aorist Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Saying	Epo	Say [Aorist Active Indicative]
Shall have an ass	Onos	Ass
Ox	Bous	Ox
Fallen into	Empipto	Fall into, Entrap [Future Middle Indicative]
Pit	Phrear	Pit, Cistern, Well
Will not	Ou	Not
Straightway	Eutheos	Immediately
Pull out	Anaspao	Pull out, Extricate [Future Active Indicative]
Could	Ischuo	Be able [Aorist Active Indicative]
Answer again	Antapokrinomai	Answer again, Refute [Aorist Passive Infinitive]
Put forth	Lego	Say, Tell [Imperfect Active Indicative]
Parable	Parabole	Parable
Were bidden	Kaleo	Call [Perfect Passive Participle]
When He Marked	Epecho	Pay attention [Present Active Participle]
Chose out	Eklegomai	Select [Imperfect Middle Indicative]
Chief rooms	Protoklisia	Chief room, First room
Saying	Lego	Say [Present Active Participle]
Art bidden	Kaleo	Call, Summons [Aorist Passive Subjunctive]
Any man	Tis	Any
Wedding	Gamos	Wedding
Sit not down	Katakline Me	Recline not down [Aorist Passive Subjunctive]
Highest room	Protoklisia	Chief room, First room
Lest	Me pote	Perhaps, If ever
More honourable man	Entimos	More honourable
Be	Eimi	Keep on being [Present Active Subjunctive]
Bidden	Kaleo	Call, Summons [Perfect Passive Participle]
Bade	Kaleo	Call, Summons [Aorist Active Participle]

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Come	Erchomai	Come [Aorist Active Participle]
Say	Ereo	Say [Future Active Indicative]
Give	Didomi	Give [Aorist Active Imperative]
Place	Topos	Place, Location
Begin	Archomai	Begin [Future Middle Indicative]
Shame	Aischune	Shame, Disgrace
Take	Katecho	Have [Present Active Infinitive]
Lowest room	Eschatos	Last
Room	Topos	Place
Art bidden	Kaleo	Call, Summons [Aorist Passive Subjunctive]
Go	Poreuomai	Go [Aorist Passive Imperative Participle]
Sit down	Anapipto	Lie down, Recline [Aorist Active Imperative]
Bade	Kaleo	Call, Summons
Cometh	Erchomai	Come [Aorist Active Subjunctive]
May say	Epo	Say [Future Active Indicative]
Friend	Philos	Friend
Go up	Prosanabaino	Go up [Aorist Active Imperative]
Higher	Anoteros	Higher
Shalt have	Eimi	Keep on having [Present Active Participle]
Worship	Doxa	Glory, Honour
In the presence	Enopion	In the sight of
Sit at meat	Sunanakeimai	Recline at a banquet with [Present Middle Participle]
Exalteth	Hupsoo	Lift up, Exalt [Present Active Participle]
Shall be abased	Tapeinoo	Abased, Humble [Future Passive Indicative]
Humbleth	Tapeinoo	Abased, Humble [Present Active Participle]
Shall be exalted	Hupsoo	Lift up, Exalt [Future Passive Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Bade	Kaleo	Call, Summons [Perfect Active Participle]
Makest	Poieo	Make [Present Active Subjunctive]
Dinner	Ariston	Dinner
Supper	Deipnon	Supper
Call no	Phoneo	Call for [Present Active Imperative]
Brethren	Adelphos	Brothers
Kinsmen	Suggenes	Family
Rich	Plousios	Rich, Wealthy
Neighbours	Geiton	Neighbour
Lest	Me Pote	Perhaps, If ever
Bid you again	Antikaleo	Call you in return [Aorist Active Subjunctive]
Recompense	Antapodoma	Recompense
Made	Ginomai	Come into being [Aorist Middle Subjunctive]
Makest	Poieo	Make [Present Active Subjunctive]
Feast	Doche	Reception
Call	Kaleo	Call, Summons [Present Active Imperative]
Poor	Ptochos	Impoverished, Poor
Maimed	Anaperos	Maimed
Lame	Cholos	Lame, Cripple
Blind	Tuphlos	Blind
Shalt be	Eimi	Keep on being [Future Middle Indicative]
Blessed	Makarios	Blessed
Cannot	Echo Ou	Have not [Present Active Indicative]
Recompense	Antapodidomi	Recompense [Aorist Active Infinitive]
Shalt recompensed	be Antapodidomi	Recompense [Future Passive Indicative]
Resurrection	Anastasis	Resurrection
Just	Dikaios	Just
Sat at meat	Sunanakeimai	Recline at a banquet [Present Middle Participle]
Heard	Akouo	Hear [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Is	-	Not found in the original
Shall eat	Phago	Eat [Future Middle Active Indicative]
Bread	Artos	Bread
Kingdom	Basileia	Kingdom

God	Theos	God
Said	Epo	Say [Aorist Active Indicative]
Made	Poieo	Make [Imperfect Active Indicative]
Great	Megas	Great
Bade	Kaleo	Call, Summons [Aorist Active Indicative]
Many	Polus	Many
Sent	Apostello	Send out [Aorist Active Indicative]
Servant	Doulos	Slave, Servant
Time	Hora	Hour
Say	Epo	Say [Aorist Active Infinitive]
Were bidden	Kaleo	Call, Summons [Perfect Passive Participle]
Come	Erchomai	Come [Present Middle Imperative]
All things	Pas	All
Now	Ede	Even now
Ready	Hetoimos	Ready
All	Pas	All
One	Mia	One
Consent	-	Not found in the original
Began	Archomai	Begin [Aorist Middle Indicative]
Make excuses	Paraitomai	Decline, Refuse [Present Middle Infinitive]
First	Proto	First
Said	Epo	Say [Aorist Active Indicative]
Have bought	Agorazo	Buy [Aorist Active Indicative]
Piece of ground	Agros	A piece of ground, Farm
Must	Echo	Have [Present Active Indicative]
Needs	Anagke	Need
Go	Exerchomai	Depart [Aorist Active Participle]
See	Eido	See [Aorist Active Infinitive]
Pray	Erotao	Request, Desire [Present Active Indicative]
Have	Epcho	Have [Present Active Imperative]
Excused	Paraitomai	Decline, Refuse [Perfect Passive Participle]
Another	Heteros	Another of a different type
Said	Epo	Say [Aorist Active Indicative]
Have bought	Agorazo	Buy [Aorist Active Indicative]
Five	Pente	Five
Yoke	Zeugos	Pairs
Oxen	Bous	Ox
Go	Poreuomai	Go [Present Middle Indicative]
Prove	Dokimazo	Examine [Aorist Active Infinitive]
Pray	Erotao	Request, Desire [Present Active Indicative]
Have	Echo	Have [Present Active Imperative]
Excused	Paraitomai	Decline, Refuse [Perfect Passive Participle]
Another	Heteros	Another of a different type
Said	Epo	Say [Aorist Active Indicative]
Have married	Gameo	Marry [Aorist Active Indicative]
Wife	Gune	Wife, Woman
Cannot	Dunamai Ou	Not able [Present Middle Indicative]
Come	Erchomai	Come [Aorist Active Infinitive]
Came	Paraginomai	Approach [Aorist Middle Participle]
Shewed	Apaggello	Announce, Report [Aorist Active Indicative]
Lord	Kurios	Lord
Master of the house	Oikodespotes	Master of the house
Being Angry	Orgizo	Be angry [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Go out	Exerchomai	Go out [Aorist Active Imperative]
Quickly	Tacheos	Quickly
Streets	Plateia	Street
Lanes	Rhume	Lane, Alley
City	Polis	City
Bring in	Eisago	Introduce [Aorist Active Imperative]
Hither	Hode	Here
Poor	Ptochos	Impoverished, Poor

Maimed	Anaperos	Maimed
Halt	Cholos	Lame, Cripple
Blind	Tuphlos	Blind
Said	Epo	Say [Aorist Active Indicative]
Is done	Ginomai	Come into being [Perfect Active Indicative]
Hast commanded	Epitasso	Order, Command [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Room	Topos	Room, Space
Said	Epo	Say [Aorist Active Indicative]
Go out	Exerchomai	Go out [Aorist Active Imperative]
Highways	Hodos	Road, Highway
Hedges	Phragmos	Hedge
Compel	Anagkazo	Compel [Aorist Active Imperative]
Come in	Eiserchomai	Come in [Aorist Active Infinitive]
House	Oikos	House
Filled	Gemizo	Filled completely [Aorist Passive Subjunctive]
Say	Lego	Say [Present Active Indicative]
None	Oudeis	None
Those men	Aner	Noblemen
Were bidden	Kaleo	Call, Summons [Perfect Passive Participle]
Shall taste	Geuomai	Taste, Experience [Future Middle Indicative]

PERFECT TENSE VERBS

GINOMAI – TO CAUSE TO BE, MADE, TO COME INTO BEING - Occurs 647 times in the New Testament with 64 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. The servants of the rich man invite all and sundry to the feast as he has had a number of apologies from his usual contacts. **Luke 14:22.**

KALEO – TO CALL - Occurs 147 times in the New Testament with 14 times appearing in the Perfect Tense with the majority in the Passive Voice meaning that the calling is received. In Matthew 22 we return to the parable of the Kingdom of God and the King having prepared the banquet calling for guests to come and enjoy the feast. In Matthew 22:3 and Matthew 22:4 the King sends out servants to Call the invited guests but without success. This same parable is given in **Luke 14:17** and **Luke 14:24**

PARAITEOMAI – REFUSE, BE EXCUSED - Occurs 11 times in the New Testament but only twice in the Perfect Tense. In **Luke 14:18-19** in this parable the Lord Jesus Christ uses the picture of a supper where certain ones are invited. However the invited guests make excuses one after another as to their inability to attend. The host becomes angry with their refusals and sends out his servants to find others to fill the places at the supper. He sends out two successive parties to get everyone possible to the supper. In the parable God is the one who prepares the supper. The forthcoming supper is announced by the prophets and Old Testament Scriptures. Those who go and tell the "respectable" people, in this case the Jewish leadership, that the meal is ready are John the Baptist and the Lord Himself. They permanently reject the offer en mass. Those who would have expected to attend God's banquet had turned Him down so He had every right to invite the outcasts of society whose presence would offend those who had rejected His invitation

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

REFLECTION

Verse 1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath Day, that they watched him. 2. And, behold, there was a certain man before him which had the dropsy.

The Sabbath meal was one which Jewish people considered it particularly good to invite a prominent teacher. Again a Pharisee invites Jesus Christ out to dinner with ulterior motives; “they watched him”, seeking opportunity to condemn Him and His teaching.

This time it is one of the leading Pharisees possibly a member of the Sanhedrin who has invited Him. The fact that treachery rather than fellowship around the meal is the basis of the request makes it even worse when the Sabbath meal’s status is understood.

The Pharisee also invites a man with dropsy (Cardio-Vascular Disease) to see if the Lord Jesus Christ would heal on the Sabbath. Dropsy causes the body to swell due to an excess of fluids in the body caused by and leading to worsening heart failure. This man is simply “exhibit 1” to assist in any condemnation, for they know the man’s obvious physical suffering will “hook” the Lord’s compassion, and that He may act on the Sabbath Day, so they can condemn Him. How evil, that the Lord’s good is evil spoken of, **Romans 14:16**, and acted against!

Verse 3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath Day? 4. And they held their peace. And he took him, and healed him, and let him go; 5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath Day? 6. And they could not answer him again to these things.

The Lord takes the time to teach that true Sabbath Worship also includes being healed. The Jewish legal experts used to argue back and forth regarding the Sabbath, and other legal matters relating to it, and when one side became silent they were considered to have lost the argument. The Pharisees allowed people to rescue animals on the Sabbath unlike the Essenes who would not, thus strengthening the Lord’s argument as to the value of the human above the animal. They were silent, and so under the “Jewish Rabbinic rules” they had lost the argument. He is also by speaking this way making it clear that He knows they have tried to set Him up this day.

To the Lord Jesus Christ what He did with the healing of the man with dropsy was an act of divine love and such love never ceases, even on the Sabbath, in fact even more on the Sabbath Day. **John 5:17**.

Verse 7. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. 8. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Some of these banquets had well known teachers participating or speaking as the entertainment. There was a very strict hierarchy at such events as to who was more important than others, which was emphasised by the seating of the guests at the meal – it was about show. This was also the case in both Roman and Greek banquets. This deliberately caused inequality, such as was described by Paul as occurring in the “love feast” before Communion in Corinth in **1 Corinthians 11:21**, “*For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.*”

The principle given by our Lord reflects **Proverbs 25:6-7**, “*Put not forth thyself in the presence of the king, and stand not in the place of great men: 7 For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.*”

The closer one was to the host the greater was the guest’s place of honour according to the protocols of the day. From the way the Lord launches straight into this parable we suspect as people entered the room in the Pharisees’ house, where the tables were laid out, they must have scrambled to the seats at the head of the table. The three uses of the perfect tense in this passage above all identify the importance of being humble when asked to a Feast, and allow the host to lift you up to the “top table”, rather than fighting to get there and being pushed down the social ladder as a result. The permanent result of the actions are humiliation or exultation.

In Roman circles no one who was socially inferior would be invited forward unless they had sat themselves in too low a position. In this parable Jesus shows that it is better to be humble and be promoted rather than to

assume a high position and be demoted with the summary being in verse 11. It is better to be “lifted up” with permanent results of honour, than to be told to move to a lower position and be humiliated permanently.

Verse 12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. **13.** But when thou makest a feast, call the poor, the maimed, the lame, the blind: **14.** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

The Pharisees enjoyed being seen to be hospitable, but they were always very careful to choose only people who could return the hospitality, and so they were always being invited out by the “right people” also. True hospitality is not like this amongst the spiritual believers, for they seek to bless and be a blessing, not to be blessed by others. There is no “angle” being worked by genuine love – it just gives without expecting anything back in return. It has the basis of grace and is based on inviting people who could never repay the hospitality in kind.

Not to invite people of one’s own social status would offend them if they were left off your invitation list, but the Lord Jesus Christ said that the others need’s, rather than their social standing, must determine true hospitality within his followers. It doesn’t stop you inviting your friends, but it does challenge you to think about blessing, and not consider any return favours at all.

Proverbs 19:17 gave the principle of being blessed by assisting the poor. *“He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again”*. On this basis our recompense will be in heaven when we receive our rewards at the first resurrection; rewards that will be able to be enjoyed forever. **1 Corinthians 3:8-15**.

Verse 15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. **16.** Then said he unto him, A certain man made a great supper, and bade many: **17.** And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. **18.** And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. **19.** And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. **20.** And another said, I have married a wife, and therefore I cannot come. **21.** So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. **22.** And the servant said, Lord, it is done as thou hast commanded, and yet there is room. **23.** And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. **24.** For I say unto you, That none of those men which were bidden shall taste of my supper.

In this next parable the Lord Jesus Christ uses the picture of a supper where certain ones are invited. However the invited guests make excuses, one after another, as to their inability to attend. The host becomes angry with their refusals and sends out his servants to find others to fill the places at the supper. He sends out two successive “search parties” to get everyone possible to the supper.

In the parable God is the one who prepares the supper. The forthcoming supper is announced by the prophets and all the Old Testament Scriptures. Those who go and tell the “respectable” people, in this case the Jewish leadership, that the meal is ready are John the Baptist and the Lord Himself. The people reject the offer with pathetic excuses – they are “too busy” and so insult the offer (perfect tense of the invitation to attend and the refusal – both indicating that there are lasting/eternal consequences for both actions).

Those who would have been expected to accept the invitation and attend God’s banquet had turned Him down, so He had every right to invite the outcasts of society, whose presence would offend those who had rejected His invitation.

Another wave of invitations are therefore sent out, this time to the less important Jews, the crowds that follow Jesus around in His ministry, and quite a number accept the offer, but there is still not enough, so a third wave this time to the Gentiles, brings in another group to the supper and fills the hall.

Therefore the leadership of that generation that received the invitation will not be the ones to enter into the Kingdom of God, but the Lord’s message to them if their loss will be other’s gain. The very people they

would despise will come in and be blessed, while they permanently miss out on blessing, and will be judged for their terrible attitude.

APPLICATION

With their different rules regarding man and animals, the basis of making money in the rescue of the animal, which was a beast of burden, was seen to be much more important than healing a human being where there is no economic advantage. Religion is always keen to make money and often is obsessed with wealth.

We need to recognise that we don't promote ourselves as seen in **1 Peter 5:5-6**. *"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."*

In doing so we will follow the example of Christ in **Philippians 2:5-8**. *"Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

The first resurrection to commendation and blessing occurs in several stages, the Church at the Rapture of the Church, The Old Testament saints and Tribulational martyrs at the Second Advent of Christ, and the Millennial saints at the end of the Millennium. 1 Corinthians 15 explains this – refer to the Commentary on that chapter.

It is the height of foolishness to reject or ignore the offer of God for eternal life, and so miss out on your part in the Plan of God. We must not put jobs, materialism or family in front of our relationship with the Lord. Family ties and social relationships often hinder people from accepting the gospel invitation.

DOCTRINES

CHRIST: HUMILIATION AND EXALTATION – THE ROAD TO GLORY

1. The Lords Jesus Christ in Exaltation - **Hebrews 8:1** *"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;"*

2. The Road to Glory - **Philippians 2:5-11**

3 "Let this mind be in you, which was also in Christ Jesus" [v 5]

[a] "let this mind be in you - (Present. Active. Imperative) have this attitude. To think objectively, noble thinking of divine viewpoint based on thinking the mind of Christ. **1 Corinthians 2:16** compared to **2 Corinthians 10:4-5**

[b] "in yourselves" - among believers Vs. 4 "look" - (Present. Active. Participle] consider, focus Basis of 4 Laws of the Christian Way of Life.

4. "Who, being in the form of God, thought it not robbery to be equal with God" [v 6]:

[a] "form of God" - Inner Character. Divine Essence- in his pre-incarnate state.

[b] "being" - (Present. Active. Participle.) Eternal existence. **Revelation 1:8 John 1:1 Colossians 2:16**

[c]"robbery" - "to be grasped" - (Present. Active. Infinitive.)

[i] Used for act of robbery

[ii] Used of a thing robbed

[iii] A prize or thing to be grasped; be won but something to clutch hold of strongly,

5. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" [v 7]

[a] His incarnation: not something to hold. No reputation - "emptied" - (Aorist. Active. Indicative.) To lay aside privileges, deprive oneself of normal function:

- [i] Not loss of deity
- [ii] Not loss of divine attributes

[iii] Rather, a choosing not to exercise His essence so as to become "like us:" **Hebrews 2:14,17**

- [b] being the form" - (Aorist. Active. Participle.) human essence - body, soul, spirit no Old Sin Nature
- [c] "being made" (Aorist. Middle. Participle.) Having become. Precedes "humbled"
- [d] "likeness of men" - of same condition, nature and ability.

6. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [v 8]

- [a] His Humiliation: - "being found" - (Aorist. Passive. Participle) being recognised, discovered.
- [b] "in appearance" - In contrast to all that He was, what He appeared outwardly to others.
- [c] "He humbled Himself" - (Aorist Active Indicative.) Mental attitude of grace from birth to death. True humility Romans 12:3
- [d] "becoming obedient" - (Aorist. Middle Participle.) to hear & obey.
- [e] "to the point of death" - Spiritual death. Christ learned obedience through suffering (**Hebrews 5:8**) maximum self-discipline.
- [f] His Humiliation: - "death on a cross" - Most disgraceful form of death. Reserved for hardened criminals and runaway slaves.

7. "Wherefore God also hath highly exalted him, and given him a name which is above every name":[v 9]

- [a] His Exaltation: -"therefore" - because of His humiliation "highly exalted" - (Aorist . Active. Indicative.) To raise above and beyond.
- [b] Christ shared God's glory in Eternity Past, but this is the exaltation of His humanity. Compare **Ephesians 1:20-23**
- [c] "bestowed" - (Aorist. Middle. Indicative.) Freely bestowed, as Christ gave Himself freely.
- [d] "name" - The rank, office, dignity. The name, **Hebrews 1:4-8**

8. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth"; [v 10]

Celebrityship Recognised/Universal Acknowledgment: "at the name" - In sphere of His exalted position

- [i] Those in heaven - angelic
- [ii] On earth - human
- [iii] Under earth - dead unbelievers and imprisoned demons.

9. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" [v 11].

- [a] "every tongue confess" - (Aorist. Middle. Subjunctive.) Openly acknowledge volitionally - self condemned
- [b] "Jesus Christ is Lord" - Deity
- [c] "to glory of God"

APPLICATION

1. True humility is the way to greatness. **Luke 22:24-27** grace-oriented thinking. **Romans 12:3**
2. The way to lead with authority is to follow with submission. **Luke 7:1-10**
3. True understanding of authority demands that one serve - not be served. **1 Corinthians 9:1-18** The Law of Supreme Sacrifice and the Christian Medal of Honour.
4. Application to the Pastor. **1-Peter 5:1- 4**

CHRIST: OBEDIENCE OF JESUS CHRIST

1. 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:
2. 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**)
3. 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**)

4. 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**)

5. 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 (**1John 2:2**)

6. 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**)

7. 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: CHARITY FROM A BIBLICAL PERSPECTIVE

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

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

3. The Lord addressed the poor, and met their physical and spiritual needs. **Matthew 11:28-30, Luke 4:18, 6:20.**

4. The Lord recognized that there will always be people who are poor in a fallen World. **Matthew 26:11, Mark 14:7.**

5. Many in the early church sold their worldly wealth to provide for the needs Of Other Christians. **Acts 4:32-37**

6. The churches cared for the poor by regular giving, through the deacons. **Romans 15:26, Galatians 2:10, James 2:2 -7**

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

8. The requirements for a widow to receive charity is given in **1 Timothy 5**

[a]. She should not receive charity if she had children or grandchildren. The church is not expected to take up the slack for disobedient families or to encourage the breakdown of the family. The Lord's money should not be spent making up for slack relatives. - v 4

[b] If there is no one to help her and she is spending time in the work and praying she is eligible. - v 5

[c] However if she is living for pleasure she is dead while she lives. If they are not willing to take responsibility they are not given charity. v 8 - the principle of [1] is reinforced restating that if there is family they must take responsibility first. It is your Christian witness to ensure that Social Welfare is not expected to replace your social responsibilities as a child. Many people are so busy doing the Lord's work that they neglect their parents. If you do not look after your parents you are worse than an unbeliever. - v 6

[d] The widow should be over 60 years of age, having lived in the faith a blameless life and the wife of one man. - v 9

[e] Eight characteristics

- [i] No dependants
- [ii] No means of support
- [iii] She must be spiritual
- [iv] She must be prayerful, night and day
- [v] She must have been a faithful wife to her husband.
- [vi] She must have a good reputation with unbelievers.
- [vii] Her home must be open to visitors.
- [viii] She must be active in social work herself.

Unless a woman matched up to that standard she did not receive anything from the church. It should not be given to those who are not living in a God honouring way. A person who did not match up to God's Word had then to make a decision about whether she would change her life style to make herself eligible. This shows how serious charity is.

CHRISTIAN LIFE: OBEDIENCE

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

CHRISTIAN LIFE - 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: 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**

HUMILITY

1. Humility is to be sought - **Zephaniah 2:3**

2. Humility is manifest in restraint - **Luke 6:28-29**

3. Humility is produced by the Holy Spirit - **Galatians 5:22-23**

4. Humility is essential in teaching - **2 Timothy 2:25**

5. Humility is essential in learning. - **James 1:21**

6. Humility is valuable to God. - **Proverbs 3:34; James 4:6, 1 Peter 5:5**

7. Humility is the path to promotion - **1 Peter 5:6**

8. Humility gives proper self evaluation. - **Romans 12:3**

9. Examples of humility

a) Moses - **Numbers 12:3**

b) David - **2 Samuel 16:11**

c) Jeremiah - **Jeremiah 26:14**

d) Stephen - **Acts 7:60**

e) Paul - **2 Timothy 4:16**

10. Evidences of humility

a) Forbearance to others - **Ephesians 4:2, 6:9, Colossians 3:13**

b) Endurance in trials - **1 Corinthians 13:7, James 1:12**

c) Compassion - **1 Thessalonians 2:7**

d) Peaceability - **James 3:17**

11. Humility was the primary characteristic of Christ - **Isaiah 53:7, Matthew 11:29, 21:5**

12. Promises to the humble - **Psalms 22; 26, 37:11, 147:6, Isaiah 29:19**

JUDGEMENT: - JUDGEMENT SEAT OF CHRIST

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

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

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

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

2. The Judgement Seat of Christ is a time of reward. Our human works (wood, hay, stubble) will be burned, our works in the power of the Spirit (gold, silver, precious stones) will be rewarded. (**1 Corinthians 3:11-16**).

3. At the Judgement Seat of Christ the believer can be denied reward but can never lose his salvation. (**2 Timothy 2:12-13**)

4. Backslidden believers have no reward at the Judgement Seat of Christ. (**Hebrews 6:7-12**)

5. The Judgement Seat of Christ is illustrated by the famous athletic games in the ancient world. (**1 Corinthians 9:24-27**)

6. Rewards at the Judgement Seat of Christ are based on grace. (**James 2:12, 13**)

7. Since we will be judged by Christ, we are not to judge each other (**Matthew 7:1-2**)

POVERTY

1. God can raise the poor out of the poverty of their circumstances. (**1 Samuel 2:8, Psalm 113:7**)

2. There is a special happiness for those who help the poor. (**Psalm 41:1, 2, Proverbs 19:17, Proverbs 29:14**)

3. The poor are not only delivered by God from poverty but in the reality of their poverty they often see their need of salvation and respond to the gospel. (**Psalm 72:12-14, Matthew 11:5**)

4. Whilst charity is good and honourable, it can be abused (**Proverbs 14:30-31, 19:17**) Charity is for the poor, but excessive dependence upon welfare makes the poor lazy (**2 Thessalonians 3:10-11**)

5. There is a special curse for those who ignore helping the poor. (**Proverbs 21:13, 22:16, 28:3**). There is also a special curse for those who take advantage of the poor. (**Proverbs 22:22-23**)

6. Until the Millennium there will always be poverty in the human race. (**Mark 14:7**)

7. The poor are a target for hypocrisy and its victim. (**John 12:5**). They are also the victims of backsliders. (**James 2:2-4**)

8. Poor believers have the same spiritual privileges as rich believers. (**James 2:5**). A person can be poor in material things but rich in doctrine.

HARMONY**HEALING OF THE MAN ON THE SABBATH**

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

SELF PROMOTION

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

GRACIOUS HOSPITALITY

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

THE ULTIMATE MEAL

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

107 REQUIREMENTS OF A TRUE DISCIPLE

LUKE 14:25-35

25 And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

KEY WORDS

Went out with	Sumporeuomai	Go together [Imperfect Middle Indicative]
Great	Polus	Much
Multitudes	Ochlos	Crowd
Turned	Strepho	Turn round [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Man	-	Not found in the original
Come	Erchomai	Come [Present Middle Indicative]
Hate	Miseo	Hate, Esteem less [Present Active Indicative]
Father	Pater	Father
Mother	Meter	Mother
Wife	Gune	Wife
Children	Teknon	Child
Brethren	Adelphos	Brother
Sisters	Adelphe	Sister
Life	Psuche	Soul
Cannot	Dunamai Ou	Not able [Present Middle Indicative]
Be	Eimi	Keep on being [Present Active Infinitive]
Disciple	Mathetes	Disciple
Doth not	Ou	Not
Bear	Bastazo	Bear [Present Active Indicative]
Cross	Stauros	Cross
Come	Erchomai	Come [Present Middle Indicative]
After	Opiso	After
Cannot	Dunamai Ou	Not able [Present Middle Indicative]
Be	Eimi	Keep on being [Present Active Infinitive]
Intending	Thelo	Intend, Desire, Wish to [Present Active Participle]
Build	Oikodomeo	Build [Aorist Active Infinitive]
Tower	Purgos	Tower
Sitteth down	Kathizo	Sit down [Aorist Active Participle]
First	Proton	First
Counteth	Psephizo	Compute [Present Active Indicative]
Cost	Dapane	Expense
Have sufficient	Ech	Have and hold [Present Active Indicative]
Finish	Apertismos	Finish, Complete
Lest haply	Me pote	Lest
Hath Laid	Tithemi	Lay down [Aorist Active Participle]
Foundation	Themelios	Foundation
Is able	Ischuo	Be able [Present Active Participle]
Finish	Ekteleo	Complete [Aorist Active Infinitive]
All	Pas	All
Behold	Theoreo	See [Present Active Participle]

Begin	Archomai	Begin, Start [Aorist Middle Subjunctive]
Mock	Empaizo	Mock [Present Active Infinitive]
Saying	Lego	Say [Present Active Participle]
Man	Anthropos	Man
Began	Archomai	Begin, Start [Aorist Middle Indicative]
Build	Oikodomeo	Build [Present Active Infinitive]
Was not able	Ischuo	Be able [Aorist Active Indicative]
Finish	Ekteleo	Complete [Aorist Active Infinitive]
King	Basileus	King
Going	Poreuomai	Go [Present Middle Participle]
Make	Sumballo	Ponder, Consider [Aorist Active Infinitive]
War	Polemos	War, Battle
Against Another	Heteros	Another of a different kind
Sitteth down	Kathizo	Sit down [Aorist Active Participle]
Consulteth	Bouleo	Determine, Deliberate [Future Middle Indicative]
Be	Eimi	Keep on being [Present Active Indicative]
Able	Dunatos	Strength
Ten	Deka	Ten
Thousand	Chilias	Thousand
Meet	Apantao	Meet, Encounter [Aorist Active Infinitive]
Cometh	Erchomai	Come [Present Middle Participle]
Twenty	Eikosi	Twenty
Is	Eimi	Keep on being [Present Active Participle]
Great way off	Porrhō	A far distance from
Sendeth	Apostello	Send [Aorist Active Participle]
Ambassador	Presbeia	Embassy, Ambassador
Desireth	Erotao	Request, Ask [Present Active Indicative]
Conditions	Ho	The
Peace	Eirene	Peace
He be of	Ek	Out of
Forsaketh	Apotassomai	Forsake, Leave [Present Middle Indicative]
Hath	Huparchonta	Possessions
Cannot	Dunamai Ou	Not able [Present Middle Indicative]
Be	Eimi	Keep on being [Present Active Infinitive]
Salt	Halas	Salt
Is	-	Not found in the original
Good	Kalos	Good
Have lost its savour	Moraino	Become insipid [Aorist Passive Subjunctive]
Shall it be seasoned	Artuo	Be Seasoned [Future Passive Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Neither	Oute	Not even
Fit	Euthetos	Appropriate, Fit
Land	Ge	Land
Dunghill	Kopria	Manure
Men Cast	Ballo	Cast [Present Active Indicative]
Out	Exo	Out
Hath	Echo	Have and hold [Present Active Participle]
Ears	Ous	Ear
Hear	Akouo	Hear [Present Active Infinitive]
Let him hear	Akouo	Hear [Present Active Imperative]

PERFECT TENSE VERBS - None found

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

REFLECTION

This section deals with those things which would prevent a person becoming a disciple of the Lord Jesus Christ. The demands on a person becoming a disciple of Christ deprives them of being socially acceptable to the world at large as they must put Christ ahead of family, friends and their possessions and be willing to be despised for His cause.

Verse 25. And there went great multitudes with him: and he turned, and said unto them, 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

The word hatred here has no implication of negative emotion, it is a case of choosing or holding in higher esteem one relationship above another. A biblical example would be the case of Esau and Jacob. In **Romans 9:13** it states, *“As it is written, Jacob have I loved, but Esau have I hated”*. God did not have a passionate hatred towards Esau. Rather Jacob had been chosen, in absolute compatibility with his choices for righteousness, and in that sense God loved him in total harmony with Jacob’s desires. While Esau was not chosen, as he didn’t want God, and in that sense God responded to Esau’s free choices and God “hated” him – valuing him less than Jacob in harmony with all free choices being made.

Teachers in Israel regularly demanded great respect from the “lesser beings” who were not recognized “great Rabbis” as they thought themselves to be, but in the Jewish tradition only God openly demanded such devotion as Jesus claims here. The Lord is clear, and the people understood what was being said and what it meant – He was making it clear that He was Immanuel!

Verse 27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Bearing the cross means to identify with the rejection of Christ, and being ready to suffer for His name and not feel “hard done by” if service hurts at times. If we are not willing to do this it will hamper us as a believer from becoming a disciple. The person condemned to die by crucifixion would carry the horizontal beam of the cross out to the site of the stake where he would be executed usually walking through a jeering mob.

No one would choose this fate for themselves, but Jesus calls true disciples to so put their devotion to Him as to hate their own lives and bear the shame, ready even to go to a Roman Cross for Him. This is totally abandoned service and love with nothing held back – it is way beyond any Rabbi on Jesus day – none would ever have even thought to ask for this level of devotion.

Verse 28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30. Saying, This man began to build, and was not able to finish.

Several years before in Judea, a badly constructed amphitheatre had collapsed with great loss of life due to bad workmanship, through lack of adequate planning and funding. This had of course caused great embarrassment and severe penalties to all involved. If a person was going to build a tower or structure obviously the cost of doing so had to be carefully considered so that the farce of a half built tower did not occur. To not sit down and “count the cost”, and get the best engineers and builders involved, opened any project to lasting ridicule. If people take this time and effort for a physical project, how much more ought they to take to establish a firm relationship that is eternal in its scope and power and rewards?

Verse 31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Herod Antipas had recently lost a war with a neighbouring Roman client king, and the image of undertaking a foolish war would still be fresh in the mind of the Jewish leadership. Careful consideration for political, social and economic ventures is advised, and once again the challenge - how much more ought we to weigh up the plans we come to for spiritual things, that are eternal in significance.

The question here is how much of a person's resources is she/he willing to commit to discipleship? Christ demands all our resources be committed and then the Holy Spirit will show us what can be let go and what should be focused upon from that point. We commit 100% to the Lord, and then we trust the Holy Spirit to direct us to the things that will matter eternally flowing from our commitment.

Salt losing its savour is an image that was well understood at this time, with salt from the Dead Sea that, because of some of the chemical agents in them would "go off" and be unable to be used for cooking, where as Sea Salt never loses its "savour". Salt that was no good for cooking could still be used, and was in winter to spread over stone paths to stop ice forming and people being injured – in effect its primary role was gone but the secondary "Health and Safety" role was still open to it. The Christian not willing to be committed to Christ 100% may miss the primary role God could have assigned them, and therefore they are not able to be a true active-service disciple, but they may be useful in some way to stop others falling over in dangerous places – but they could actually have been a blessing themselves had they been 100% initially.

The disciples had done this 100% commitment and so could feel approved here. They had given up possessions and employment knowing that the message that Jesus was proclaiming was the most important thing on earth, and they were right, and never went back to their old material roles full time – they were called to different paths than all their peers.

APPLICATION

We need to distinguish between discipleship and salvation. They are not the same. For salvation the requirement is simple faith in trusting that Christ died for our sins, was buried and rose again. Discipleship however includes much more commitment, the disciple needs to be willing to leave all; she/he needs to bear their cross, face suffering, and to count the cost of a life sold out to God from that point onwards.

When we become a true disciple of Christ, we need to compute the cost, as it is a radical change in lifestyle, which will not be popular with most family and friends, unless they themselves are Disciples of Christ.

One's loyalty to Jesus must come before all loyalty to our family, or even to life itself. Indeed those who did follow Jesus against their family's wishes were probably thought of as hating their families.

Disciples who do not retain their characteristics of planning and willing thoughtful sacrifice, like salt that has lost its savour, are not completely worthless in this life, but have very restricted functions that God can use them for.

Instead of living self centred lives, where we count our lives of more importance than the cause of Christ we must live a Christ centred life. He has paid for us to be released from the slave market of sin and therefore as Paul states we should recognised that we are slaves to Him

DOCTRINES

CHRISTIAN LIFE - AMBASSADOR

1. An Ambassador does not appoint themselves, they are appointed by the nation represented, the king she/he represents, the person he/she represents. We are appointed by God. (**2 Corinthians 5:20**).
2. An Ambassador does not support themselves. We are sustained and protected by God (**Philippians 4:19**).
3. An Ambassador does not represent themselves. We represent God on earth. (**Matthew 28:19-20**).
4. An Ambassador does not belong to the nation to which she/he is sent. Positionally we are in heaven, experientially we are in the world. (**Philippians 3:20, John 15:19**).
5. All Ambassadors have instructions in written form. We have the Word of God. (**1 Thessalonians 4:1-2**).
6. An Ambassador representing their country does not treat any insult as personal. (**Matthew 5:11-12**).

7. When an Ambassador is recalled from a country it is tantamount to declaration of war. After the Rapture there will be massive warfare on earth. All Christians will be recalled at the Rapture. (**1 Thessalonians 4:13-17**).

CHRISTIAN LIFE – 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: PRIORITIES - CROSS – TAKING UP YOUR CROSS

1. Scripture – **Matthew 10:38** “*And he that taketh not his cross, and followeth after me, is not worthy of me.*”

2. What does it mean to take up the cross?

[a] This is the first reference to the cross in Matthew.

[b] This does not refer to the cross of Christ but to the Roman custom of crucifixion. The Romans crucified many thousands of Jews during their occupation of Judea.

[c] It was common practice for the person who was being crucified to carry his cross to the point of execution. The condemned person carrying his cross was seen to be in disgrace and viewed with contempt and rejected by bystanders.

[d] Carrying the cross therefore means placing Christ and His Word which is the mind of Christ [1 Corinthians 2:16] ahead of everything even though this means contempt and derision from those around you.

3. By going to the Cross Jesus Christ had his relationship with his family severed.

[a] By giving his mother Mary into the care of the Apostle John

[b] He was also separated from His Father during the period of judgement of the sins of the world on the Cross

4. See Christian Life: Priorities – Hate your Father and Mother [below] for Matthew 10:37 – a parallel illustration

CHRISTIAN LIFE: PRIORITIES – “HATE” YOUR FATHER AND MOTHER

SCRIPTURES

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

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

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

3. Evaluation

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

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

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

4. Conclusion

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

CHRISTIAN LIFE: SEPARATION

1. Believers are instructed to be separated from habitually carnal believers. (**1 Corinthians 5:10, 11**)

2. Separation is ordered from apostate religious organisations. (**2 Corinthians 6:17**)

3. Separation is commanded from unbelievers where scripture is compromised by the relationship or marriage, business partners. **(2 Corinthians 6:14 ff)**
4. Separation is commanded from the human viewpoint. **(Romans 12:2, Romans 16:17, 18)**
5. Separation is commanded from pseudo spirituality. **(Romans 16:17, 18)**
6. Separation is commanded from those who seek pleasure in fast living - pursuit of parties, immoral situations. **(1 Peter 4:4)**
7. Separation is commanded from other believers who reject Bible doctrine. **(2 Thessalonians 3:14, 15)**

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.

SALT

1. Salt is a preserver and speaks of eternal life.
2. Salt is a seasoner and speaks of the richness of life designed by God for every believer.
3. Salt is the antithesis of leaven. Leaven corrupts, salt preserves.
4. The believer on earth is the salt of the earth in **Matthew 5:13**. Salt is an unseen preserver.
5. Since believers living in nations are often the reason for the preservation of the nations, when people turn away from God, nations are destroyed.
6. The salt of the covenant - when a contract was drawn up in the ancient world both parties ate salt to seal the contract. The eating of salt depicts receiving salvation.
7. In the ancient world, if your guest ate salt with you, you guaranteed to protect him from harm while he was with you.

HARMONY

THE COST OF BEING A DISCIPLE OF CHRIST

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

108 A - PARABLES OF LOST SHEEP AND LOST COIN

LUKE 15:1-10

Luke 15:1 Then drew near unto him all the publicans and sinners for to hear him. **2** And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. **3** And he spake this parable unto them, saying, **4** What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that **which is lost**, until he find it? **5** And when he hath found it, he layeth it on his shoulders, rejoicing. **6** And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep **which was lost**. **7** I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. **8** Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? **9** And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. **10** Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

KEY WORDS

Drew	Eimi	Be [Imperfect Active Indicative]
Near	Eggizo	Near [Present Active Participle]
All	Pas	All
Publicans	Telones	Tax collector
Sinners	Hamartolos	Sinner, Prostitute
Hear	Akouo	Hear [Present Active Infinitive]
Scribes	Grammateus	Scribe, Town clerk
Murmured	Diagogguzo	Murmur, Complain [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
This Man	Houtos	He
Receiveth	Prosdechomai	Accept [Present Middle Indicative]
Eateth	Sunesthio	Eat with [Present Active Indicative]
Spake	Epo	Say [Aorist Active Indicative]
Parable	Parabole	Parable
Saying	Lego	Say [Present Active Participle]
Man	Anthropos	Man
Having	Echo	Have and hold [Present Active Participle]
Hundred	Hekaton	One hundred
Sheep	Probaton	Sheep

Lose	Apollumi	Lose [Aorist Active Participle]
One	Heis	One
Doth not	Ou	Not
Leave	Kataleipo	Forsake, Abandon [Present Active Indicative]
Ninety nine	Ennnekontaenne a	Ninety nine
Wilderness	Eremos	Wilderness, Desert
Go after	Poreuomai	Go [Present Middle Indicative]
Lost	Apollumi	Lost [Perfect Active Participle]
Find	Heurisko	Find [Aorist Active Subjunctive]
Hath Found	Heurisko	Find [Aorist Active Participle]
Layeth	Epitithemi	Lay upon [Present Active Indicative]
Shoulders	Omos	Shoulder
Rejoicing	Chairo	Rejoice [Present Active Participle]
Cometh	Erchomai	Come [Aorist Active Participle]
Home	Oikos	Home
Calleth together	Sugkaleo	Call together [Present Active Indicative]
Friends	Philos	Friend
Neighbours	Geiton	Neighbour
Saying	Lego	Say [Present Active Participle]
Rejoice with	Sugchairo	Rejoice with [Aorist Passive Imperative]
Found	Heurisko	Find [Aorist Active Indicative]
Was Lost	Apollumi	Lost [Perfect Active Participle]
Say	Lego	Say [Present Active Indicative]
Likewise	Houto	In the same way
Joy	Chara	Joy
Shall be	Eimi	Keep on being [Future Middle Indicative]
Heaven	Ouranos	Heaven
Repenteth	Metanoeo	Change the mind, Repent [Present Active Participle]
Just person	Dikaios	Just person
Need	Echo Chreia	Have need [Present Active Indicative]
Repentance	Metanoia	Repentance
Woman	Gune	Woman
Having	Echo	Have and hold [Present Active Participle]
Ten	Deka	Ten
Pieces of silver	Drachme	Silver coin
Lose	Apollumi	Lose [Aorist Active Subjunctive]
Doth not	Ouchi	Not
Light	Hapto	Light [Present Active Indicative]
Candle	Luchnos	Candle
Sweep	Saroo	Sweep [Present Active Indicative]
House	Oikia	House
Seek	Zeteo	Seek [Present Active Indicative]
Diligently	Epimelos	Carefully
Find	Heurisko	Find [Aorist Active Subjunctive]
Hath found	Heurisko	Find [Aorist Active Participle]
Calleth Together	Sugkaleo	Call together [Present Active Indicative]
Saying	Lego	Say [Present Active Participle]
Rejoice with	Sugchairo	Rejoice with [Aorist Passive Imperative]
Have found	Heurisko	Find [Aorist Active Indicative]
Lost	Apollumi	Lost [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Is	Ginomai	Come into being [Present Middle Indicative]
Joy	Chara	Joy
Presence	Enopion	Before, In the presence
Angels	Aggelos	Angel
God	Theos	God
Repenteth	Metanoeo	Repent [Present Active Participle]

PERFECT TENSE VERB

APOLLUMI – LOST occurs 92 times in the New Testament but only 5 times in the Perfect Tense. They are all found in Luke and are all in the Active Voice and Participle Mood meaning having been lost. In **Luke 15** we have two illustrations of the lost, the lost sheep of **Luke 15:4** and **Luke 15:6** and the Prodigal Son Luke 15:24 and Luke 15:32. The Shepherd searching and the Father greeting openly clearly demonstrate the desire of God to find and respond to the Permanently lost. The action of the Father sending His Son in Luke 19:10 shows the ultimate payment made to Permanently seek and save the Lost

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

Verse 1. Then drew near unto him all the publicans and sinners for to hear him. 2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

Many religious Jews emphasised talking about the Law whenever possible, so no one could legitimately complain about the Lord communicating God's message during fellowship around a meal. Discussion about the Mosaic Law was to be as normal as discussion of food, drink and family matters.

A number of Pharisees and Scribes observed the meal from outside, but did not eat with those excluded from the religious community, as eating with such groups indicated acceptance of those who were sharing fellowship around a meal. They however kept on complaining about the Lord and His association with these despised lowest groups in society.

In the theology of the Pharisees they believed that God rejoiced over the death of sinners, as there were certain groups that these men didn't want saved at all, as they were not wanted in their idea of a perfect society, and if Jesus really was the Messiah, they felt He would be more like them, and so He would not welcome sinners. The Mishnah completed later in 78 AD, drawing on the rules of Jesus day, had many rules covering the relationship between the Pharisees and the tax-collectors and other despised groups, like tanners, publicans, and the catch all phrase was "sinners" – that is, their attitude was, "they are not like us and never will be – they are imperfect by nature, but we are on the journey to heaven – and thank God they will be excluded". Such an attitude was evil personified – that was Pharisaism!

The Pharisee was not allowed to buy or sell anything from/to the publican and sinner. The Pharisee was not to eat at his table and thus partake of something that may not have been tithed. The Pharisee was not to admit anyone to his table until he had put on the clothes of a Pharisee. He was not to do anything in his presence in relation to the law of purification because God forbid the sinner might convert! They didn't want the "wrong sort of person" converting, for they valued their exclusive club of hypocrisy – Jesus calls them out for the evil people they are.

Verse 3. And he spake this parable unto them, saying, 4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5. And when he hath found it, he layeth it on his shoulders, rejoicing. 6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

This parable and the one following deals with God's concern for all people, and His desire that all may enjoy a permanent relationship with Him forever. Jesus will make sure that the Pharisees are not having a good day as they listen to Him, as in this first example a shepherd is used, and they considered shepherds members of an unclean profession, not quite as bad as a Tanner, but getting up there. Jesus is deliberately challenging them about their hypocrisy, racism and arrogance, for they are "lost", and the consequences will be eternal for them unless they correct their attitudes.

The two perfect tenses remind us, that the wrong attitudes and the right attitudes are both eternal in significance for our destiny.

A flock of one hundred was probably an average size flock. The shepherds used to travel together so it is likely that the shepherd seeking the wandering sheep would leave the balance of his flock with a companion shepherd. The shepherd returns with the wandering sheep across his shoulders with its legs across the shepherd's chest. There is rejoicing on his return. Every sheep is valuable to the shepherds.

Verse 8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The woman in this parable would not have been rich, the ten silver coins maybe the woman's ketubah, or dowry, the only money the woman brings into a marriage. In the ancient world the floors were rough and lighting within normal houses was poor, due to small or no windows in small dwellings and very small lamps used in each home.

She seeks earnestly the coin, having lit a candle and sweeping with a broom, hoping that she might hear the coin move and therefore retrieve it. The dropped coins were often not found, as seen by the number of coins which are discovered at archaeological sites. Again when the coin is found there is rejoicing.

Jesus point is that God rejoices, like these despised women and despised occupations, for these people see that what is lost must be found and when it is there is to be joy! Religion is misery making; only open hearted faith produces joy. By our life "fruit" we are known... **Matthew 7:13-23!**

APPLICATION

The point of both parables is that the individual is important, and all individuals are important to the Lord. Some view this as a salvation passage while others see it as restoration of the sinful believer. I take the latter view, as whilst the sheep went astray, it was a sheep when it went astray and came back a sheep to join those who had not gone astray. It didn't become a goat...

This can also be tied into the parable of the prodigal son [see next section] who came back into fellowship after a significant period away.

We know that angels observe man and the return of one person who changed her/his mind is greeted with joy when he/she is able to produce spiritual fruit, or be effective in the Plan of God.

Each time any person returns into fellowship, this adds to the good of eternal value, which is being produced by all those who are in fellowship. We can all rejoice when a brother or sister who had wandered away returns to fellowship, for we gain a friend again and we gain a fellow worker...

God is very keen to ensure that we have a productive Christian life, and does seek us out when we wander away through the ministry of the Holy Spirit.

DOCTRINES

ANGELS

1. There are two kinds of angels:

- a) Elect Angels (**1 Timothy 5:21**) - those which have chosen to remain with God.
- b) Fallen angels - those which have rebelled against God and followed Satan:
 - i) imprisoned ones (**Jude 6, 2 Peter 2:4**) - apparently active on earth prior to the Flood (**Genesis 6**)
 - ii) demons, currently active on earth (**1 Corinthians 10:20,21, Mark 5:1-20**)

2. There are various orders in the angelic realm.

- a) Cherubim (highest order) -. (**Genesis 3:24, Exodus 25:19-20**) Cherubs were originally the defenders of divine holiness. Lucifer (Satan) was a cherub (**Ezekiel 28:14**)
- b) Seraphim - (**Isaiah 6:2**). Seraph means burning ones.

c) Rulers, Principalities and Powers - can refer to human authorities, but usually refers to angels (and generally to fallen angels). (**Ephesians 3:10, 6:12, Colossians 1:16**). They control certain segments of the human race, they can control the voice and the mind. (**Mark 5:1-20**).

d) Ministering Angels

i) Guardian angels. (**Hebrews 1:14**). Protect and assist believers.

ii) Angels of the waters. (**Revelation 16:5**). Water is used as a prison. Abyss (Greek), refers to an underwater prison.

iii) Angels of the abyss. (**Revelation 9:1,11**). An angel which has a special responsibility for the abyss.

iv) Angel of fire. (Revelation 14:18).

v) Angels of judgement. (**Revelation 8:2, ch 15,16**) - trumpets and bowls.

vi) Watcher angels. (**Daniel 4:13**).

3. Appearance of angels:

a) Angels can appear as human beings (**Genesis 18:1-2, Hebrews 13:2**)

b) Angels are described variously as having wings, many eyes, many faces (**Isaiah 6:2, Ezekiel 1**) and often glow with brilliant light (**Matthew 28:2-3**).

c) Lucifer (Satan) was the most beautiful creature ever to come from the hand of God (**Ezekiel 28:12-17**)

d) Angels are NOT pink fat babies with wings, or red skinned creatures with horns and forked tails.

4. Named angels:

a) Lucifer, son of the morning, was the covering cherub over the Throne of God (**Isaiah 14:12**). His name is now Satan, the accuser/slanderer (**Revelation 12:10**)

b) Gabriel a messenger angel (**Daniel 8:16, 9:21, Luke 1:19,26**)

c) Michael a fighting angel (**Revelation 12:7, Jude 9**) and guardian angel of Israel. (**Daniel 10:21, 12:1**)

5. Angels and Christ's Incarnation

a) At his birth - (**Luke 2:9-15**)

b) At his temptation - (**Matthew 4:11**)

c) At his resurrection - (**Matthew 28:2**)

d) At his ascension - (**Acts 1:10**)

e) At the Second Advent - (**Matthew 13:37-39, 24:31, 25:31, 2 Thessalonians 1:7**)

6. Angels and Man

a) Angels were watching at the time of creation. (**Job 38:7**)

b) Angels were present when God gave Moses the Law. (**Galatians 3:19, Acts 7:53**).

c) Angels are watching us now. (**1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:21, 1 Peter 1:12**)

d) The elect angels rejoice whenever someone is saved (**Luke 15:7-10**).

7. Many times revelations from God were mediated through angels -

a) The Law of Moses - **Exodus 3:2, Galatians 3:19, Acts 7:53, Hebrews 2:2**

b) Prophetic announcements to Daniel - **Daniel 7:16, 8:16-26, 9:20-27, 10:1-12:13**

c) Prophetic announcements to Zechariah - **Zechariah 1:9, 2:3, 4:1,5, 5:5, 6:4,5**

d) Announcement of the birth of John to Zacharias - **Luke 1:11-20**

e) Announcement of the birth of Jesus to Mary - **Luke 1:26-38**, and Joseph - **Matthew 1:20-21**

BITTERNESS

1. Bitterness can get hold of the soul of man if we do not deal with temptation, pressure or sin in a godly way. Bitterness is self centeredness, and a deep resentment at what has happened to us, as if we are being unfairly treated. It is an expression of lack of faith in the plan of God for our life, or a reflection of the discipline we have received in our life because of our walking away from the plan. Refer, SIN, DISCIPLINE OF BELIEVERS, REPENTANCE.

2. If we confront our inner oppression of spirit, and take it before the Lord our bitterness and deep self centred hurt can be healed. **Isaiah 38:14-20**.

3. Bitterness is the active state of all who reject the plan of God, the Word of God and the Will of God. **Isaiah 33:2-16, Romans 3:10-19**.

4. If we get caught in bitterness of spirit, we have previously been caught in sin and disobedience and repentance is needed quickly or the bitterness will deepen. **Ephesians 4:30-32, Hebrews 12:9-15.** Refer DEPRESSION.

5. If bitterness is not dealt with as a sin it will destroy the marriage relationship. **Colossians 3:19.**

6. Bitterness distracts us from getting right with God and dealing with the true source of our suffering, and the will of the Lord within it. **Job 7:7-21, 42:1-6.** Refer SUFFERING.

CHRIST – SHEPHERD

1. In the Bible, sheep represent believers. **Matthew 25:33, 34** - they are contrasted with goats (unbelievers)

2. Sheep are helpless, they need to be led, fed and protected. They cannot defend themselves.

3. In the Old Testament Israel was called the sheep of his fold **Psalms 74:1, 79:13, 95:7, 100:3 Jeremiah 23:1**

4. The Lord Jesus Christ, the true shepherd came to the fold of Israel and while some responded most rejected him and the Lord called out a flock to establish a new group - **John 10:10-16**

5. He is the only door to fellowship **Acts 4:12 John 3:36, John 10:28, 29**

6. Judaism is the fold out of which the Lord led his sheep to form a new flock on the hills in freedom, the contrast between the fold and the flock. The fold no longer exists it was Jewish and legal and is gone, there is neither Jew nor Gentile but we are all in Christ Jesus. This is the theme of the book of Galatians, Romans and Hebrews, the just will live by faith. Our church should be a place where we learn to walk with the Lord under the control of the Holy Spirit.

7. In the fold the sheep are within four walls under the protection of the man in charge of the fold whereas the flock is moving, feeding and are under the control of the shepherd. This is where the walk in the spirit occurs. Christianity is a relationship and is active. **Galatians 1:6-9** - here Paul says we must walk in the spirit not a lot of rules such as in Judaism. We are to fight the enemy on the hills and be in the world but not of it.

8. There is only one flock and all sheep should know it. Believers show their character as sheep by how they respond to the shepherd.

9. The Lord Jesus Christ is seen as the shepherd in five different ways in **(1 Peter 2:21-25).**

- a) The suffering shepherd (v 21)
- b) The sinless shepherd (v 22)
- c) The submissive shepherd (v 23)
- d) The substitutionary shepherd (v 24)
- e) The seeking shepherd (v 25)

10. The Shepherd as Christ appears in three successive Psalms.

- a) **Psalm 22** - the good shepherd gives his life for the sheep (John 10:11). He is the Door (**John 10:9**).
- b) **Psalm 23** - the Lord is my shepherd - the great shepherd of the sheep. (**Hebrews 13:20**).
- c) **Psalm 24** - the chief shepherd appears as the Man of Glory. (**1 Peter 5:4**).
- d) These show the shepherd dying for His sheep, the resurrected shepherd tending and caring for His sheep and the future shepherd ruling over His sheep.

CHRISTIAN LIFE: REPENTANCE

1. Two words are translated repentance in the New Testament:-

- a) Metanoia - META - to change, NOIA - the mind, which means to change one's opinion or mind about something or someone.
- b) Meta Melamai - to feel sorry for - an emotional reaction because of acts undertaken.

2. Repentance in salvation is to change one's attitude toward the person and work of Christ. (**Luke 13:3, 5, 15:7, 10, 16:30, 3 1, Acts 17:30, 31, 20:2 1, Romans 2:4, 2 Peter 3:9**)
3. Repentance is used in salvation mainly for the Jews. The Jews had seen Christ as a great teacher, a wise man, a prophet. They repented and now recognised him as the Son of God. In the case of the Gentiles, the word believe is used. (**Acts 16:31**) as they had no previous ideas about the person of Christ.
4. The Fruit of Meta Melamai, such as penance and sorrow does not save, e.g. Judas repented of his actions and went to eternal damnation.
5. However, Godly sorrow works repentance. (**2 Corinthians 7:8-11**)
6. The Holy Spirit is responsible for repentance in salvation. (**1 Corinthians 2:14, John 16:8-11**) It convicts of sin, righteousness and judgement.
7. The Believer is told to repent from dead works or human good.
8. When God repents it is symbolic (**Genesis 6:6, Exodus 32:14, Judges 2:18, 1 Samuel 15:35, Jeremiah 15:6, Amos 7:3, 6, Hebrews 7:21**)

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.

SALVATION: SIN – MAN'S NEED FOR SALVATION

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. (**Romans 3:23**)
2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.
3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God. (**Romans 3:9-10**)
4. The sin of Adam
 - a) Sin entered the world with Adam. (**Genesis 3:1-5, Romans 5:12**)
 - b) The penalty of sin is death (**Romans 6:23**)
 - i) spiritual death - separation from God in time (**Genesis 3:8**)

- ii) physical death - separation of the soul from the body (**Genesis 3:19, 5:5**)
 - iii) eternal death - separation from God in the Lake of Fire (**Revelation 20:13-14**)
 - c) The man, Adam, as head over the woman, was therefore held responsible for sin (**Romans 5:12**)
 - d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.
 - e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.
 - f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).
 - g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned (**Romans 5:19, 8:1**)
5. All of creation is corrupted as a result of sin (**Genesis 3:16-19, Romans 8:20-22**)
6. Three types of sin:-
- a) Adam's sin is imputed to all mankind
 - b) As a result, we all inherit a sinful nature
 - c) As a result, we therefore commit personal sins
7. Sin manifests itself in three categories:
- a) Sins of action/deed
 - i) Examples include murder, adultery, stealing
 - b) Sins of the tongue/spoken
 - i) Examples include lying, slander, gossip, blasphemy
 - ii) Out of the seven "worst" sins, three are sins of the tongue. (**Proverbs 6:16-19**)
 - iii) Can result in the sin unto death. (**Psalms 12:3**)
 - iv) God protects and blesses the believer who is victimised by the sins of the tongue. (**Matthew 5:11-12**)
 - v) Troublemakers are always characterised by sins of the tongue. (**Psalms 52:2**)
 - c) Sins of the mind
 - i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.
8. Recovery from sin
- a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.
 - b) Confess the known sin. (**1 John 1:9, Psalm 66:18**) God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.
 - c) Examine your motivation - this involves full surrender to God. (**Romans 12:1-2, 2 Corinthians 13:5**)
 - d) Move on from the sin which you have confessed. Don't get tied up with guilt - this is another sin. (**Philippians 3:13-14, Psalm 103:10-12**)
 - e) Resume your active spiritual walk. Avoid areas where you might be tempted. (**Hebrews 12:12-13**)
 - f) Be reconciled to others once you have been reconciled to God. (**James 5:16**)
 - g) In human forgiveness we are told to forgive others even as God has forgiven us (**Ephesians 4:32**).
9. Jesus washed the feet of the disciples **John 13:10**
- a) The body is clean - we were eternally forgiven once and for all at the cross. (**Hebrews 10:1-12**).
 - b) The feet need regular washing - we must confess our sins to the Father to restore fellowship (**1 John 1:9**)
10. Satan constantly accuses us of our sins before God (**Revelation 12:10**). However, the Lord Jesus Christ is our Advocate/Lawyer in heaven (**1 John 2:1**). He pleads for us by saying that the penalty for that sin has been paid in full.
11. Names for sin include:-
- a) Unbelief - denial of the truth. (**John 16:9, Hebrews 3:12**)
 - b) Lawlessness - rejection of rules of life. (**1 Timothy 1:9**)
 - c) Iniquity - evil acts. (**Acts 8:22, 23**)
 - d) Trespass - encroachment on God's authority. (**Ephesians 2:1**)
 - e) Disobedience - refusal to obey. (**Hebrews 2:2**)
 - f) Transgression - violation of law. (**Luke 15:29, Galatians 3:19**)
12. The sin unto death is the physical death of a believer, due to habitual unconfessed sin or rebellion against God. (**1 John 5:16, 17, 1 Corinthians 11:31, 32**)

Examples

- a) The Corinthian Pervert - **(1 Corinthians 5)**
- b) The Corinthians who habitually came to the Lord's Table in an unworthy manner. **(1 Corinthians 11:27-32)**
- c) Moses **(Deuteronomy 32:48-52)**
- d) Achan **(Joshua 7:16-26)**
- e) Ananias and Sapphira **(Acts 5:1 -11)**

13. There is only one sin which can't be forgiven - the unpardonable sin - rejection of Jesus Christ.

a) It is based upon rejection of the ministry of the Holy Spirit to reveal the Lord Jesus Christ as God and Saviour. **Genesis 6:3, John 16:7-11, Hebrews 10:29.**

b) Synonyms for the unpardonable sin are: wilful sin **Hebrews 10:26-31**, blasphemy against the Holy Spirit **Matthew 12:31**, resisting the Holy Spirit **Acts 7:51**, insulting the Holy Spirit **Hebrews 10:29**

14. The first recorded sin was that of Satan - pride **(Isaiah 14:12-14)**

15. God is not the author of sin nor the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. **(James 1:13).**

16. Temptation comes from the world, the flesh (sin nature within man), or Satan. If he entertains the sin, man then chooses to sin - sin is therefore a result of man's own free will. **(James 1:14)**

HARMONY

GOD IS CONCERNED ABOUT THE INDIVIDUAL

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

108 B – THE PRODIGAL SON**LUKE 15:11-32**

Luke 15:11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he **was lost**, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and **was lost**, and is found.

KEY WORDS

Said	Epo	Say [Aorist Active Indicative]
Certain man	Tis Anthropos	A man
Had	Echo	Have and hold [Imperfect Active Indicative]
Two	Duo	Two
Sons	Uihos	Son
Younger	Neos	New, Younger, Young
Said	Epo	Say
Father	Pater	Father
Give	Didomi	Give [Aorist Active Imperative]
Portion	Meros	Part
Goods	Ousia	Possessions
Falleth	Epiballo	Throw out, Fall [Present Active Participle]
Divided	Diaireo	Divide, Distribute [Aorist Active Indicative]
Living	Bios	Life, Livelihood
Many	Polus	Many
Days	Hemera	Day
Gathered	Sunago Hapas	Gather all [Aorist Active Participle]
Took his journey	Apodemeo	Travel [Aorist Active Indicative]
Far	Makros	Far, Distant
Country	Chora	Region, Land
Wasted	Diskorpizo	Waste, Squander [Aorist Active Indicative]
Substance	Ousia	Possessions
Riotous	Asotos	Dissolute
Living	Zao	Life [Present Active Participle]
Had spent	Dapanao	Spend, Consume [Aorist Active Participle]
All	Pas	All
Arose	Ginomai	Come into being [Aorist Middle Indicative]

Mighty	Ischuros	Mighty
Famine	Limos	Famine
Land	Chora	Region, Land
Began	Archomai	Become [Aorist Middle Indicative]
Be	Hustereo	Destitute, In want [Present Passive Infintive]
Went	Poreuomai	Go [Aorist Passive Participle]
Joined	Kollao	Keep company, Join [Aorist Passive Indicative]
Citizen	Polites	Citizen
Country	Chora	Region, Land
Sent	Pempo	Send [Aorist Active Indicative]
Fields	Agros	Field, Paddock
Feed	Bosko	Feed
Swine	Choiros	Pig
Would fain	Epithumeo	Desire, Wish to [Imperfect Active Indicative]
Filled	Gemizo	Completely fill [Aorist Passive Infinitive]
Belly	Kolia	Stomach
Husks	Keration	Husk
Did eat	Esthio	Eat [Imperfect Active Indicative]
No man	Oudeis	No one
Gave	Didomi	Give [Imperfect Active Indicative]
Came to himself	Erchomai	Come to self [Aorist Active Participle]
	Heautou	
Said	Epo	Say [Aorist Active Indicative]
Many	Posos	How many
Hired servants	Misthios	Wage earner
Have enough and spare	Perisseuo	In abundance [Present Middle Indicative]
Bread	Artos	Bread
Perish	Apollumi	Perish, Die [Present Middle Indicative]
Hunger	Limos	Hunger, Famine
Will arise	Anistemi	Arise [Aorist Active Participle]
Go	Poreuomai	Go [Future Middle Indicative]
Will say	Ereo	Say [Future Active Indicative]
Have sinned	Hamartano	To sin [Aorist Active Indicative]
Heaven	Ouranos	Heaven
Before	Enopion	Before, In sight of, In the presence of
Am	Eimi	Keep on being [Present Active Indicative]
Worthy	Axios	Worthy
Called	Kaleo	Call [Aorist Passive Infinitive]
Make	Poieo	Make [Aorist Active Imperative]
One	Heis	One
Arose	Anistemi	Arise [Aorist Active Participle]
Came	Erchomai	Come [Aorist Active Indicative]
Was a great way off	Apecho	Eti Have a great distance, Was far away [Present Active Participle]
	Makran	
Saw	Eido	See, Perceive [Aorist Active Indicative]
Had Compassion	Splagchnizomai	To have compassion , Sympathy [Aorist Passive Indicative]
Ran	Trecho	Run [Aorist Active Participle]
Fell on	Epipipto	Fall on [Aorist Active Indicative]
Neck	Trachelos	Neck
Kissed	Kataphileo	Earnestly kiss [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Have sinned	Hamartano	To sin [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Called	Kaleo	Call [Aorist Passive Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Servants	Doulos	Servant, Slave
Bring forth	Ekphero	Bring out, Carry out [Aorist Active Imperative]
Best	Protos	First, Best
Robe	Stole	Robe
Put on	Enduo	Put on [Aorist Active Imperative]
Put	Didomi	Give [Aorist Active Imperative]

Ring	Daktulios	Ring
Hand	Cheir	Hand
Shoes	Hupodema	Shoe, Sandal
Feet	Pous	Feet
Bring hither	Phero	Bring, Carry [Present Active Imperative]
Fatted	Siteutos	Fatted, Grain fed
Calf	Moschos	Calf
Kill	Thuo	Slay [Aorist Active Imperative]
Let us eat	Phago	Eat [Aorist Active Participle]
Be merry	Euphraino	Be glad, Rejoice [Aorist Passive Subjunctive]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Dead	Nekros	Corpse, Dead
Is alive again	Anazao	Revive [Aorist Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Lost	Apollumi	Lose [Perfect Active Participle]
Is found	Heurisko	Find [Aorist Passive Indicative]
Began	Archomai	Start, Begin [Aorist Middle Indicative]
Be merry	Euphraino	Be glad, Rejoice [Present Passive Infinitive]
Elder	Presbuteros	Elder
Was	Eimi	Keep on being [Imperfect Active Indicative]
Field	Agros	Field
Came	Erchomai	Come [Present Middle Participle]
Drew nigh	Eggizo	Draw near [Aorist Active Indicative]
House	Oikia	House
Heard	Akouo	Hear [Aorist Active Indicative]
Musick	Sumphonia	Music from which we get the word Symphony
Dancing	Choros	Dance
Called	Proskaleomai	Summons [Aorist Middle Participle]
One	Pais	Servant, Young person
Asked	Punthanomai	Demand [Imperfect Middle Indicative]
Meant	Eimi	Keep on being [Present Active Optative]
Said	Epo	Say [Aorist Active Indicative]
Brother	Adelphos	Brother
Is Come	Heko	Arrive [Present Active Indicative]
Hath killed	Thuo	Kill [Aorist Active Indicative]
Hath received	Apolambano	Receive [Aorist Active Indicative]
Safe and sound	Hugiaino	In good health [Present Active Participle]
Was angry	Orgizo	Angry [Aorist Passive Indicative]
Would	Thelo	Desire, Wish to [Imperfect Active Indicative]
Go in	Eiserchomai	Go in [Aorist Active Infinitive]
Came out	Exerchomai	Come out [Aorist Active Participle]
Intreated	Parakaleo	Invite, Entreat [Imperfect Active Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Lo	Idou	Lo, Behold
Many	Tosoutos	These many
Years	Etos	Year
Do Serve	Douleuo	Be in bondage, Serve [Present Active Indicative]
Transgressed	Parerchomai	Neglect [Aorist Active Indicative]
At any time	Oudeis	Ever
Commandment	Entole	Commandment
Gavest	Didomi	Give [Aorist Active Indicative]
Kid	Eriphos	Kid
Might make merry	Euphraino	Be glad, Rejoice [Aorist Passive Subjunctive]
Friends	Philos	Friend
Was come	Erchomai	Come [Aorist Active Indicative]
Hath devoured	Katesthio	Devour [Aorist Active Participle]
Living	Bios	Livelihood
Harlots	Porne	Harlot, Whore
Hast killed	Thuo	Kill [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]

Ever	Pantote	At all times
All	Pas	All
Have	Emos	Of mine
Is	Eimi	Keep on being [Present Active Indicative]
Was meet	Dei	Needful
Should make merry	Euphraino	Be glad, [Aorist Passive Infinitive]
Be glad	Chairo	Rejoice [Aorist Passive Infinitive]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Is alive again	Anazao	Revive [Aorist Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Lost	Apollumi	Lost [Perfect Active Participle]
Is found	Heurisko	Find [Aorist Passive Indicative]

PERFECT TENSE VERB

APOLLUMI – LOST – This verb occurs 92 times in the New Testament, but only 5 times in the Perfect Tense. They are all found in Luke, and are all in the Active Voice and Participle Mood, meaning having been lost. In **Luke 15** we have two illustrations of the lost, the lost sheep of Luke 15:4 and Luke 15:6 and the Prodigal Son **Luke 15:24** and **Luke 15:32**. The Shepherd searching and the Father greeting openly clearly demonstrate the desire of God to find and respond to the Permanently lost. The action of the Father sending His Son in Luke 19:10 shows the ultimate payment made to Permanently seek and save the Lost

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

REFLECTION

Verse 11. And he said, A certain man had two sons: 12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

To ask from your father early access to your inheritance was unheard of in the ancient world where the father figure was revered and respected. It was almost the same as saying to your father that you wished he was dead.

This would be considered a serious act of rebellion which under certain circumstances could have serious consequences under the concept of **Deuteronomy 21:18-21** which says, *“If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: 19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. 21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.”*

Jewish law did permit a father to determine which assets would go to the sons before he died but they could take possession only on the father’s death, especially in the case of land, where the father remained manager and beneficiary of the profits until then. The son could therefore know what he was to inherit, but could not sell it as the younger son did.

It was also true that the elder son received the double portion, so the younger brother would have received a third of the inheritance. Once he took that money that was it; there was no more fellowship or money ever expected again, for he had acted as if his father was dead in taking the money in advance and so it was felt disgraceful – for in going we was not going to be there to say the prayers of the dead over his father’s body.

Verse 14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

In the ancient world where the economy was based on rural production, famines were an all too common devastating feature to a country's economy and population and many would die of starvation. Here the younger brother, who has squandered his inheritance becomes a servant to a citizen in the foreign land and is sent out to feed the pigs. For the Jews to have anything to do with pigs was frowned on; you could not sink lower except to prostitution – the two were similar.

What the husks were that the prodigal son desired to eat is open to debate. Some say that the pods are a kind of carob pod that Israelis would only eat during famine, others prickly pods, which the pigs could reach for food; either way the food was not appetising, and the thought of sharing a meal with pigs would have disgusted the hearers.

The Jewish hearers would now expect the story to continue, and the moral be seen to apply, that he doesn't end well and that's only right.... that this wastrel had received what he deserved, and so the story would finish with a moral commandment to be true to Law, or else you will reap the same consequences. The story however develops in a quite different way.

Verse 17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19. And am no more worthy to be called thy son: make me as one of thy hired servants.

In verse 16 the young man is jealous of the pig's food, which would indicate that he was not receiving fair wages from the citizen of the far country by whom he was employed. The hired men that his father has could either be slaves, daily rented for hire, or wage earning workmen, classified as family servants. The fact that his father had either indicates that the father was still well off, even having cashed up 1/3 rd of his estate to give to the boy.

The statement, "sin against heaven", means that the prodigal son recognises now that he has sinned against God. **Psalm 51:1ff.** The son decides to face his sin and returns to his father because of his hunger, and the belief that his father might employ him as a wage earner, and thus give him access to food.

Verse 20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23. And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

It was against the dignity for an elderly Jewish man to run, so the love of the father for his lost son is seen here, where the normal protocols are set aside. In order to run the man would have to hitch up his robe.

Kissing by males was/is common practice as a form of greeting in many parts of the world. The author has had experience on mission trips in Ukraine of men coming and kissing me at the end of a service. Paul commanded others to greet brethren with a holy kiss. Men kissed men and women kissed women on the cheek, in the Middle East, Eastern Europe, and Russia even to today.

The robe was probably one of the father's robes, the ring a signet ring, which would have given access to the bank account, and sandals, which slaves did not wear. What the father is saying is that the son is being returned as a son, and not as a slave or even a free person on wages.

The fatted calf was reserved for certain very important occasions, such as a marriage or the coming of age of a son. It would appear the fatted calf was not sent out to graze as the Greek word fatted can also be translated grain fed. The father is so delighted that his errant son has returned, that he causes the calf to be killed and a great celebration to start in commemoration of the return of the prodigal son.

The only important person not included in these celebrations to date is his older brother who responds in a far less positive way than the father. The Father however correctly sees the eternal perspective here, for the boy was "lost" (perfect tense – with lasting results until he "found himself" and repented), but now he is restored to them all. The older brother is however a traditional thinker, and operates as the Pharisees do, and there are certain things they did not want to forgive.

Verse 25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26. And he called one of the servants, and asked what these things meant. 27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28. And he was angry, and would not go in: therefore came his father out, and entreated him.

The response of the elder brother can be considered using the Greek verbs in this passage. He had been continuously in the fields [Imperfect tense of Eimi] working hard, and having come from there [Participle of Erchomai] at a point in time, came close [Aorist tense of Eggizo] to the house, and at that point heard [Aorist tense of Akouo] the music and dancing.

Having called or summonsed a servant [Participle of Proskaleomai], he continued to demand of him [Imperfect tense of Punthanomai], his wish to know the meaning [Optative mood of Eimi] of the celebration.

The servant said at that point [Aorist tense of Epo], that his brother had arrived [Present Tense of Heko]. As a result the fatted calf had been killed at a point of time [Aorist tense of Thuo], and the younger son had been received at that point of time of arrival [Aorist tense Apolambano], having been found in good health [Participle mood of Hugiano].

This news caused the older brother to receive anger [Passive voice of Orgizo], and from that time kept on desiring not [Imperfect tense of Thelo] to enter into the house [Aorist tense of Eiserchomai]. His father came out of the house [Aorist tense of Exerchomai], and continued to invite the elder brother into the party [Imperfect tense of Parakaleo].

The constant refusal of the son to enter the house was also an insult to the father, just as the younger son's leaving had been, and could have resulted in discipline from the father [see **Deuteronomy 21:18-21** above].

Verse 29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31. And he said unto him, Son, thou art ever with me, and all that I have is thine. 32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The elder brother now addresses his father, but without the courtesy of a title Father or Sir, and launches into a fit of jealous criticism of the father's gracious attitude to the younger brother, and the fact that he had never had a small animal given to him to have a party with his friends. Now he had full access to the herds and flocks and so could have organized a party for anything he wished at any time...

Because the inheritance had been divided when the younger one left, the elder brother was assured of his share and had nothing to lose by his brother's return. He had benefited from constant blessings by association with his father while the younger brother had wasted his time, money and had lived miserably. We do not know if the older brother repented or changed his mind and joined the party or whether he went off to a far country himself in his jealous rage. Jesus leaves us wondering – and feeling uncomfortable – that is His objective for petty minded thinking like the older brother's should make us uncomfortable.

It is also of interest that the occurrence of making merry in this passage are both in the passive voice, meaning they all may receive merriment, whilst in verse 26 the mood is in the infinitive, meaning that it was the fathers intention to make merry, whilst the older brother using it in verse 30, uses the subjunctive mood, which means perhaps they all would have been merry if a kid had been made available by the father for him.

APPLICATION

We are all dependant on the mercy of God, we deserve and earn nothing in the Christian life. It is provided by the grace of God.

This is a good example of the eternal security of the believer, with the Father in the parable representing God who provides all good things and is loving towards all believers. The younger son went to live with the pigs but he remained a person, he did not turn into a pig, which is a symbolic name for an unbelieving Jew, but he returned as a man through his repentance.

The younger brother is a believer who goes off the rails ending up in great poverty. He however repents and returns to God, to a place of blessing and joy. He has however wasted a huge amount of time in carnality for which he cannot now receive blessings on earth, or rewards in heaven. He has wasted and lost forever opportunity to win rewards, but can start again now.

The older brother also represents a believer who walks with the Lord on a regular basis and enjoys the blessings on earth and will enjoy rewards in heaven. The older brother however is jealous, bitter and legalistic and forgetting that he was saved and sustained by grace hates the carnal believer being accepted back into fellowship in a gracious and joyous manner. He also has lost eternal rewards because of his poor spirit – he is not Christ-like in attitudes.

We need to spend a maximum amount of time in fellowship with the Lord, and keep our eyes on the Lord rather than on others, ourselves and our circumstances all of which can cause us to become disillusioned in the Christian life.

As far as sins are concerned with the exception of murder, sins of the mind, and sins of the tongue, are those which God most deprecates. The worst sin is that of Satan, the sin of pride. **Proverbs 6:12-19.**

DOCTRINES

ANGER

1. The explosion of uncontrolled anger is always wrong. **Titus 1:7.**
2. Exploding does not solve the problem. Only a fool gives way to anger. **Proverbs 29:11, Proverbs 10:19, Proverbs 15:28.**
3. Anger in itself isn't necessarily wrong. There are some things that we should be angry at, like injustice, evil, sin, etc. God is righteously angry at sin constantly. **Psalms 7:11, John 2:17, Mark 3:5.**
4. We should learn to deal with anger without sin getting hold of us. **Ephesians 4:26.** Anger must be examined, analysed, and dealt with properly so that what caused the anger is being faced and solved.
5. Any anger that has no legitimate source in righteousness must be confessed in accordance with **1 John 1:9** as the sin it is.
6. If the anger has a legitimate source (namely, it is anger at something that God hates also), then the believer is faced with the task of working out what God would have him/her do to follow God's prescription to face the issue.

CHRISTIAN LIFE - BACK-SLIDING AND RECOVERY

1. Definition - falling from the standard of living that the Lord calls us to and living at a lower level of belief, behaviour, and emotion. Living in a state of embarrassment at the gospel, thinking as an unbeliever would.
2. The Lord knows who are his, we don't. **2 Timothy 2:19.** A backslider is out of fellowship, and may resemble an unbeliever in every way yet still be saved. They are like the prodigal son. **Luke 15:3ff.** These people are different (although they appear to be the same) to religious unbelievers. **2 Peter 2:1 -22, Jude 4 -13, 18, 19, 22.**
3. The Lord desires these people to be restored. **Matthew 18:12 -14, Luke 15:3 -32.** In the Old Testament this message is also clear. **Hosea 4:14-19, 11:7, 8, 14:1-4, Jeremiah 2:19, 3:6, 8, 11, 12, 14, 22, 5:6, 8:5, 14:7, Jeremiah 31:22, 49:4.**
4. Believers who are "offended" at the Word have failed to grow spiritually **John 6:61 -63, Matthew 11:6, 1 Corinthians 10: 13, Matthew 13:21, Mark 4:17, John 16:1, Matthew 24:9, 10.**
5. The disciples all were offended at the Lord at his death. **Matthew 26:31, 33-35, cf. 67-75.**

6. Falling from grace is another way of expressing backsliding. **Colossians 1:23, Galatians 5:4, 2 Peter 3:17**. It means to fall from a place where you stand for grace and adopt an inferior way of living the Christian way of life, like legalism.

7. God disciplines the backslider, but their eternal security is secure. **Hebrews 12:5 -13, 16, 17, 1 Corinthians 3:12-15, 1 Peter 1:4, 5, 2 Timothy 2:11- 13, John 1:12, Ephesians 1:13**.

8. The Lord is able to keep us from falling, although we can walk away from his provision by following our pride rather than his truth. **Jude 24. 1 Corinthians 10:11 -14, 1 Timothy 3:6, 7**.

9. At the end of the church age the Lord prophesied that there would be a time of almost total backsliding on the part of the organised church. **2 Thessalonians 2:3, 1 Timothy 4:1- 6, 2 Timothy 4:3, 4**.

10. The Lord warns all backsliders very directly in **Revelation 2:5**. No fruit for too long = sin unto death! **John 15:1-5**.

11. Backsliding and Recovery

Seven Steps Downwards

- a. Trifling with Sin **Romans 13:14**
- b. Yielding to Sin **Romans 6:13**
- c. Habitually Serving Sin **2 Peter 2:8**
- d. Abandoning Ourselves to Sin **Ephesians 4:19**
- e. Being Abandoned by God to Sin **Romans 1:24, 26, 28**
- f. Encouraging Others to Sin **Romans 1:32**
- g. Experiencing Hell on Earth **James 3:6, 1 Timothy 5:6**

Seven Steps Upwards

- a. Resisting Sin in our Attitudes **James 4:7**
- b. Overcoming Sin by Faith in Christ **Galatians 5:16**
- c. Habitually being Victorious over Sin **Romans 6:14, 1 John 5:4-5**
- d. Entering into the Secret of a Victorious Life Hid with Christ in God **Romans 8:37, 2 Corinthians 2:14, Colossians 3:1-3**
- e. Being Taken by God into Deeper Fellowship **1 Timothy 1:12, 1 Corinthians 4:2**
- f. Delivering Others from Sin. **Jude 22-23**
- g. Experiencing Heaven on Earth **Jude 24-25, Philippians 4:6-7**

CHRISTIAN LIFE: CONFESSION AND FORGIVENESS

1. Forgiveness is by the death of Christ (**Matthew 26:28, Revelation 1:5**)
2. Divine forgiveness is to all who believe in Christ (**Acts 10:43, Acts 16:31**)
3. The penalty of sin was paid by Christ on the cross. (**Hebrews 9:22, 2 Corinthians 5:21**)
4. When a believer sins his fellowship with God is disrupted. God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins. (**1 John 1: 9**).
5. Jesus Christ is our propitiation. (**1 John 2:1, 2**)
6. In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32). This can only be accomplished by the filling of the Holy Spirit. (**Ephesians 5:18, Galatians 5:22, 23**)
7. Steps towards restoration of fellowship
 - [a] Examine yourself for genuineness of motivation. [**2 Corinthians 14:5**]
 - [b] Act on what you see [**Romans 4:7-8**]

[c] Deal with any sin by confession. [**1 John 1:9, Psalm 66:18**]

[d] Forget the sin which you have confessed. Do not proceed into a pattern of guilt. [**Philippians 3:13-14, Psalm 103:10-12**]

[e] Resume your active spiritual walk. Avoid areas where you might be tempted by the sin which so easily besets us. [**Hebrews 12:12-13**]

[f] Be reconciled to others once you have been reconciled to God. [**James 5:16**]

[g] Get moving and grow up. [**2 Peter 2:17-18**]

CHRISTIAN LIFE: ETERNAL SECURITY

1. When a person truly trusts Jesus Christ for salvation, he is saved forever. He cannot lose his salvation.

2. POSITIONAL APPROACH (**Romans 8:38-39**)

We are united with Christ ("in Christ"). Absolutely nothing can separate us from the love of God which is in Christ.

3. LOGICAL APPROACH (**Romans 8:32, Romans 5**)

As unbelievers we are enemies of God (Romans 5), as believers we are his children. If he did the most for his enemies what will he do for his children? This excludes loss of salvation for he saved us while we were his enemies.

4. GOD'S HANDS APPROACH (**John 10:28, Psalm 37:24**)

Neither shall anyone seize them out of my hand. God is all powerful.

5. EXPERIENTIAL APPROACH (**2 Timothy 2:12-13**)

If we deny Christ He is going to deny us rewards (context=suffering and rewards). If we renounce Him, HE REMAINS FAITHFUL. The believer is in Christ and Christ indwells the believer. He cannot deny Himself.

6. THE FAMILY APPROACH (**Galatians 3:26, John 1:12**)

When you believe in Christ you are born again as a child of God. You cannot be unborn, once a child always a child.

7. THE INHERITANCE APPROACH (**1 Peter 1:4-5**)

We have an inheritance incorruptible, undefiled which fadeth not away, reserved in heaven for us who are kept by the power of God. Perfect tense - it will always be reserved, since it is kept by God, not us.

8. THE SOVEREIGNTY APPROACH (**2 Peter 3:9, Jude 24**)

He is not willing that any should perish - refers to the whole human race (2 Peter 3:9) Now unto him who is able to keep you from falling (from perishing). Once you are saved, it is His will that you don't perish.

9. THE BODY APPROACH (**1 Corinthians 12:21, Colossians 1:18**)

Christ is the head, we are the members of the body. If any are lost, the body of Christ is incomplete.

10. THE GREEK TENSE APPROACH (**Ephesians 2:8-9**)

"For by Grace are ye saved". Perfect tense of the verb "sozo". For by Grace have you been saved in the past so that you go on being saved forever.

11. THE SEALING MINISTRY OF THE HOLY SPIRIT APPROACH (**2 Corinthians 1:22, Ephesians 1:13, 4:30**)

In the ancient world the seal was a guarantee for protection. The indwelling of the Holy Spirit guarantees our security.

CHRISTIAN LIFE: ETERNAL SECURITY - HEBREWS CHAPTER 6**1. SCRIPTURE**

"Therefore leaving the principles of the doctrines of Christ let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, and the doctrine of baptisms, and of laying on of hands and of resurrection of the dead and of eternal judgment. And this we will do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost. And have tasted the good word of God and the powers of the world to come. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame

2. APPARENT PROBLEM Are these people believers and if they are can a believer lose his salvation?

3. EVALUATION

- a) In Hebrews chapter 5 verses 1 To 10 the writer of the book to the Hebrews has been teaching them the advanced doctrine of the High Priesthood of Christ and his comparison with Melchizedek.
- b) In Hebrews 5:11 the writer of Hebrews breaks off this theme telling his readers "they are dull of bearing".
- c) Further in verses 12-14 of chapter 5 he chides them for not growing up "they need milk (like babies) and not meat (like adults)" v12, milk is for those unskilled in the scriptures v13, whilst meat is for the mature v.14
- d) In fact Hebrews 6:9 and following continues to encourage them to get back on the right track. In Hebrews 6:9 they are called "beloved" - a term for believers.
- e) In Hebrews chapter 7 the writer of Hebrews returns to his dissertation on Melchizedek.
- f) Hebrews 5:11 to 6:19 can be seen as a passage in parenthesis, a scriptural aside to chasten his Jewish readers who are within 3 years of 70 AD at which time the Jews will go unto dispersion.

4. GRAMMAR Hebrews 6:1-6 Two points of syntax.

- a) In the Greek language when a list is given, rather than repeating the list again the first item of the list is repeated to indicate that the list is to be repeated c.f. "repentance" and v.1 and v.6
- b) The action of the participle in the Greek language always precedes the action of the main verb.
- c) The layout of v.1-6 is:- a list of 6 basic doctrines followed by 5 participles followed by the first doctrine portraying the list again with the main verb - "impossible to renew" "impossible to renew" - is made up of a noun being used as a verb which in the Greek gives tremendous emphasis to the verb - it can be translated "totally impossible to renew

5. THE BASIC DOCTRINE LIST v. 1-4

Therefore leaving the basic doctrines let us go on to perfection (maturity) not going back to the basics.

- a) Repentance from good works (human good)
- b) Faith towards God (trusting in the promises)
- c) Doctrine of Baptisms (outward witness)
- d) Laying on of hands (commissioning)
- e) Resurrection of the dead (eventual resurrection)
- f) Eternal judgment (the fate of the unbeliever)

REPENTANCE in verse 6 is used as the key word for the list of 6 basic doctrines.

6. THE FIVE PARTICIPLES v. 4-6 The action of the participles precede the action of "impossible to renew".

- a) Who were once enlightened - AORIST PASSIVE participle of PHOTIZO. Here the passive voice shows that the subject (the person) received enlightenment. The aorist tense shows the point of time when the believer knew some doctrine. They received knowledge through bible teaching.
- b) "and have tasted of the heavenly gift" - AORIST MIDDLE participle of GEUOMA1 This is the same verb and same morphology as in Hebrews 2:9 where "Christ tasted death for all men." Aorist tense point of salvation, middle voice of benefit to us tasting salvation - believing in Christ.
- c) "and were made partakers of the Holy Spirit" -AORIST PASSIVE participle of GINOMAI - "to become" this phrase becomes "and became at a point of time partakers of the Holy Spirit" - this refers to the baptism of the Holy Spirit at the point of salvation. "partaker" means partner or sharer.
- d) "and have tasted the good word of God" - AORIST MIDDLE participle of GEUOMAI - this draws together every time a person learns the word of God. "and the powers of the world to come deals with their experience of the outpouring of the Holy Spirit at the start of the church age.
- e) "if they shall fall away" - AORIST ACTIVE participle of PARAPIPTO - literally having fallen away. PARA - immediate source, PIPTO - to fall. The person who falls away does so of his own free will. active voice - the person does the action.

7. MAIN VERB

"it is impossible" - "it is" does not occur in the original. "Impossible" is a noun instead of a verb which gives it double emphasis. Literal translation - Impossible, totally impossible. (v.4)

"to renew again" - present active infinitive - renew or restore to fellowship. (v.6)

Looking at the participles these people:-

were once enlightened - they are saved tasted the heavenly gift - they are saved partakers of the Holy Spirit - they are saved tasted the good word of God - they are saved

But these things have been debased by the fifth participle - "shall fall away"

"unto repentance" - with reference to repentance, the first word in the list of basic doctrines.

"seeing" - does not occur in the original and represents two participles which literally translated mean "so long as".

"they crucify to themselves" - how? - by offering animal sacrifices in the temple in Jerusalem.

"and put him to an open shame this means from the source of your own negative attitude you have shamed Christ.

In verse 7 the believer producing divine good (herbs) is shown whilst under the provision of God (rain off) this being contrasted with the believer in a carnal state producing human good (thorns and briars) in verse 8.

8. CONCLUSION

The people in **Hebrews 6:1-6** are habitually carnal believers who are unable to understand the basic doctrines they once knew let alone the advanced doctrines of the High Priesthood of Christ. You cannot learn God's Word whilst carnal. Their negative attitude is constantly demonstrated by their offering of animal sacrifices in the temple. In v.9 the writer tells them "But beloved, we are persuaded of better things of you. " They are urged to become spiritual again.

CHRISTIAN LIFE: SPIRITUALITY

1. All Christians have the Holy Spirit indwelling them. When we allow Him to control our lives, we are said to be "filled with the Spirit" or "walking in the Spirit".

2. The filling of the Holy Spirit can be lost by

- a) Grieving the Spirit - by sin
- b) Quenching the Spirit - by not submitting to His leading
- c) This is called being carnal, or controlled by the flesh, the old sin nature.

3. The filling of the Holy Spirit can be regained by

- a) Confessing sin (1 John 1:9)
- b) Surrendering your life to God (**Romans 12:1-2**)
- c) This is called being spiritual, or controlled by the Holy Spirit.

4. Only the Holy Spirit in us can produce good works acceptable to God - anything in our own strength is unacceptable (**Romans 8:8-9, 1 Corinthians 3:10-15**)

5. The spiritual believer

- a) Imitates God. (**Ephesians 5:1, 1 John 3:9**)
- b) To glorify Christ. (**John 7:39, John 16:14**)
- c) Fulfils the Law. (**Romans 8:2-4, Romans 13:8**)

6. In the Bible the human race is divided in three Categories:-

[a] Natural Man - A person born physically alive, but not regenerated. He may be highly sophisticated, civilised, gentle and kind, but is completely ignorant of any spiritual phenomena. (**1 Corinthians 2:14**) Equivalent to the cold person in the church in Laodicea.

[b] Carnal Man - A person regenerated or born again but living his life under the power of his old sin nature. Prolonged activity in this area produces a Christian who is still a baby. (**1 Corinthians 3:1-4**). Equivalent to the lukewarm person in the church of Laodicea.

[c] Spiritual Man - A person regenerated and living generally in the power of the Holy Spirit. He discerns the difference between the things of God and man. (**1 Corinthians 2:11-13**) He has fellowship with God in his daily life. (**Ephesians 5:18-20**) Equivalent to the hot person in the church of Laodicea.

7. Carnality

- [a] The believer possesses an Old Sin Nature after salvation (**1John 1:8, Romans 7:14,15**).
- [b]. The Old Sin Nature is desperately wicked (**Jeremiah 17:9**).
- [c]. The believer under the control of the Old Sin Nature is called carnal (**1Corinthians 3:1-3, Romans 7:14**).
- [d]. The Old Sin Nature frustrates bona fide production in the life of the believer (**Romans 7:15**).
- [e]. The Old Sin Nature is acquired at the point of physical birth (**Psalms 51:5**).
- [f]. We are therefore considered spiritually dead at the point of physical birth (**Romans 5:12**).
- [g]. The Old Sin Nature has several facets: areas of weakness produces sins, areas of strength produces human good. It has trends towards asceticism or lasciviousness. In many cases asceticism is considered to be spirituality.
- [h] The Old Sin Nature is not found in the resurrection body.

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 – WALKING

1. Physical walking is analogous to the faith rest life: step by step. **Romans 14:5, 6, Ephesians 5:16-18, James 4:13-15.**
2. Being regularly filled with the Spirit and feeding on the Word are similar to walking.
3. Attacks on believers occur when they are caught off balance. **Romans 13:13.**
4. Walking depicts the pattern and function of the believers life in time. **Philippians 3:18, Ephesians 4:17.**
5. It can also represent a backsliding believer who are said to be walking backwards. **Ephesians 4:17.**
6. We are all told to:
 - a) Walk in the spirit **Galatians 5:16, 25**
 - b) Walk in the faith **2 Corinthians 5:7, Colossians 2:6, 4:5**
 - c) Walk in doctrine **3 John 3.**
 - d) Walk in the truth **2 John 4**
7. Walking is a analogy for spirituality
 - a) Walk not after the flesh (**Romans 8:4**)
 - b) Walking in Love. (**Ephesians 5:2**)
 - c) Walking in newness of Life. (**Romans 6:4**)
 - d) Walking worthy of our vocation. (**Ephesians 4:1**)
 - e) Walking worthy of the Lord. (**Colossians 1:10, 1 Thessalonians 2:12**)
 - f) Walking honestly as in the day. (**Romans 13:13**)
 - g) Walking in good works. (**Ephesians 2:10**)
 - h) Walking in light. (**Ephesians 5:8, 1 John 1:7**)
 - i) Walking in Christ Jesus. (**Colossians 2:6**)
 - j) Walking circumspectly. (**Ephesians 5:15, 16**)
 - k) Walking as ye ought. (**1 Thessalonians 4:1**)

GOD: DIVINE INSTITUTIONS – FREEWILL

1. Definition :- Volition or free will is the responsibility before God to choose different ends and means in life.
2. The above definition does not say that one has the power to do what you choose but it does give the opportunity to choose.
3. God gave Adam a choice in the garden in (**Genesis 2:16,17**) where God told the man "thou shalt not eat" in the imperative mood which is a command.
4. Free will gives you the opportunity to want to accomplish things in conformity with God's will without having the natural ability to do so. (**1 Kings 3:5-10**) Solomon in this case wanted to judge but could not because of his own limitations.
5. In (Psalm 13) David's free will continued to be positive even though he had not been successful.
6. One of the reasons for the delay in the answering of prayer requests is to allow the strengthening of free will to desire to do God's will.
7. Free will in both believer and unbeliever. (**John 7:17**)
8. Free will in giving. (**2 Corinthians 8:12**)
9. Free will cannot be coerced or compromised thus Christianity is a matter of obedience. (**2 Corinthians 5:10**)
10. As God is to judge all men it means that man is responsible for his actions and that all normal members of the human race have free will. (**Revelation 20:11-15**)

11. Relationship of free will is vertical, between man and God not man and man. (**Ephesians 6:5-9**)
12. Because man is subject to judgment there is an age of accountability as portrayed by the "rich young ruler".
13. Animals and plants are not judged.
14. Free will also puts the responsibility on both ends and means. An example of the right end but wrong means is the sin unto death of Moses. (**Numbers 20**)
15. By application just because God is blessing a ministry, in the case of Moses by providing water it does not mean that the person is necessarily in God's will. God blesses through his grace and not necessarily because they are doing things by God's way.
16. Human viewpoint attack on free will - Determinism.
- (a) The concept is that if one starts out with any physical item and I know everything there is regarding it and the laws that control it then I can dogmatically predict the future state of that item.
 - (b) This concept is incorrect as shown by the power of prayer (**James 5:17**).
 - (c) It is possible for God to manipulate His universe. (**Acts 16:26**).
17. Types of miracles in the Bible
- (a) natural - a variation of a natural law
 - (i) Elijah and the drought
 - (ii) Paul and the earthquake
 - (iii) Moses at the Red Sea with the east wind
 - (b) supernatural - a direct violation of a natural law
 - (i) The resurrection of Christ
 - (ii) Being born again
18. In physics this concept is called "Heisenburg's Uncertainty Principle" after the German Nobel prize winner who postulated it.
- Modern science now views a lot of the formulae of physics as occurring the vast majority of times but on odd occasions not complying with observed laws. Such non compliance would include miracles or manipulation by God.
19. Evolution is an attack on free will as it states that man is evolved from animals and is a higher form of animal. This is often reinforced in text books which state "men and the other animals" indicating that man differs in degree only and not in "kind".
- (a) "Difference in degree" - hot and cold is a matter of relative heat; ice, water and steam are all water and of the same kind.
 - (b) "Difference in kind - a square and a triangle.
 - (c) Solomon in (**Ecclesiastes 3:21**), a believer out of fellowship assesses man as different only in degree from animals.
 - (d) Based on evolutionary principles abortion can be justified and atrocities condoned against other races such as the Nazi reaction to Jews, gipsies and the Slavs. From this comes the concept that if we knew everything about animal behaviour we could then describe man.
 - (e) The Biblical view however is that we do vary in kind, not in degree (**Genesis 2:16**) with the thing that sets man apart from the animals being volition.
 - (f) By implication man is never totally determined by his environment.
 - (g) Hell is a monument to the fact of free will because if you do not have a choice you cannot be judged.
20. Three problems which the Bible solves regarding free will -
- (a) What about babies who die before they hear the gospel or those who are mentally unable to decide?

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

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

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

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

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

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

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

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

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

God speaks to man in three areas:-

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

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

Examples

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

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

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

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

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

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

Three non salvation examples:-

- (a) Paul as a prisoner on a ship bound for Rome predicts, having received advice from the angel of God, that there will be no loss of life but the ship will become a wreck. The guarantee is a sovereign guarantee and therefore absolute. Paul however tells the soldiers that they must stay on the boat to be saved. They do and they are saved. Sovereign decrees by God therefore contain free will decisions by man. **(Acts 27)**
- (b) The sovereign decree is that all things work together for good towards the goal of predestination and eventual glorification. We have a guarantee that we will be in heaven. We need to be actively involved in the chain of events. **(Romans 8:28)**

- (c) Daniel understood the time of "desolations" as seventy years as prophesied by Jeremiah and knew that it would end on time. He now seeks by supplication with sackcloth and ashes forgiveness for Israel's sin on the basis that no discipline is going to be removed without the sin having been forgiven. **(Daniel 9:2)**

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

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

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

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

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

In this passage:-

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

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

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

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

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

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

GOD – GOD CARES FOR YOU

1. God knows ...

- a) Our sorrows. **(Exodus 3:7)**
- b) Our devotions. **(2 Chronicles 16:9)**
- c) Our thoughts. **(Psalm 44:21)**
- d) Our foolishness. **(Psalm 69:5)**
- e) Our frailties. **(Psalm 103:14)**
- f) Our deeds. **(Psalm 139:2)**
- g) Our words. **(Psalm 139:4)**
- h) The composition of the universe. **(Psalm 147:4)**
- i) All things. **(Proverbs 15:3)**
- j) Our needs. **(Matthew 6:32)**
- k) About animal creation. **(Matthew 10:29)**
- l) Mankind. **(Matthew 10:30)**
- m) What might or could have been. **(Matthew 11:23)**
- n) His own. **(John 10:14)**
- o) Past, present and future. **(Acts 15:18)**

2. God is able to...

- a) Save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
- b) Supply every need - **2 Corinthians 9:8**

- c) Deliver all who are tempted - **Hebrews 2:18**
 - d) Sustain the weak believer and make him stand - **Romans 14:4**
 - e) Keep us from falling and make us blameless - **Jude 24, 25**
 - f) Surpass all that we could ask or think - **Ephesians 3:20**
 - g) Raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**
3. With God, all things are possible - **Matthew 19:26**
4. God is in control. Nothing will ever happen to you that you are not able to deal with. (**1 Corinthians 10:13**)
5. God's character is stable.
- a) if God is for you who can be against you. (**Romans 8:31-34**)
 - b) no matter what happens God's love is stable. (**Romans 8:35-39**)
6. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
7. God's power is always the same:-
- a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
 - b) God does not forget us or lose His power to keep. (**Jude 24**)
 - c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
8. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
9. God has the power to bless us. (**2 Corinthians 9:8**)
10. God is able to make all grace abound towards us. (**Ephesians 3:20**)

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:
- Prayer **(Hebrews 4:16)**
 - Suffering **(2 Corinthians 12:9, 10)**
 - Growth **(2 Peter 3:18)**
 - Stability **(1 Peter 5:12)**
 - Lifestyle **(Hebrews 12:28, 2 Corinthians 1:12)**
 - 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:
- God is perfect, his plan is perfect.
 - A perfect plan can only originate from a perfect God.
 - If man could do anything in the plan of God the plan would no longer be perfect.
 - A plan is no stronger than its weakest link. Grace therefore excludes all human merit, all human ability.
 - Legalism, human works is the enemy of Grace.
 - The works of human righteousness have therefore no place in the plan of God. **(Isaiah 64:6)**

GRACE – FALLING FROM GRACE

- At salvation, God's grace gives us a position and place of standing before God, **Romans 5:2, Ephesians 1:6.**
 - The goal of the spiritual life is to make our position in Christ and our practice one and the same.
 - We cannot fall from that which we cling to . **Hebrews 10:23** "hold fast".
 - When we cast off our Christian commitment **(1 Timothy 5:12)**, we let go of God's grace.
 - This is not loss of salvation, it is loss of spiritual living.
 - The Galatians illustrate this condition.
- [a] Turn from Spirit to flesh, **Galatians 3:3.**
- [b] Turn from grace (faith) to law, **Galatians 3:2**
- [c] Fallen from grace, **Galatians 5:4** c/f. verses 1-7.
- The same is seen in the church of Ephesus, **Revelation 2:5.**

HOLY SPIRIT: MINISTRY IN THE NEW TESTAMENT

- TO THE UNBELIEVER
- RESTRAINING **(2 Thessalonians 2:7)**
If unbelievers were unrestrained in the Church Age the one world system which Satan is trying to establish would come. After the rapture of the Church it will come.
 - CONVICTING **(John 16:7-11)**
 - Sin - the barrier which remains in unbelief.
 - Righteousness - God is totally righteous, man is only relatively righteous and needs God's righteousness for salvation.

iii) Judgment - Satan and all unbelievers are judged.

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

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

2. TO THE BELIEVER AT SALVATION

a) Regeneration (**John 3:1-16, Titus 3:5**)

b) Baptism (**Acts 1:5, 1 Corinthians 12:13, Ephesians 4:5**) We are baptized into union with Jesus Christ and become part of the body of Christ. This is not to be confused with the Filling of the Holy Spirit.

c) Indwelling (**Romans 8:9, 1 Corinthians 6:19, 20**) From salvation on the believer is indwelt by the Spirit.

d) Sealing (**2 Corinthians 1:22, Ephesians 1:13, 4:30**). This ministry relates to your future with God, the guarantee of eternal security.

e) Distribution of spiritual gifts (**1 Corinthians 12:11**) Each believer receives a spiritual gift at the point of salvation in order to function in the body of Christ.

3. TO THE BELIEVER AFTER SALVATION (Spirituality)

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

a) The Filling of the Holy Spirit (spirituality through confession of sin and surrender of the life). (**1 John 1:9 Ephesians 5:18**)

b) The character of Jesus Christ is produced by the believer when he is filled with the Spirit. (**Galatians 4:19, 5:22, 23**)

c) Glorification of Christ (**John 7:39, 16:14, 1 Corinthians 6:19, 20**)

d) Fulfilment of the Law. (**Romans 8:2-4**)

HOLY SPIRIT: MINISTRY IN THE OLD TESTAMENT

1. In the Old Testament, the Holy Spirit did not indwell all believers, since Christ was not yet glorified (**John 7:39**). Instead, He only came upon some Old Testament saints to perform special functions.

a) JOSEPH, a believer who was a prime minister. (**Genesis 41:38**)

b) Believers who were artisans occupied in the construction of the Tabernacle. (**Exodus 28:3, 31:3**)

c) Believers involved in administration. (**Numbers 11:17, 25**)

d) A believer who was both a political and military leader - JOSHUA (**Numbers 27:18**)

e) Certain Judges: OTHNIEL (**Judges 3:9, 10**) GIDEON (**Judges 6:34**) JEPHTHAH (**Judges 11:29**) SAMSON (**Judges 13:24, 25, 14:5-6, 15:14**)

f) Kings of Israel (**1 Samuel 10:9, 10, 16:13**)

g) DANIEL (**Daniel 4:8, 5:11, 6:3**)

h) Post exilic rulers (**Zechariah 4:3, 12-14**)

2. Believers in Israel could be disciplined by the removal of the Spirit:

a) SAUL (**1 Samuel 16:14**)

b) DAVID (**Psalms 51:11**)

3. A believer could obtain the Holy Spirit by request, but not as an indwelling presence. (**2 Kings 2:9, 10, Luke 11:13**)

4. Jesus gave the Holy Spirit without request to the disciples just before the ascension. Purpose: To sustain them for the ten day interim before the Church Age would begin. (**John 20:22**)

SIN – ABOMINATION SINS TO THE LORD

Proverbs 6:16-19 shows what God hates - the seven worst sins. God's hatred for immorality is even more for these seven sins.

1. Proud Look: God hates a proud look, a look of self righteousness, people who look down on others. God's justice is even more on his own where they have accepted His son yet still harbour sin. You may be in such a church. Or you may be in a church which has no immorality but they have many mental attitude sins.

2. Lying Tongue: Another sin pattern is lying tongues. These can consist of lying flatterers, lying pastors who should be teaching the truth but are not.
3. Hands that Shed Innocent Blood: Hands that shed innocent blood are those who murder including abortionists, drunken drivers, thugs, drug dealers and the wealthy doctors and lawyers who protect them.
4. Hearts that Devise Wicked Imaginations: Hearts that devise wicked imaginations, minds that are full of lust, they are thinking it all the time, lust for money, lust for power, lust for sex, full of anger and hatred, jealousy. It is very important to confess your sin.
5. Feet that are Swift to Run to Mischief: These are people who dwell on things that are wrong and explain it to people in great detail. These are voyeurs, people who lack the courage to do things themselves but love to see others wallow in it. People who look at pornography. It is people who gossip on the basis that you will pray more effectively.
6. False Witness: False witnesses are people who lie to injure the innocent.
7. Sowers of discord: These are those who have hidden agendas, they pervert and distort discussions.

SIN: JEALOUSY

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

SIN: OLD SIN NATURE

1. We are born with a nature, inherited from Adam, which is against God and prone to sin **(Ephesians 2:1, Romans 5:12).**
2. The old sin nature is perpetuated in the human race by physical birth **(Psalm 51:5, 1 Timothy 2:13, 14).**

3. We are therefore considered spiritually dead at the point of physical birth (**Romans 5:12**).
4. Names for the old sin nature:
 - a) Flesh - **Galatians 5:16**
 - b) Old Man - **Ephesians 4:22, Colossians 3:9**
 - c) Carnal - **Romans 7:14**
 - d) Sin - **Romans 5:12**
 - e) Heart - **Jeremiah 17:9**
 - f) Member - **Colossians 3:5**.
5. The believer continues to have an old sin nature after salvation (**1 John 1:8, 1 Corinthians 3:1**).
6. The believer under the control of the old sin nature is called carnal (**Romans 7:14, 1 Corinthians 3:1-3**).
7. The old sin nature frustrates true production of the Christian life (**Romans 7:15**).
8. The old sin nature has two tendencies (**Romans 6:6**)
 - a) Area of weakness - pushes us towards lawlessness and sins (**Hebrews 12:1**)
 - b) Area of strength - pushes us towards asceticism and self-righteousness (**Isaiah 64:6**).
9. The old sin nature is not found in the resurrection body (**1 Corinthians 15:56, Philipians 3:21, 1Thessalonians 5:23**).
10. Victory over the old sin nature is by achieved by considering your old life dead, surrendering to God, confessing sin and relying upon the filling of the Spirit (**Romans 6:6,11, Colossians 3:9-10**).

SIN: OLD SIN NATURE - THE FRUIT OF

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

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

2. SENSUAL

- [i] fornication - porneia - illicit sexual activity or any sexual activity other than with your partner.
- [ii] uncleanness - akatharsia - all acts of indecency and uncleanness that shock people, this includes abnormal sexual acts
- [iii] lasciviousness - aselgeia - unrestrained lust - people who are having sex for their own personal gratification, treating other people as sexual objects for their pleasure. Paul recognises that we are tempted in all these areas. Matthew points out that it is not only the doing of these acts but the thinking of these acts which are sins.

3. RELIGIOUS

- [i] idolatry - eidoltria - worship of things other than God
- [ii] witchcraft - pharmakeia - this involved magic, astrology, séances and sorcery.
- [iii] hatred - echtros - this is unrestrained rage without a reason. You get so angry that no one can talk to you at all.
- [iv] strife - eris - contentiousness - this is argumentation in regard to Bible teaching and spiritual matters.

4. SOCIAL

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

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

- [iii] seditions - - this is faction forming

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

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

5. PERSONAL

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

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

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

HARMONY

THE PRODIGAL SON

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him.

And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

109 PARABLE OF UNJUST STEWARD

LUKE 16:1-18

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

KEY WORDS

Said	Lego	Say [Imperfect Active Indicative]
Disciples	Mathetes	Disciple
Was	Eimi	Keep on being [Imperfect Active Indicative]
Rich	Plousios	Rich
Man	Anthropos	Man
Had	Echo	Have [Imperfect Active Indicative]
Steward	Oikonomos	Steward
Was accused	Diaballo	Accuse [Aorist Passive Indicative]
Had wasted	Diaskorpizo	Squander [Present Active Participle]
Goods	Huparchonta	Possessions
Called	Phoneo	Call out [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Is it that I Hear	Akouo	Hear [Present Active Indicative]
Give	Apodidomi	Deliver [Aorist Active Imperative]
Account	Logos	Word, Account
Stewardship	Oikonomia	Stewardship, Dispensation
Mayest	Dunamai	Be able [Present Middle Indicative]
Be no longer steward	Oikonomia Ou Eti	Be no more stewardship [Present Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Within himself	En Heautou	In himself
Shall do	Poieo	Do [Aorist Active Subjunctive]
Lord	Kurios	Lord
Taketh away	Aphairo	Remove [Present Middle Indicative]
Cannot	Ischuo Ou	Not be able [Present Active Indicative]
Dig	Skapto	Dig [Present Active Infinitive]
Beg	Epaiteo	Beg [Present Active Infinitive]
Ashamed	Aischunomai	Ashamed [Present Middle Indicative]
Resolved	Ginosko	Know, Perceive [Aorist Active Indicative]
Do	Poieo	Do [Aorist Active Subjunctive]

Put out	Methistemi	Remove [Aorist Passive Subjunctive]
May receive	Dechomai	Accept, Receive [Aorist Middle Subjunctive]
Houses	Oikos	House
Called	Proskaleomai	Summons, Call to [Aorist Middle Participle]
Every	Hekatos	Each and every
One	Heis	One
Debtors	Chreopheiletes	Debtor
Said	Lego	Say [Imperfect Active Indicative]
First	Protos	First
How Much	Prosos	How much
Owest	Opheilo	Owe [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Hundred	Hekaton	Hundred
Measures	Batos	Liquid Measure
Oil	Elaion	Oil
Said	Epo	Say [Aorist Active Indicative]
Take	Dechomai	Receive [Aorist Middle Imperative]
Bill	Gramma	Bill
Sit down	Kathizo	Sit down [Aorist Active Imperative Participle]
Quickly	Tacheos	Quickly
Write	Grapho	Write [Aorist Active Imperative]
Fifty	Pentakonta	Fifty
Said	Epo	Say [Aorist Active Indicative]
Another	Heteros	Another of a different kind
Owest	Opheilo	Owe [Present Active Indicative]
Said	Choros	Solid Measure
Wheat	Sitos	Wheat
Said	Lego	Say [Present Active Indicative]
Take	Dechomai	Receive [Aorist Middle Imperative]
Write	Grapho	Write [Aorist Active Imperative]
Fourscore	Ogdoekonta	Eighty
Commended	Epaineo	Applaud, Commend [Aorist Active Indicative]
Unjust	Adikia	Unjust, Iniquitous
Had done	Poieo	Do [Aorist Active Indicative]
Wisely	Phronimos	Prudent, Conceited
Children	Uihos	Son
World	Aion	Age
Are	Eimi	Keep on being [Present Active Indicative]
Generation	Genea	Generation
Wiser	Phronimos	Prudent, Conceited
Light	Phos	Light
Say	Lego	Say [Present Aorist Active Indicative]
Make	Poieo	Make [Aorist Active Imperative]
Friends	Philos	Friend
Mammon	Mammonas	Avarice, Wealth
Unrighteousness	Adakia	Iniquity, Unjust
Fail	Ekleipo	Cease, Fail [Aorist Active Subjunctive]
May receive	Dechomai	Receive, Accept [Aorist Middle Subjunctive]
Everlasting habitations	Aionios	Everlasting, Perpetual
Habitations	Skene	Tabernacle, Habitation
He that is faithful	Pistos	Faithful
That which is least	Elachistos	Least, Smallest
Is	Eimi	Keep on being [Present Active Indicative]
Much	Polus	Much
He that is unjust	Adikos	Unjust
Is	Eimi	Keep on being [Present Active Indicative]
Have been	Ginomai	Become [Aorist Middle Indicative]
Faithful	Pistos	Faithful
Unrighteous	Adikos	Unrighteous
Will commit to your trust	Pisteuo	Trust [Future Active Indicative]

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True	Alethinós	True
Riches	-	Not found in the original
Ye have no	Ou	No not
Been	Ginomai	Become [Aorist Middle Indicative]
Which is another man's	Allotrios	Other men's, Alien
Shall give	Didomi	Give [Future Active Indicative]
That which is your own	Humeteros	Your own
Servant	Oiketēs	Domestic servant
Can	Dunami	To be able [Present Middle Indicative]
Can Serve	Douleuo	Serve [Present Active Infinitive]
Two	Duo	Two
Masters	Kurios	Lord, Master
Will hate	Miseo	Hate or love less [Future Active Indicative]
One	Heis	One
Love	Agapao	Love [Future Active Indicative]
Other	Heteros	Another of a different kind
Hold	Antechomai	Adhere, Hold to [Future Middle Indicative]
Despise	Kataphroneo	Despise [Future Active Indicative]
Cannot	Dunamai Ou	Not able [Present Middle Indicative]
Serve	Douleuo	Serve [Present Active Infinitive]
God	Theos	God
Were	Huparch	Live, Behave
Covetous	Philarguros	Covetous, Greedy for money
Heard	Akouo	Hear [Imperfect Active Indicative]
All	Pas	All
These things	Tauta	These things
Derided	Ekmukterizo	Sneer, Deride [Imperfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Justify	Dikaioo	Show as just or innocent [Present Active Participle]
Before	Enopion	In front of
Men	Anthropos	Man
God	Theos	God
Knoweth	Ginosko	Know [Present Active Indicative]
Hearts	Kardia	Heart
Is highly esteemed	Hupselos	Lofty, Held in high esteem
Abomination	Bdelugma	Detestation, Idolatry
In the sight of	Enopion	In front of
Law	Nomos	Law
Prophets	Prophetes	Prophets
Were	-	Not found in the original
Since that time	Apo Tote	Since that time
Kingdom	Basileia	Kingdom
Is	Eimi	Keep on being
Is preached	Euaggelizo	Declare, Preach [Present Passive Indicative]
Every man	Pas	All
Presseth	Biazo	Suffer violence [Present Middle Indicative]
Into	Eis	For, Because
Is	Eimi	Keep on being [Present Active Indicative]
Easier	Eukopteros	Easier
Heaven	Oouranos	Heaven
Earth	Ge	Earth
Pass	Parerchomai	Pass away [Aorist Active Infinitive]
One	Mia	One
Tittle	Keraia	Smallest part
Fail	Pipto	Fall [Aorist Active Infinitive]
Putteth away	Apoluo	Release [Present Active Participle]
Wife	Gune	Woman, Wife
Marrieth	Gameo	Marry [Present Active Participle]
Another	Heteros	Another of a different kind

Committeth adultery	Moicheuo	Commit adultery [Present Active Indicative]
Marrieth	Gameo	Marry [Present Active Participle]
Put away	Apoluo	Release [Perfect Passive Participle]
Husband	Aner	Husband
Committeth adultery	Moicheuo	Commit adultery [Present Active Indicative]

PERFECT TENSE VERB

APOLUO – TO SET FREE, LOOSE – The verb occurs 67 times in the New Testament, with 5 occasions in the Perfect Tense, being in the Passive Voice on all occasions. In Matthew 5:32 and **Luke 16:18** we note that divorce from a marriage for other than adultery is not considered legal in God's sight.

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

REFLECTION

Verse 1. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

One of the basic dogmas of the Pharisees teaching was that whoever God loved, those he made materially rich; not unlike the prosperity gospel of today. Conversely if you are poor God's blessing is not on you. Riches therefore were a sign of divine favour and if you were rich you were guaranteed entrance into the Kingdom. As a result the Pharisees concentrated on becoming wealthy because it was a sign of God's blessing on them.

Many well to do landowners had managers, or stewards, to oversee their estates. In this parable we see a steward who has been found to have squandered the wealth of a rich man by misusing the funds that were committed to him. The poor steward was told by the rich man to give an account of his stewardship as he was going to lose his position in the near future.

Verse 3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

As a result the steward, "said within himself", or considered his position, and his future options. He decided that he could not dig as that was a menial task usually performed by captive slaves or others with no skills. Also it would be below his dignity to beg, so he decided to use his remaining time wisely to prepare for the time when he would be made redundant. He decided to make some new friends who would then open their doors to him when his job finished.

Verse 5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

He now uses his financial skills and shrewdness to make friends of possible future clients by discounting the bills they had against them to his master. A hundred measures of oil represented the yield of about 150 trees while the measure of wheat was the production of about 100 acres or 40 hectares of land.

They were considerable financial transactions for the world at that time. They are saved about 500 denarii, a year and a half's wages by the steward. These therefore are large and well to do farmers who may well use the 'soon to become redundant' stewards' services in the future. The reductions he is able to make, while still returning enough to his master, are an indication of the "margin" he had been charging. This steward or his master has been corrupt, and over-charging, but the steward realises the "game is up", and he makes the "alterations" to the dodgy accounting system that are required to position himself for the future.

He is not in denial about what will happen if he doesn't act, like so many in Judea, but he is facing facts. That is the issue with the Pharisees – they are not facing the facts – their hypocrisy is exposed and rather than changing and acting like the steward, they are digging themselves into their falsehoods further.

Verse 8. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

The master/owner is in a bit of a predicament, because the money he expected to receive had been reduced, but he is now seen as a benevolent (or more honest) person because of this act of the steward, and all his clients are happy with their “discounts”, and he cannot reverse this “arrangement”, without looking bad himself, and so he therefore commends the steward for his astute business “re-arrangements”.

The word translated ‘wisely’ in this verse should be better translated “shrewdly”. The word wisely generally indicates doing something noble and good. This certainly is not the case as demonstrated above where the ruler’s invoices have been downgraded/discounted, but that is probably because of over charging before. The master commended the steward for his shrewdness and the Lord observes that unbelievers are generally wiser and more focused on their “end-game” than the children of light, the believers, in financial affairs. This will be the Lord’s point to all hearing Him – will you focus on your “end-game” – that is heaven!

Verse 9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

“Mammon of unrighteousness” is a common rabbinical term of the time for the realm of worldly material things; it is all that the world has to offer in a material way. What Jesus is saying, is that we are to use the material things of this world intelligently, but be more thoughtful of our own “end game”, for eternal life provision is the key for our happiness now and forever. Are we as smart in our thinking about eternal rewards as this steward was of his earthly security and rewards?

The word translated “of” is the Greek word “Ek”, which means out of, or through. Jesus is not saying that we should become materialistic, but that we should see the material things of this world as what the Lord has made available to us, and be using all we have to open doors for the Holy Spirit’s and the Lord Jesus Christ’s work in their lives. The unjust steward focused on how he could “use” his master’s clients later, and how they would look after him. Our focus is to be on what the Lord may yet do with the people we know, and be prayerfully focused on what we can do to open any doors that may be spiritually important later.

The phrase “ye fail” appears to be a second person singular of the verb “Ekleipo”, which means to fail or cease. The verb however is the aorist active subjunctive, third person singular, meaning it is he, she, or it, rather than “you” who fail or cease. It means that our focus is on the good of the “other”, whose plans and life schemes may “fail” at some future point, and the door for the gospel then opens. **Philippians 2:4.** Have our present actions opened the possibility for future assistance to the person when they “fail” and seek help?

Everlasting habitations refer to heaven. So an interpretation of verse 9 is, “And I say unto you, Make to yourselves friends through material things, so that when they fail, they [the friends] may receive you into everlasting habitations [heaven].” All we do here and now wins eternal rewards, and to position ourselves to help others means they become believers and are there to welcome us into heaven. We have won “friends for Christ”, but also won friends forever for ourselves!

As Christians we are therefore obligated to use the material things of this world (all things the Lord has given us) to win friends for Christ. Some of these people we have won through our stewarding of material things will pass ahead of us, and when we die, those who have predeceased us and preceded us to heaven will be there to greet us into the eternal tabernacles of heaven. The unjust steward was focused on securing his next employment, but we are to think of using all we have to make eternal friendships.

Verse 10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

Here again is the principle that we need to have some life skills to be able to serve the Lord, and often our performance in the material world, under the Holy Spirit’s tutorship, on the basis of grace, will determine the level of opportunities we receive in the spiritual realm.

If the Lord cannot trust us with “the things of this world” that don't last, how can He trust us with the things that last forever? Every “detail of life” is to be brought into captivity to the Plan of God for our life; every item in life seen as things that may be used for God’s glory and our eternal blessing. **Romans 12:1-2.**

Verse 13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The question is now asked as to who we are serving; is it God or mammon? You cannot serve both God and materialism. God says that He will not tolerate us having other gods other than Him as more important in our life. **Exodus 20:1-3.** Every material thing is to be harnessed to the plough of God’s called task for our lives. All we have is to be used for the Lord’s glory.

In the western world particularly, materialism is grossly rampant, with huge amounts of time and energy being placed on material objects and the lust for money. Other idols in Australasia include sport and gambling, but temporary and vapour life fame and temporary fortune is also becoming the focus for many through social media. Our attitude is to be very different – all things are to be used for the Lord’s work, and anything we receive is to be received in prayer – “Lord how can I use this for your glory?”

Verse 14. And the Pharisees also, who were covetous, heard all these things: and they derided him. 15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17. And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

As always the Pharisees, who were greedy for material things and wealth, rejected the teachings of our Lord by ridicule. Reflect on Jesus point, and it should have been the Pharisee’s point also, but they didn't want wealth for God’s glory at all – they wanted to relax and enjoy it! He has called them out on their hypocrisy and they hate Him for it. Jesus again tells the Pharisees they are wrong, and going about things in a way which is going to prevent them going to heaven. They are placing great weight on their concept that a rich man is blessed by God, but they do not see that temporary earthly riches are given to us by God to be used by each believer to bless others, and so win eternal rewards and fellowship.

Jesus says that material wealth used for selfish purposes is an abomination before God. He again returns to this theme in **Luke 18:24, 25.** *“And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.”*

He says that everyone who makes it into the Kingdom has to struggle violently with this “worldliness” issue; in this case it is the “prosperity gospel” dogma of the Pharisees, or in our case idolatry in various forms. It is truly a “battle for the hearts and minds” of each of us – will we succumb to lust for any object(s), or will we see all things as objects to be used for the glory of God, and for our own eternal blessing.

Jesus now tells them that the Old Testament, the Law, and the Prophets, are unchangeable and will outlast the universe, and therefore that true teaching must come from the Bible, rather than the traditions and dogmas and doctrines of legalism, and He then refers back to the issue of proper and improper use of the Mosaic Law regarding divorce. He is covering all the aspects of their “dogmas” that violate the clear teaching of Scripture, and He is putting a spot light on their hypocrisy in each area.

APPLICATION

In financial circles the unbeliever generally has better money skills in preparation for the future than the Christian, because they are more ruthlessly focused, as this life’s wealth is all they have. Christians sometimes have the attitude that they do not have to plan for the future because God will take care of everything.

God certainly has our future planned, but this is the very reason to pay attention to praying for the future opportunities to use all you have for the Lord’s glory.

As Christians we are therefore obligated to use the material things of this world to win future “friends for Christ” – so that we are positioned by all actions to be a help to others, that they might find Jesus and discover all He has for them.

God in the minds of most people is squeezed out of their conscious thoughts by “unrighteous mammon”, or idolatry of some description. People are just “too busy” to worry about God, and yet all we have is from Him and to be used for His glory. All we do for Him and all we do to help others meet the Lord in saving faith lays up blessing forever for us.

True teaching must come from the Bible rather than the traditions of doctrines of man.

DOCTRINES

BIBLE: BIBLE AND THE BELIEVER

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

- a) Illuminating. (**Psalm 119:130**)
- b) Making wise the simple. (**Psalm 19:7**)
- c) Producing faith (**John 20:31**), hope (**Psalm 119:49, Romans 15:4**), and obedience (**Deuteronomy 17:19-20**)
- d) Cleansing the heart (**John 15:3, Ephesians 5:26**) and the ways (**Psalm 119:9**)
- e) Keeping us from destructive paths. (**Psalm 17:4**)
- f) Supporting life. (**Matthew 4:4 cf. Deuteronomy 8:3**)
- g) Building up in the faith. (**Acts 20:32**)
- h) Comforting. (**Psalm 119:82, Romans 15:4**)
- i) Promoting growth in grace. (**1 Peter 2:2**)
- j) Admonishing. (**1 Corinthians 10:11**)
- k) Rejoicing the heart. (**Psalm 119:18,111**)
- l) Sanctifying. (**John 17:17, Ephesians 5:26**)

2. The Scriptures should be:-

- a) Believed (**John 2:22**) and obeyed (**James 1:22**)
- b) The standard for teaching. (**1 Peter 4:11**)
- c) Appealed to. (**1 Corinthians 1:31, 1 Peter 1:16**)
- d) Read publicly to all. (**Acts 13:15**)
- e) Known. (**2 Timothy 3:15**)
- f) Received as the Word of God (**1 Thessalonians 2:13**) with meekness (**James 1:21**)
- g) Searched. (**John 5:39, Acts 17:11**)
- h) Used against our spiritual enemies. (**Ephesians 6:11, 17**)
- i) Taught to everyone including children. (**Deuteronomy 6:7, 11:19, Nehemiah 8:7-8**)
- j) Talked about continually. (**Deuteronomy 6:7**)
- k) Not handled deceitfully. (**2 Corinthians 4:2**)

3. For the unbeliever the Scripture should be for:-

- a) Regeneration. (**James 1:18, 1 Peter 1:23**)
- b) Quickening. (**Psalm 119:50, 93**)
- c) Converting the soul. (**Psalm 19:7**)

BIBLE – INERRANCY

1. The Scriptures are quoted as the absolute standard of truth. (**Daniel 10:21, John 10:35**)

2. The source of the Scriptures is God, there is no imperfection or error permissible with God. (**2 Timothy 3:16, 2 Peter 1:20-21, 1 John 1:5, James 1:17**)

3. The Scriptures therefore becomes the final authority in the resolution of disputes. (**Romans 4:3, 11:2, Galatians 4:30**)

4. The Scriptures are seen as authoritative. (**Matthew 26:31, Mark 14:27, Luke 4:8, Acts 23:5 Romans 11:8**)

5. The person who does not know the Scriptures is in error. **(Mark 12:24)**
6. The Lord believed the Scriptures:-
- a) He implied there was only one Isaiah. **(Isaiah 61:1,2 cf. Luke 4:16-21, Isaiah 53:1, and Isaiah 6:1-4, 9-10 cf John 12:38-41)**
 - b) Jonah was a prophet not a myth. **(Matthew 12:39, Luke 11:29)**
 - c) Daniel was a prophet not an historian. **(Matthew 24:15, Mark 13:14)**
 - d) Adam and Eve were created. **(Matthew 19:8)**
7. The Bible is called God's Word **(Mark 7:13, Luke 5:1, 11:28, John 10:35, Acts 6:7, 12:24, Romans 10:17)**

BIBLE – INSPIRATION

1. The principle of inspiration is found in **(2 Timothy 3:16)** "All Scripture is God breathed" Gk. THEO PNEUSTOS.
The Holy Spirit communicated to the human authors God's complete plan **(2 Samuel 23:2, 3, Isaiah 59:21, Jeremiah 1:9, Matthew 22:42, 43, Mark 12:36, Acts 4:24, 25, 28:25)**
The human authors of Scripture so wrote that in spite of their personalities, they were able to communicate God's plan with perfect accuracy in the language they wrote.
2. The origin of Scripture is beyond human viewpoint. **(2 Peter 1:20, 21)**
3. The Bible is the mind of Christ. **(1 Corinthians 2:16)** Therefore it is the absolute standard for believers. **(Psalm 138:2)**
4. Pre-canon revelation from God occurred through the Holy Spirit. There was no written scripture until the time of Moses. **(2 Samuel 23:2, Ezekiel 2:2, 8:3, 11:1, 24, Micah 3:8, Hebrews 3:7)**
5. Four categories of Old Testament revelation:
- a) The spoken word - thus saith the Lord. **(Isaiah 6:9, 10, Acts 28:25)**
 - b) Dreams. **(Numbers 12:6, Genesis 15:12, 31:10-13, 31:24, Daniel 10:9)** - whilst asleep.
 - c) Visions. **(Isaiah 1:1, 6:1, 1 Kings 22:19)** - whilst awake.
 - d) Angelic teaching. **(Deuteronomy 33:2, Acts 7:53, Galatians 3:19, Psalm 68:17)**
6. The extent of revelation:
- a) The unknown past - the Bible portrays past historical details unknown to man apart from revelation. **(Genesis 1-11)**. The accuracy of these historical facts is guaranteed by inspiration, e.g. Creation, Noah's Flood.
 - b) Ancient history - whilst the Bible is not a text book of history, all historical citations are accurate.
 - c) Objective law - the Old Testament contains many laws for both individuals and national life. These laws express perfectly the mind of God to those people to whom they are addressed.
 - d) Some portions of the Bible contain direct quotations from God. The doctrine of inspiration guarantees that such quotations are properly recorded exactly as God desired.
 - e) God uses the emotions, trials and triumphs of certain believers to declare His grace in devotional literature like the Psalms, Song of Solomon
 - f) Inspiration extends to the recording of falsehoods just as they were uttered. Satan **Genesis 3:4**
 - g) Inspiration guarantees the accuracy of all recorded prophecies.

BIBLE – INSPIRATION – FULFILLED PROPHECY PROOF OF INSPIRATION

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

1. Reuben would be unstable and lose his rights as firstborn. Prophecy **(Genesis 49:3-4)** - Fulfilment **(Numbers 26:5-11)**
2. Simeon would not have land allotted in the Promised Land. Prophecy **(Genesis 49:5-7)** - Fulfilment **(Joshua 19:1-9)**
3. Levi would not have land allotted in the Promised Land. Prophecy **(Genesis 49:5-7)** - Fulfilment **(Joshua 21:4-7)**

4. Judah would become the ruler over the nation of Israel. Prophecy (**Genesis 49:8-12**) - Fulfilment (**Numbers 10:14, Joshua 15:1 Revelation 5:5**)
5. Zebulun would receive an allotment of land on the coast and it would reach down to Sidon. Prophecy (**Genesis 49:13**) - Fulfilment (**Joshua 19:10-16**) as well as history when they took the land to the south of their area previously allocated to Asher and their influence reached right down to Sidon.
6. Issachar would be given a fertile area between two mountains and would be a servant. Prophecy (**Genesis 49:14-15**) - Fulfilment (**Joshua 19:17-22**)
7. Dan would be a full member of Israel but would lead the nation away in idolatry. Prophecy (**Genesis 49:16-18**) - Fulfilment (**Joshua 19:40-48**) and the fact that idolatry in the nation was led by this tribe. It is also of interest that his tribe is not mentioned as having any part in the 144,000 witnesses in (**Revelation 7**).
8. Gad would be a warrior tribe. Prophecy (**Genesis 49:19**) - Fulfilment (**1 Chronicles 5:18-20, 12:8**)
9. Asher would have a rich and fertile land. Prophecy (**Genesis 49:20, Deuteronomy 33:24-25**) - Fulfilment - History - Asher enjoyed a rich and fertile area together in more recent times successful oil exploration.
10. Naphtali would be quick to spread good news Prophecy (**Genesis 49:21**) - Fulfilment (**Matthew 4:13-15**) as Jesus began his ministry in Naphtali and most of the disciples who gave the good news came from that region.
11. Joseph would receive great blessing. Prophecy (**Genesis 49:22-26**) - Fulfilment (**Deuteronomy 33:13-17**)
12. Benjamin would be a ferocious group Prophecy. (**Genesis 49:27**) - Fulfilment (**Judges 19, 20:21-47**)
13. Joshua and Caleb to enter into the Promised Land after 40 years wandering. Prophecy (**Numbers 14:24, 30**) - Fulfilment (**Joshua 3:7,17 14:6-12**)
14. Sisera would be defeated by a woman. Prophecy (**Judges 4:9**) - Fulfilment (**Judges 4:21**)
15. Hophni and Phineas would die on the same day. Prophecy (**1 Samuel 2:34**) - Fulfilment (**1 Samuel 4:11**)
16. The priesthood would be removed from the family of Eli. Prophecy (**1 Samuel 2:27-36, 3:11-14**) - Fulfilment (**1 Kings 2:26-27**)
17. Saul was to be the first king of Israel and would save the nation from the Philistines. Prophecy (**1 Samuel 9:15-16**) - Fulfilment (**1 Samuel 11:14**)
18. Saul's kingdom would not continue. Prophecy (**1 Samuel 13:14, 15:28, 24:20**) - Fulfilment (**2 Samuel 3:1, 5:1-3**)
19. Saul to die in battle on a certain day. Prophecy (**1 Samuel 28:19**) - Fulfilment (**1 Samuel 31:1-6**)
20. Solomon to build the Temple not David. Prophecy (**1 Chronicles 17:1-12**) - Fulfilment (**1 Kings 7:51**)
21. The sword not to depart from David's house because of sin. Prophecy (**2 Samuel 12:10-12**) - Fulfilment (**2 Samuel 13:28-29, 16:21-22**)
22. The bones of Jeroboam's pagan priests to be burnt upon the false altar that Jeroboam had constructed. Prophecy (**1 Kings 13:1-3**) - Fulfilment (**2 Kings 23:4-6**)
23. Jeroboam's dynasty to be destroyed. Prophecy (**1 Kings 14:10-11**) - Fulfilment (**1 Kings 15:27-28**)
24. Ahab to be victorious over the Syrians. Prophecy (**1 Kings 20:28**) - Fulfilment (**1 Kings 20:29-30**)
25. Ahab to die in battle for killing Naboth. Prophecy (**1 Kings 21:19, 22:17**) - Fulfilment (**1 Kings 22:37**)
26. The dogs would then lick his blood from his chariot. Prophecy (**1 Kings 21:19**) - Fulfilment (**1 Kings 22:38**)
27. Jezebel to be eaten by wild dogs. Prophecy (**1 Kings 21:23, 2 Kings 9:10**) - Fulfilment (**2 Kings 9:30-37**)
28. Elisha to receive a double portion of Elijah's spirit. Prophecy (**2 Kings 2:9**) - Fulfilment demonstrated by the fact that the Bible records that Elisha performed twice as many miracles as Elijah.
29. Naaman to recover from his leprosy. Prophecy (**2 Kings 5:3,8,10**) - Fulfilment (**2 Kings 5:14**)
30. The starving inhabitants of Samaria to receive an abundance of food in twenty four hours. Prophecy (**2 Kings 7:1**) - Fulfilment (**2 Kings 7:16-17**)
31. An arrogant aide to the king to see the miracle but not to eat of the food. Prophecy (**2 Kings 7:2,19**) - Fulfilment (**2 Kings 7:17,20**)
32. Ben-Hadad, a Syrian king to recover from his sickness, but die anyway.. Prophecy (**2 Kings 8:10**) - Fulfilment (**2 Kings 8:15**)
33. Jehu to have four generations on the throne of northern kingdom. Prophecy (**2 Kings 10:30**) - Fulfilment (**2 Kings 15:12**)
34. Jehu's dynasty to then be destroyed. Prophecy (**Hosea 1:4**) - Fulfilment (**2 Kings 15:8-12**)
35. Joash to defeat the Syrians on three occasions. Prophecy (**2 Kings 13:18-19**) - Fulfilment (**2 Kings 13:25**)
36. Jehoram to suffer with a disease because of sin. Prophecy (**2 Chronicles 21:15**) - Fulfilment (**2 Chron 21:18-19**)
37. Amaziah to die because of his idolatry. Prophecy (**2 Chronicles 25:16**) - Fulfilment (**2 Chronicles 25:20-27**)

38. Sennacherib to be assassinated in his own land. Prophecy (**Isaiah 37:7**) - Fulfilment (**Isaiah 37:37-38**)
39. Sennacherib's attempt to invade Jerusalem not to be successful. Prophecy (**Isaiah 37:33-35**) - Fulfilment (**Isaiah 37:36-37**)
40. Hezekiah to be healed of a terminal disease. Prophecy (**Isaiah 38:5**) - Fulfilment (**Isaiah 38:9**)
41. Cyrus to allow the Jews to go back to Jerusalem. Prophecy (**Isaiah 44:28**) - Fulfilment (**Ezra 1:1-2**)
42. Zedekiah to be captured by Nebuchadnezzar. Prophecy (**Jeremiah 21:7**) - Fulfilment (**Jeremiah 52:8-11**)
43. Jehoahaz to die in Egyptian captivity and not return to Judah. Prophecy (**Jeremiah 22:10-12**) - Fulfilment (**2 Kings 23:33-34**)
44. Jehoiachin to be captured by Nebuchadnezzar. Prophecy (**Jeremiah 22:25**) - Fulfilment (**2 Kings 24:15**)
45. Coniah was told that no seed of his would sit on the throne of David. Prophecy (**Jeremiah 22:28-30**) - Fulfilment - historical. This prophecy is in apparent contradiction to the Davidic Covenant of (**2 Samuel 7:8-16**) where David was promised a "son" who would reign forever on his throne. This apparent contradiction is solved by the virgin birth of the Lord Jesus Christ as Mary was descended from David via Nathan. (**Luke 3:23-31**)
46. Hananiah, a false prophet to die within a year. Prophecy (**Jeremiah 28:15-16**) - Fulfilment (**Jeremiah 28:17**)
47. Nebuchadnezzar to invade Egypt. Prophecy (**Jeremiah 43:9-13**) - Fulfilment - history
48. Nebuchadnezzar to defeat the Egyptians at Carchemish. Prophecy (**Jeremiah 46**) - Fulfilment - history.
49. Nebuchadnezzar to be given the mind of an animal because of pride. Prophecy (**Daniel 4:19-27**) - Fulfilment (**Daniel 4:28-37**)
50. Belshazzar to have his kingdom removed from him. Prophecy (**Daniel 5:5, 25-28**) - Fulfilment (**Daniel 5:30**)
51. Alexander the Great to establish a world empire in a very short time. Prophecy (**Daniel 2:32-39, 7:6, 8:5-8, 21, 11:3**) - Fulfilment - history.
52. Alexander to defeat the Persians - Prophecy (**Daniel 8:5-8**) - Fulfilment - history
53. Alexander to die at the height of his power and his kingdom to be divided into four parts. Prophecy (**Daniel 8:8, 22, 11:4**) - Fulfilment - history tells us that at the height of his power Alexander died in Babylon at the age of 33. After a period of some twenty years of internal struggle and fighting the eleven generals of the Greek army who had survived Alexander were reduced to four called in Scripture the four winds of heaven, Ptolemy, Seluchus, Cassander and Lysimachus.
54. Antiochus Epiphanes to persecute the Jews and desecrate their Temple. Prophecy (**Daniel 8:11-25**) - Fulfilment - history. The whole of (**Daniel 11**) represents historical prophecies of the Greek dynasties based on Ptolemy and Seluchus which lasted until the time of Julius Caesar with Cleopatra being the last Greek ruler of Egypt. [SEE Prophecy: Prophecy and History Fulfilled]
55. Zacharias would be mute until the birth of John the Baptist. Prophecy (**Luke 1:20**) - Fulfilment (**Luke 1:57-64**)
56. John the Baptist to be the herald for the Lord Jesus Christ. Prophecy (**Luke 1:76-77**) - Fulfilment (**Matthew 3:1-11, Luke 3:2-6**)
57. Simeon to live until he had seen the Messiah. Prophecy (**Luke 2:25-26**) - Fulfilment (**Luke 2:28-30**)
58. Peter would deny Jesus Christ. Prophecy (**John 13:38**) - Fulfilment (**John 18:24-27**)
59. Peter to die as a martyr. Prophecy (**John 21:18-19, 2 Peter 1:12-14**) - Fulfilment - history
60. Judas to give himself over to Satan. Prophecy (**John 6:70**) - Fulfilment (**John 13:27**)
61. Judas to betray Jesus. Prophecy (**John 13:21**) - Fulfilment (**John 18:2-5**)
62. Paul would suffer a lot for the Lord Jesus Christ. Prophecy (**Acts 9:16**) - Fulfilment (**2 Corinthians 11:23-28, 12:7-10, Philippians 1:29-30**)
63. Paul would be a minister to the Gentiles. Prophecy (**Acts 9:15**) - Fulfilment (**Romans 11:13, Ephesians 3:1**)
64. Paul would preach before kings. Prophecy (**Acts 9:15**) - Fulfilment (**Acts 24-26**)
65. Paul would go to Rome. Prophecy (**Acts 23:11**) - Fulfilment (**Acts 28:16**)

CHRISTIAN LIFE: GIVING - STEWARDSHIP

1. As all provision is from God it is the believer's duty to be a wise steward of not only his money but his time and talents. In this manner true orientation to grace is shown.

2. Your relationship with allocation of your talents, time and possessions to God will determine the quality of your Christian life. Acceptance of grace as the basis of giving should become the basis of generous giving. (**2 Corinthians 9:6**)

3. There are five reasons for giving to the work of the Lord.

- a) That God's work might be supported. **(1 Timothy 5:17-18)**
- b) That God might be glorified. **(2 Corinthians 9:12)**
- c) That needy saints might be provided for. **(Acts 2:44-45, 11:29)**
- d) That other Christians might be challenged. **(2 Corinthians 9:2)**
- e) That the giver's life might be blessed. **(2 Corinthians 9:6)**

4. Giving alms to the poor:

- a) In the Bible, almsgiving means giving to the poor.
- b) The Pharisees distorted the principle of giving by making a public display. The Lord Jesus rejected this pride. **(Matthew 6:1-4).**
- c) When we give alms we have to do it in secret, so that we honour God and not ourselves. **(Matthew 6:1-4).**
- d) The giving of alms to the poor is encouraged. **(Luke 12:33; Acts 10:2,4,31)** and will be rewarded **(Matthew 6:1-4).**

CHRISTIAN LIFE – STEWARDSHIP

1. There are a number of promises related to good stewardship. **(Luke 6:38, Acts 20:35, 2 Corinthians 9:6, Hebrews 6:10, 13:16)**

2. We are to distribute to the saints. **(Romans 12:13)**

- a) Cheerfully **(2 Corinthians 9:7)**
- b) Simply **(Romans 12:8)**
- c) To the glory of God **(1 Corinthians 10:31)**
- d) Faithfully **(1 Corinthians 4:2, Luke 21:1-4)**

3. Stewardship in the Old Testament **(Deuteronomy 15:7-11; Psalm 112:9; Proverbs 11:24,25; Ecclesiastes 11:1; Malachi 3:10).**

4. Stewardship for the rich is given in **(1 Timothy 6:17-19).**

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 judgment 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).**

MONEY

1. Money in coin form was unknown until the 7th century BC Prior to coins, money or valuable metal was measured in terms of ingots or rings. Croesus, King of Lydia first preserved his money in coins. When Cyrus the Great conquered Lydia, he picked up the concept of coinage and gave it to the entire world.
2. Money is not evil. It has a legitimate function. (**Genesis 23:9, Jeremiah 32:44**)
3. The believer is urged to be content with what he has received, in his position, from the Lord. **1 Timothy 6:6-10, Philippians 4:11-13, Hebrews 13:5-6.**
4. It is the lust for money and goods that corrupts a man **Jude 11.**
5. The giving of money is an expression of the believers' priesthood. (**1 Corinthians 16:2, 2 Corinthians 8 & 9**)
6. Coveting money makes one a slave to his desire. (**Matthew 6:24**). Money is a useful servant but a harsh master.
7. The danger of money to the unbeliever.
 - a) Salvation cannot be purchased with money. (**Mark 8:36-37**)
 - b) Money causes the rich man to put his trust in the wrong things. (**Mark 10:23-25**)
 - c) Money often hinders the unbeliever from seeking salvation. (**Luke 16:19-31**)
 - d) Money has no credit with God. (**Proverbs 11:4, 28**)
8. The danger of money to the believer:
 - a) Money can become part of a slavery to a vain search for happiness. (**Ecclesiastes 5:10-6:2**)
 - b) Love of money becomes a root of all kinds of evil. (**1 Timothy 6:6-12, 17-19**)
 - c) Money can contribute to pride and self-centredness. (**Acts 5:1-10**)
9. Wealth is deceitful if a person believes it will buy him happiness or provide security **Matthew 6:24-33, Luke 12:16-21. Proverbs 18:10-12, Proverbs 13:7.**
10. It is the believer's duty to wisely use his possessions, time, abilities and spiritual gifts which God has entrusted to us.
11. Three illusions about money.
 - (a) Money can bring happiness:- for the believer the Christian way of life is the only source of happiness.
 - (b) Money provides security:- Grace provides the only real security. (**Matthew 6:24-33**)
 - (c) Money can buy many things such as salvation, love, happiness, tranquillity.

WEALTH

1. Wealth may be in the form of money, gold or silver, goods or land. Wealth is always relative to the values within a society. What is wealthy within a poor culture is poor within a more wealthy culture. What individuals feel is wealthy will differ from person to person; some will never feel they are wealthy enough.

The believer is urged to be content with what he has received, in his position, from the Lord. **1 Timothy 6:6-10, Philippians 4:11-13, Hebrews 13:5-6.**

2. Money has a legitimate function, and wealth generally is, like money, a neutral thing; something to be used to facilitate daily life. Money and goods are used to pay taxes, buy goods needed for the family, and give towards the Lord's work in the church. Money is not evil. **Genesis 29:3, Jeremiah 32:44, .**

Money and goods are used for taxation, **Matthew 22:17-22, Luke 20:20-26.**

3. It is no evil to have wealth or lots of money, it is the lust for money and goods that corrupts a man, as it did Balaam, **Jude 11.**

Money, and wealth generally, are great slaves but terrible masters. Wealth is deceitful if a person believes it will buy him happiness, provide him with security, or give him immortality. **Matthew 6:24-33, Luke 12:16-21 Proverbs 18:10-12, Proverbs 13:7.**

5. Money and wealth will not buy respectability with God, nor will it purchase salvation. **Mark 8:36,37, Acts 8:18-24, Mark 10:23-27.**

6. Wealth may get in the way of the simple message of salvation, as the Rich Young Ruler found. **Matthew 19:16, Luke 18:19,20, Mark 10:17-27.**

7. Money may get in the way of spiritual growth, when we pay more attention to our wealth than we do to applying doctrine in our lives. Solomon in **Ecclesiastes 5:10 6:2**, Baalam in **Jude 11**, Ananias' and Saphira in **Acts 5:1-10**, All of us in **James 5:1-6.**

8. God is not impressed with money and pride filled shows of wealth. **Luke 16:10-31, Proverbs 11:4,28.**

9. Wealth can be a great blessing received by believers in maturity, and if it is it is to be used for the Lord's work, as well as for life style. **Proverbs 13:8ff, Hebrews 13**, Refer Doctrine Of Giving.

HARMONY

THE UNJUST STEWARD

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

110 THE RICH MAN AND LAZARUS

LUKE 16:19-31

Luke 16:19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: **20** And there was a certain beggar named Lazarus, which was laid at his gate, **full of sores,** **21** And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. **22** And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; **23** And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. **24** And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. **25** But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. **26** And beside all this, between us and you there **is a great gulf fixed:** so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. **27** Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: **28** For I have five brethren; that he may testify unto them, lest they also come into this place of torment. **29** Abraham saith unto him, They have Moses and the prophets; let them hear them. **30** And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. **31** And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

KEY WORDS

Was	Eimi	Keep on being [Imperfect Active Indicative]
Rich	Plousios	Rich
Man	Anthropos	Man
Was clothed	Endidusko	Clothe in, Wear [Imperfect Middle Indicative]
Purple	Porphura	A garment dyed in purple
Fine linen	Bussos	Fine linen
Fared	Euphraino	Rejoice, Made merry [Present Passive Participle]
Sumptuously	Lampros	Luxuriously
Every	Kata Hemera	Every day
Was	Eimi	Keep on being
Beggar	Ptochos	Beggar
Named	Onoma	Named
Was laid	Ballo	Throw [Pluperfect Passive Indicative]
Gate	Pulon	Gate
Full of sores	Helkoo	Full of sores [Perfect Passive Participle]
Desiring	Epithumeo	Desire, Wish for [Present Active Participle]
Fed	Chorazo	Feed fully [Aorist Passive Infinitive]
Crumbs	Psichion	Crumbs, Morsels
Fell from	Pipto	Fall [Present Active Participle]
Table	Trapeza	Table
Dogs	Kuon	Dog
Came	Erchomai	Come [Present Middle Participle]
Licked	Apoleicho	Lick clean [Imperfect Active Indicative]
Sores	Helkos	Ulcer, Sore
Came to pass	Ginomai	Came to pass [Aorist Middle Indicative]
Died	Apothnesko	Die [Aorist Active Infinitive]
Carried	Apophero	Take away [Aorist Passive Infinitive]
Angels	Aggelos	Angel
Bosom	Kolpos	Bosom
Died	Apothnesko	Die [Aorist Active Infinitive]
Buried	Thapto	Inter, Bury [Aorist Passive Indicative]
Hell	Hades	Hades, Sheol
Lift up	Epairo	Raise up [Aorist Active Participle]
Eyes	Opthalmos	Eye
Being	Huparcho	Exist [Present Active Participle]
Torments	Basanos	Torments
And seeth	Hopos	Because

Afar off	Apo Makrothen	From afar off
Cried	Phoneo	Call out [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Father	Pater	Father
Mercy	Eleeo	Mercy [Aorist Active Imperative]
Send	Pempo	Send [Aorist Active Imperative]
May dip	Bapto	Dip [Aorist Active Subjunctive]
Tip	Akron	Tip
Finger	Daktulos	Finger
Water	Hudor	Water
Cool	Katapsucho	Cool down [Aorist Active Subjunctive]
Tongue	Glossa	Tongue
Am tormented	Odunao	Torment, Grieve [Present Middle Indicative]
Flame	Phlox	Flame, Blaze
Said	Epo	Say [Aorist Active Indicative]
Son	Teknon	Child
Remember	Mnaomai	Remember [Aorist Passive Imperative]
Lifetime	Zoe	Life
Received	Apolambano	Receive [Aorist Active Indicative]
Good things	Agathos	Good things
Likewise	Homoios	Similarly
Evil things	Kakos	Evil, Bad
Is comforted	Parakaleo	Comforted [Present Passive Indicative]
Art tormented	Odunao	Torment, Grieve [Present Middle Indicative]
Beside	Epi	Beside
Between	Metaxu	Between
There is a great	Megas	Great
Gulf	Chasma	Chasm
Fixed	Sterizo	Fix, Established [Perfect Passive Indicative]
Would	Thelo	Desire, Wish to [Present Active Participle]
Pass	Diabaino	Pass [Aorist Active Infinitive]
Hence	Enteuthen	Hence, literally on both sides
Cannot	Dunamai Me	Not able [Present Middle Subjunctive]
Pass	Diaperao	Cross completely [Present Active Subjunctive]
Come from thence	Ekeithen	From that place
Said	Epo	Say [Aorist Active Indicative]
Pray	Erotao	Beseech, Request [Present Active Indicative]
Would send	Pempo	Send [Aorist Active Subjunctive]
House	Oikos	House
Have	Echo	Have [Present Active Indicative]
Five	Pente	Five
Brethren	Adelphos	Brother
May testify	Diamarturomai	Witness [Present Middle Subjunctive]
Lest	Hina Me	In order that not, Lest
Come	Erchomai	Come [Aorist Active Subjunctive]
Place	Topos	Place
Torment	Basanos	Torment
Saith	Lego	Say [Present Active Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Prophets	Prophetes	Prophet
Let them hear	Akouo	Hear [Aorist Active Imperative]
Said	Epo	Say [Aorist Active Indicative]
Went from	Poreuomai	Go [Aorist Passive Subjunctive]
Dead	Nekros	Dead
Repent	Metanoeo	Change the mind, Repent [Future Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Hear	Akouo	Hear [Present Active Indicative]
Will be persuaded	Peitho	Persuade [Future Passive Indicative]
Rose	Anistemi	Rise [Aorist Active Subjunctive]
Dead	Nekros	Dead

PERFECT TENSE VERBS

HELKOO – FULL OF SORES - Occurs only once in the New Testament. The fact that Helkoo in **Luke 16:20** is in the Perfect Tense shows that this was a permanent/terminal medical problem, as seen in his death. It also shows that not all medical problems are solved even though a person is a believer.

STERIZO – ESTABLISHED, FIXED - Occurs 13 times in the New Testament with it appearing twice in the Perfect Tense. **Luke 16:26** shows with the perfect tense of “Sterizo” that there is no opportunity to go from one side to another as the gap is permanently established so that the status of a person at the time of their death is the status for eternity.

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

REFLECTION

This section is often called the parable of the rich man and Lazarus but it is in fact a real event rather than a parable, as there are proper names given, Abraham and Lazarus and a specific location Torments and Abraham's bosom or Paradise, so our conclusion is that this story tells of two actual deaths that have recently occurred that all the people present know about. The “rich man” doesn't need to be name as he is an unbeliever and is gone forever into hell, but the naming of Lazarus draws attention to the Pharisees to the event, for Lazarus as a poor believer in such a condition, violated every belief they had in their prosperity gospel message. Lazarus is named, for he has an eternal destiny – but the rich man does not.

Verse 19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Here we need to refer back to the Pharisaic dogma that if a person is materially rich he is blessed by God and is eligible to enter the pleasant part of the after life, Abraham's Bosom, the place of blessing. Jesus is talking to the Pharisees, and is again going to show that their views on this topic are wrong.

We need to remember that at this time no human being who had died went to heaven, as Christians now do, **2 Corinthians 5:8**. Prior to the payment for sin by the Lord Jesus Christ at the Cross, and His subsequent Resurrection, all the believers went to the waiting place, Hades, to a place called Abraham's Bosom or Paradise. Jesus speaks of this here, and He will speak of the “dying thief/terrorist” on the cross next to his joining Him there shortly also. **Luke 23:43**.

The reality of the existence of Hades is shown by the Lord's promise to the repentant terrorist on the Cross; *“this day shalt thou be with me in Paradise”*, as well as the appearance of Samuel at the Witch of Endor event, where Samuel asks, *“Why did you bring me up”*, indicating that Hades or Sheol was located below the earth's surface. **1 Samuel 28:8-15**.

Unbelievers from the death of the first unbeliever have always gone to Torments, a separate compartment of Sheol or Hades. There is an additional area where the angels who disobeyed at the time of the flood are kept for judgment. After Christ's victory at the Cross the Old Testament believers were transferred to heaven, which is now where we proceed on death. **2 Corinthians 5:1-10, Philippians 1:23-26**.

Lazarus here, who is not to be confused with the Lazarus who Christ raised, John Chapter 11, was a beggar who was “thrown” by relatives or creditors with disdain and some violence (from the Greek word “Ballo”) at the gate of the rich man, with a view of him being provided with scraps from the rich man's table. The Lazarus who was raised from the dead in resuscitation was not a beggar. This Lazarus here is the very opposite of the Pharisees idea of a genuine believer, and they cannot get their heads around a man dying this way and still being loved by God! They have not understood the “fellowship of his suffering”. **Philippians 3:10, Colossians 1:24-26, James 5:10, 1 Peter 2:19-21, 4:13**.

Verse 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24. And he cried and said,

Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

From the Pharisees viewpoint it would appear quite unlikely that Lazarus would be welcomed into heaven at all, due to his very poor situation on earth. They thought God had to reward them on earth or they were not rewarded in heaven – it was the “double portion” blessing or none at all in their theology. However Lazarus was a genuine believer, just one who experienced the “fellowship of the Lord’s suffering”, and as such received dying grace, even though poor and ill, and was transported by angels into Paradise.

The rich man, who thought wrongly, that because of his riches he was a sure candidate for heaven, dies and finds himself in Torments. Lifting up his eyes he can see Abraham afar off and Lazarus the beggar in Abraham’s arms being shown love and fellowship, whereas there is no fellowship in Torments and no comfort. Torments is exactly that; the torment of souls who despise others and have lived their lives only for themselves and so in hell they have only mutual loathing. **Isaiah 14:9-11.**

As a Jew the rich man addresses Abraham, as his ancestor, pleading for mercy and asking that Lazarus be sent across to him with some water because he is being tormented by flames (be they physical or mental). This clearly shows that after the death of the body the soul continues to function and experience. Life once given to angels and human beings is permanent. This vision presented by the Lord is very scary to the Pharisees, for it makes the point that Abraham has no sons or daughters who do not share his spiritual belief system. **Matthew 3:9.** Pure DNA does not make a son or daughter – whereas the Pharisees believed it did.

Verse 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Abraham points out that the rich man had received good things during his physical life, while Lazarus had had a hard life. However Lazarus had become a believer and lived for fellowship with God, while the rich man had been distracted for eternal realities and simply focused upon enjoying his temporary material wealth and comfort. Because Lazarus had believed and walked with God through the deep valleys of his journey through space-time, he was now comforted, whereas the rich man, either rejecting or ignoring a relationship with God, was now in a place of torments. Their life choices have now become eternal.

It is also noted clearly by the Lord, that there is no opportunity to go from one side to another, so that the status of a person at the time of their death is the status for eternity.

Verse 27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29. Abraham saith unto him, They have Moses and the prophets; let them hear them. 30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The rich man seeing his circumstance thinks of his five brothers at home and wants to warn them of the terrible penalty for ignoring the claim of God on their lives.

The Jews were very much into signs and have been offered one sign, that of the prophet Jonah which represents being delivered from death and given back life, the sign is the resuscitation of the dead, or resurrection from the dead.

It is no coincidence that the one requested to be resuscitated by the rich man in Hades is named Lazarus, though not the same one who will be resuscitated by our Lord. When the Lazarus our Lord healed rose from the dead, which was the sign of Jonah, they did not believe, even though he had come back from the dead.

Abraham says that even if someone rose from the dead they would not believe, however they have all the evidence they need through the Old Testament without any other signs being given.

As it was the Pharisees to whom this was mainly addressed, and they were people whose knowledge of the Old Testament was unparalleled, and so it was a command for them to be like the Bereans of the book of Acts, to daily search the Scriptures, to see if what had been taught was the way to God, and if Christ was the Messiah as He claimed to be.

They are challenged by this story to think about the eternal consequences of their refusal to face the facts. Each item of teaching in these last months is making this point, and sadly the majority of them do not think, but remain in culpable denial about who Jesus is.

APPLICATION

We see from this passage there is a totally separated destiny for the saved and unsaved, with the division being made at the death of the individual. There is distress for the unsaved forever, for they see the eternal consequences of their evil life choices too late to reverse them, but apparently none at all for the believer – for Lazarus makes no reference at all to the previously “rich man”, for he is focused upon Abraham.

The lost become an irrelevance to the believer in eternity, for they have made their choices and done their mischief to us, and that is over then, and they are facing their chosen eternity – and the believer is not even paying any attention to them at all. This is true regarding the Lake of Fire, as John sees it in **Revelation 18:17-24, 21:4, 8, 27**.

We at times here and now will philosophically speculate on what the lost may be thinking in eternal judgment, especially those who were evil to us. In heaven we will be so fulfilled in our activities there, that the eternal place of judgment of the lost will simply be the reminder to all the saved, that those who joined Satan and his demons had the opportunity to decide their eternal destiny and did so.

No-one today looks at the exterior of a prison and gloats over the inmates, and so in eternity, the glowing black-hole of the Lake of Fire will simply be our reminder of the perfect justice of God, and those who hurt us will be of no concern whatsoever. They are locked in their choices, and we are reaping the rewards of our own – no cloud of distress at the thinking of these evil people will cross our minds in eternity.

In addition the division is absolutely final, with no second chances. After death the soul is conscious and is therefore eternal, and is able to converse with and see others. We know that all both in heaven and hell (and then later in the Lake of Fire) will acknowledge that Jesus Christ is who He always claimed to be, God’s Son.

“There is no other name under heaven whereby we must be saved”. **Acts 4:12.** *“I am the way the truth and the life, no man cometh to the father except by Jesus Christ”.* **John 14:6.**

Signs and wonders, whilst held in high esteem by many, will not be accepted by the determined unsaved, and ultimately it is the Word of God and the ministry of the Holy Spirit that allows for a person to be born from above, or be rejected to their eternal regret.

Our riches and position in the end of this life are of no consequence, as all attempts to enter heaven by our works or riches are fruitless, and actually an abomination to God. We must do God’s work, God’s way. Whatever men or women can do in our own strength is not the Christian way of life. **1 Corinthians 2-3.**

There is comfort in a believer’s death called “Dying Grace”, as long as you are not dying the “sin unto death”, whereas the death of an unbeliever is terrible, irrespective of how comfortable they have had it in life. All enjoyment that an unbeliever will ever have will be whilst they are physically alive. Do not envy them their wealth, power, fame or pleasures, for they all evaporate like steam, and they will choke on their memories as people choke in a storm of dust, for all they value is as dust, and they leave it all behind.

DOCTRINES

DEATH

1. In essence, death means "separation".
2. Types of death:
 - a) Physical death - is the separation of the soul from the body (**Genesis 35:18**).
 - b) Spiritual death - is separation from God, having no relationship with God (**Ephesians 2:1, 12, Genesis 2:17, 3:8**)
 - c) The second death - this is the Great White Throne judgement followed by the lake of fire for unbelievers - separation from the presence of God, punished forever (**Revelation 20:12-15, 21:8**)

- d) Positional death - Christians are identified with Jesus Christ in His death (separation from sin) and in His resurrection (living in righteousness) **Romans 6:3-14 Colossians 2:12-14**
- e) Sexual death - inability to procreate (**Romans 4:17-21, Hebrews 11:11-12**)
- f) Operational death - faith without works is non operational (**James 2:26**)
- g) Temporal death - a carnal believer, out of fellowship with God (**Romans 8:6-8,13, Ephesians 5:14, 1 Timothy 5:6, James 1:15, Revelation 3:1**)

3. Reasons for death:

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

DYING GRACE

1. We are all here upon the earth as in a "strange country"; we are strangers and pilgrims upon the earth, and are not meant to be too comfortable here. **Philippians 3:12-17, Hebrews 11:13, 1 Peter 2:11.**

2. Death is the strangest thing we confront on this earth; the weirdness of being here one minute, alive, alert and warm, then a second later, dead, cooling and inert. Death is meant to appear strange to us, for it is the evidence before us that we are not permanent inhabitants here, but simply playing out a part as we pass through. This is not a place we are meant to get attached to. Refer Death.

3. The death of believers is a precious thing to the God who has given his life to save us from the judgement of sin and death. **1 Samuel 26:21, 2 Kings 1:13-14, Psalms 49:8, 72:14, 116:15, 1 Peter 1:7, 2:4.** Refer Grace.

4. We all must die, but that is not the end. **2 Timothy 4:7-8, Hebrews 11:13.** The mature believer facing death see through it, to the other side where they meet with the Lord face to face. **1 Corinthians 13:12, 2 Corinthians 5:6-10.**

5. Dying grace is provided to all believers who are looking to their Lord as they die, for his perfect provision for each of us from eternity past has everything we need provided in advance of our life, let alone our death itself. There are no surprises to God, and all things we face have provision for them there to be claimed by faith. **1 Corinthians 10:13, 2 Thessalonians 3:3, 2 Peter 2:9, Jude 24-25.**

HELL AND HADES

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

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

3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.

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

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

- a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)
- b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)

- c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)
5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)
6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)
7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.
8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)
9. There are no degrees of punishment in the Lake of Fire.
- a) Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.
 - b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)
 - c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.
 - d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).
 - e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

JUDGEMENT – BAPTISM OF FIRE

1. The Baptism of Fire is mentioned in 3 passages (**Matthew 3:11-12; 24:36-41, Luke 3:16-17, 2 Thessalonians 1:7-8**).
2. It refers to the judgement and removal of all unbelievers from the earth at the Second Advent. In this way, only believers who survive the Tribulation, and resurrection saints, will enter the Millennial Kingdom.
3. There are parables of the baptism of fire in:
Matthew 13:24-30, 36-43 – The Wheat and the Tares
Matthew 13:47-50 – The Good and Bad Fish
Matthew 25:1-13 – The Ten Virgins
4. The Jewish baptism of fire is mentioned in Ezekiel 20:34-48, Isaiah 1:25-26, Matthew 3:7-12.
5. The Gentile baptism of fire in Matthew 25:31-46 – The Sheep and the Goats.
6. At the baptism of fire the books that are opened in **Daniel 7:10** are the ones that contain the names of unbelievers who have accepted the strong delusions from Satan during the Tribulation (**2 Thessalonians 2:11-12**)

LAZARUS - PARADISE AND TORMENTS

1. SCRIPTURE **Luke 16:19-31**.

2. BIOGRAPHY

Lazarus is the Latin equivalent of the Hebrew name Eleazar (**Exodus 6:23**), which means "whom God helps". It was a very common Hebrew name. The rich man is usually called Dives, the Latin name for rich man. Lazarus was a beggar (**Luke 16:20**). At the time when he lived on earth he was covered with sores and in a desperate condition at the gate of the rich man. Lazarus waited outside the house for food scraps from the rich man's table. Eventually both Lazarus and the rich man died: Lazarus as a believer, the rich man as an unbeliever.

3. EVALUATION

- a) At death Lazarus proceeded to Abraham's bosom, or Paradise, in Hades (**Luke 16:22**).
- b) The rich man went to torments (**Luke 16:23**).
- c) The rich man was conscious (**Luke 16:23**) and was able to see Lazarus across a great fixed gulf.
- d) The rich man, as a Jew, appeals to Abraham, the first of his race (**Luke 16:24**).
- e) He requests that Lazarus give him water to cool his tongue as he is in flames (**Luke 16:24**).
- f) The rich man is in great agony (**Luke 16:24**).
- g) Lazarus, meanwhile, is comforted (**Luke 16:25**).
- h) There is a great gulf fixed between Lazarus and the rich man (**Luke 16:26**).
- i) The great gap is unable to be bridged (**Luke 16:26**).
- j) Realising the hopelessness of his situation, the rich man remembers that his five brothers are unbelievers and in danger of hell fire (**Luke 16:27,28**).
- k) The rich man asks Abraham to send Lazarus back to his brothers to witness to them (**Luke 16:27**).
- l) Abraham tells the rich man that his brothers have the Old Testament scriptures and that they reveal the means of salvation (**Luke 16:29**).
- m) The rich man believes a resuscitated Lazarus will have a great impact on his brothers (**Luke 16:30**).
- n) Abraham closes by saying that if they do not believe the Old Testament scriptures they will not believe a person who has been raised from the dead who witnesses to them (**Luke 16:31**).
- o) Hades means the unseen world and has the equivalent word, Sheol, in the Old Testament.
- p) It is a place for the dead and is often called the grave (**Genesis 42:38; Job 14:13; Psalm 88:3**).
- q) To the non spiritual man Sheol appears to be the end of existence (**Ecclesiastes 9:5,10**).
- r) The Bible tells us that it (torments), is a place:
 - i) Of sorrow (**2 Samuel 22:6; Psalm 116:3**).
 - ii) Into which the wicked are thrown (**Psalm 9:17**).
 - iii) Where they are fully conscious (**Isaiah 14:9-17; Ezekiel 32:21**).
 - iv) Like the belly of a great fish (**Jonah 2:2; Matthew 12:40**).
- s) Now the believer is with God in heaven (**2 Corinthians 5:8**).
- t) Both will be resurrected; the believer to commendation (**Revelation 20:6**), the unbeliever to condemnation (**Revelation 20:12-15**).
- u) Christ has the keys to hell's gate (**Revelation 1:18; Isaiah 38:10**).

4. PRINCIPLES

- a) There is such a place as Hades, Sheol or hell (**Mark 9:43**).
- b) It is a place of fire and sorrow (**Matthew 13:42**).
- c) The Word of God is the source of conversion (**Romans 10:17**).
- d) Unbelievers are tormented forever (**Mark 9:44, 46-48**).
- e) They are judged according to their works (**Revelation 20:13**).
- f) Death is not the end for either the believer or unbeliever (**Matthew 13:30**).
- g) After death there is no second chance of salvation, as your condition is permanent and there is no transfer between the categories of humanity (**Hebrews 3:15; Revelation 20:6,15**).

HARMONY

THE RICH MAN AND LAZARUS

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

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HARMONY**MINISTRY IN PEREA**

Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there.

PARABLE OF THE UNPRODUCTIVE FIG TREE

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.

THE HEALING OF THE INFIRM WOMAN

And he was teaching in one of the synagogues on the Sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

RELIGIOUS OPPOSITION

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

ARE FEW SAVED?

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

WARNING AGAINST THE JEWS

When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

JESUS TO DIE IN JERUSALEM

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

HEALING OF THE MAN ON THE SABBATH

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

SELF PROMOTION

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

GRACIOUS HOSPITALITY

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

THE ULTIMATE MEAL

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

THE COST OF BEING A DISCIPLE OF CHRIST

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

GOD IS CONCERNED ABOUT THE INDIVIDUAL

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

THE PRODIGAL SON

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

THE UNJUST STEWARD

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear

this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship:

I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

THE RICH MAN AND LAZARUS

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