

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 19

CONFLICT WITH AUTHORITY

by

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[BOOK 74-19]

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
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
74-21	THE LAST PASSOVER
74-22	PREVIEW OF THE CHURCH AGE
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74-26	HARMONY OF THE GOSPELS – KING JAMES VERSION
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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) |

133A - CONFLICT – PHARISEES AND HERODIANS

MATTHEW 22:15-22

Matthew 22:15 Then went the Pharisees, and took counsel how they might entangle him in his talk. **16** And they sent out unto him their disciples with the Herodians, saying, Master, **we know** that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. **17** Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? **18** But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? **19** Shew me the tribute money. And they brought unto him a penny. **20** And he saith unto them, Whose is this image and superscription? **21** They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. **22** When they had heard these words, they marvelled, and left him, and went their way.

KEY WORDS

Went	Poreuomai	Go out, Depart [Aorist Passive Participle]
Took	Lambano	Take [Aorist Active Indicative]
Counsel	Sumboulion	Counsel, Discussion
Might entangle	Pagideuo	Ensnare, Entangle [Aorist Active Subjunctive]
His	-	Not found in the original
Talk	Logos	Word, Discourse
Sent out	Apostello	Send out [Present Active Indicative]
Disciple	Mathetes	Disciple
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher
Know	Eido	Perceive [Perfect Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
True	Alethes	True
Teachest	Didasko	Teach [Present Active Indicative]
Way	Hodos	Way, Road
God	Theos	God
Truth	Aletheia	Truth
Carest	Melo	Take care [Present Active Indicative]
Any man	Oudeis	Anyone
Regardest	Blepo	Glance at, Regard [Present Active Indicative]
Person	Prosopon	Person
Men	Anthropos	Man
Tell us	Epo	Say [Aorist Active Imperative]
Thinkest	Doceo	Think [Present Active Indicative]
Lawful	Exesti	Lawful [Present Active Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Tribute	Kensos	Taxes, Tribute
Caesar	Kaisar	Caesar from which we get Kaiser and Tsar
Perceived	Ginosko	Understand [Aorist Active Participle]
Wickedness	Poneria	Wicked, Depravity
Said	Epo	Say [Aorist Active Indicative]
Tempt	Peirazo	Tempt [Present Active Indicative]
Hypocrites	Hupokrites	Hypocrite based on the concept of speaking from behind a mask in Greek drama
Shew me	Epideiknumi	Exhibit, Show [Aorist Active Imperative]
Money	Nomisma	Money, Coin
Brought	Prosphero	Bring towards [Aorist Active Indicative]
Penny	Denarion	Denarius, Coin for a days wage
Saith	Lego	Say [Present Active Indicative]
Image	Eikon	Likeness, Image from which we get the English word "icon"
Superscription	Epigraphe	Inscription
Say	Lego	Say
Saith	Lego	Say
Render	Apodidomi	Give to the ultimate source, Give back

Things	Ho	That
Are Caesars	Kaisar	Caesar
Are God's	Theos	God
Heard	Akouo	Hear [Aorist Active Participle]
These Words	-	Implied, not in the original
Marvelled	Thaumazo	Be in awe, Marvel [Aorist Active Indicative]
Left	Aphiemi	Leave [Aorist Active Participle]
Went their way	Aperchomai	Departed [Aorist Active Indicative]

PERFECT TENSE VERB

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

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

REFLECTION

INTRODUCTION

There were a series of groups amongst the leaders of Israel at the time of our Lord. They included the Pharisees and Sadducees, as well as the Herodians who were political friends of the reigning dynasty. The other cultic group, the Essenes kept away from politics and the temple, both of which they considered corrupt and defiled by Gentile domination.

The three principal sects are considered to have originated about 150 years before Christ, as they are mentioned by Josephus at that time in his history. Of course nothing is said of them in the Old Testament, as that was finished about 400 years before the Christian era.

The Pharisees were the most numerous and wealthy sect of the Jews. They derived their name from the Hebrew word Pharash, which signifies to set apart, or to separate, because they separated themselves from the rest of their countrymen, and professedly devoted themselves to special strictness in religion, with complete contempt for the “lesser beings” who were not as strict as them.

Their leading theological tenets were the following: they are very close to later Augustinian and Calvinistic theology. They believed that the world was governed by fate, or by a fixed decree of God; that the souls of men were immortal, and were either eternally happy or miserable beyond the grave; that the dead would be raised; that there were angels, good and bad; that God was under obligation to bestow special favour on the Jews; that they were chosen by God and couldn't be lost, and that they were justified by their own conformity to the law.

They were proud, haughty, arrogant, self-righteous, and held the common people in great disrespect. They sought the offices of the state, and affected great dignity expecting to be treated with reverence. They were ostentatious in their religious worship, praying in the corners of the streets, and seeking publicity in the bestowment of alms. They sought principally external cleanliness, and dealt much in ceremonial ablutions and washing.

They maintained some of the laws of Moses very strictly. In addition to the written laws, they held to a multitude which they maintained had come down from Moses by tradition. These they felt themselves as much bound to observe as the written Law. Under the influence of these laws they washed themselves before meals with great scrupulousness; they fasted twice a week - on Thursday, when they supposed that Moses ascended Mount Sinai, and on Monday, when he descended. They wore broad phylacteries, and enlarged the fringe or borders of their garments; they loved the chief rooms at feasts, and the chief seats in the synagogues. In general, they were a corrupt, hypocritical, office-seeking, haughty arrogant class of men, with what we would say today as a psychiatric condition – that was “Obsessive Compulsive Disorder”.

The Sadducees are supposed to have taken their name from Sadok, who flourished about 260 years before the Christian era. He was a pupil of Antigonus Sochaeus, president of the Sanhedrin, or great council of the nation. He had taught the duty of serving God disinterestedly, without the hope of reward or the fear of punishment in eternity. Sadok, not properly understanding the doctrine of his master, drew the inference that there was no future state of rewards or punishments, and on this belief he founded the sect. The other notions which they held, all to be traced to this leading doctrine, were:

1. That there is no resurrection, neither angels nor eternal spirits, **Matthew 22:23; Acts 23:8**; and that the soul of man perishes with the body.
2. They rejected the doctrine of fate or "divine decrees".
3. They rejected all traditions, and professed to receive only the books of the Old Testament. They were far less numerous than the Pharisees, but their want of numbers was compensated, in some degree, by their wealth and social and political standing in society. Though they did not generally seek office, yet several of them were advanced to the high priesthood.

The Essenes, a third sect of the Jews, are not mentioned in the New Testament. They differed from both the Pharisees and the Sadducees. They were akin to Jewish monks or hermits, passing their time little in society, but mostly in places of obscurity and retirement. It is not probable, therefore, that our Saviour often, if ever, encountered them; and this, it is supposed, is the reason why they are not mentioned in the New Testament.

They were a contemplative sect, having little to do with the common business of community life. The property which they possessed, they held in common. They denied themselves, in a great measure, the usual comforts of life, and were exceedingly strict in the observance of the duties of religion. They were generally more pure than the rest of the Jews, and appear to have been an unambitious, a modest, and retiring sort of people. The two sexes were not in company except on the Sabbath, when they partook of their coarse fare (only bread and salt) together. They practiced dancing in their worship.

Few of them were married; they were opposed to oaths, and they asserted that slavery was repugnant to nature. In regard to doctrine, they did not differ materially from the Pharisees, except that they objected to the sacrifices of slain animals, and of course did not visit the temple, and were not, therefore, likely to come into public contact with the Saviour. They perpetuated their sect by proselytes, and by taking orphan children to train up.

Verse 15. Then went the Pharisees, and took counsel how they might entangle him in his talk. 16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

In these verses we meet the Herodians, who were constantly at odds with the Pharisees, but here bury their differences to try and discredit the Lord. There is an element of conspiracy in their consultations where they plan to, "entangle Him in his talk".

To entangle means to "ensnare," as birds can be caught by a net. In the case of birds it is done secretly leading them within the vicinity of the net and then suddenly springing it over them. So to entangle is to carefully lay a plan by proposing a question, and by leading, if possible, to an inappropriate answer. This was what the Pharisees and Herodians endeavoured to do in regard to Jesus, foolishly thinking they could out think and out plan God.

In the phrase, "In his talk", it is noted that the word "his" is not in the original, being supplied by the translators. In this case the attempt to help the text maybe is wrong, as a straight reading without the word "his" in it would mean "in conversations", or by "talking" with him and not alluding to anything that he had said before.

There were two Pharisaic theological seminaries in Jerusalem (of Hillel and Shammai). Their disciples were students or pupils of the Pharisees, as in **Mark 2:18**, where they would all be termed "the Pharisees".

The Herodians were not members of Herod's family or Herod's soldiers, but partisans or followers of the rulers amongst the extended family of Herod the Great. They were a political party and held some of the special opinions of Herod. Two of the major things they accepted. The first respected subjection to a foreign power. The Law of Moses however made it clear that, "a stranger should not be set over the Jews as a king". **Deuteronomy 17:15.**

Herod had received the kingdom of Judea by appointment of the Romans, maintained that the Law of Moses referred only to a voluntary choice of a king, and did not refer to a necessary submission where they had been overpowered by force. His followers supposed, therefore, that it was lawful in such cases to pay tribute to a foreign prince.

This opinion was, however, extensively unpopular among the Jews, and particularly the Pharisees, who looked upon it as a violation of their law, and regarded all the acts growing out of it as oppressive. Hence, the difficulty of the question proposed by them.

Whatever way he decided, they supposed he would be involved in difficulty. If he should say it was not lawful, the Herodians were ready to accuse him as being an enemy of Caesar; if he said it was lawful, the Pharisees were ready to accuse him to the people of holding an opinion extremely unpopular among them, and as being an enemy of their rights.

The other opinion of Herod, which they seem to have followed, was that when a people were subjugated by a foreign force, it was right to adopt the rites and customs of their religion. This was what was meant by the "leaven of Herod". **Mark 8:15.** The Herodians and Sadducees seem on most questions to have been united but a combination of Herodians and the Pharisees was much more unusual, and betrays the satanic plan.

"We know that thou art true", is a hypocritical compliment, not believed by them, but artfully said, as compliments often are, to conceal their true motivation and try to relax their opponent into trusting them.

"Neither carest thou for any man", means that He is an independent teacher, delivering His teachings without regard to the fear or favour of man. This was true, and probably they believed this. Whatever else they might believe about Him, they had no reason to doubt that He delivered his sentiments openly and freely.

"For thou regardest not the person of men" - Here they say He is not partial. He will decide according to truth, and not from any bias toward either party. To regard the person, or to respect the person, is in the Bible uniformly used to denote partiality, or being influenced in a decision, not by truth, but by previous attachment to a "person," or to one of the parties by friendship, or bias, or prejudice, **Leviticus 19:15; Judges 1:16; Deuteronomy 16:19; 2 Samuel 14:14; Acts 10:34; James 2:1, 2:3, 2:9; 1 Peter 1:17.**

In verse 17 the question is put, "Is it lawful to give tribute unto Caesar?" - Tribute was the tax paid to the Roman government. Caesar was the Roman emperor. The name Caesar, after the time of Julius Caesar, became common to all the emperors, as Pharaoh was the common name of all the kings of Egypt. The "Caesar" who reigned at this time was Tiberius - a man distinguished like most Roman rulers by excesses of sexual lusts and debauchery. He was a totally evil man with few redeeming aspects. Caligula and the older Nero would be worse, but evil is the word best to describe them all, so tribute was not being paid for good government, or moral leadership.

Verse 18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19. Shew me the tribute money. And they brought unto him a penny. 20. And he saith unto them, Whose is this image and superscription? 21. They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22. When they had heard these words, they marvelled, and left him, and went their way.

"Jesus perceived their wickedness" - which must have been done by His power of searching the heart, and proves that He was omniscient. He asks them, "Why tempt ye Me?" Why do you test Me and endeavour to lead Me into difficulty by an insidious question. Openly trying to appear to be genuine inquirers their only object in reality was to lead into difficulty.

He therefore calls them hypocrites. The word hypocrite relates back to the customs in Greek theatre where in the open air whilst the voices of the actors could be heard in the back rows the physical features were not readily visible by the naked eye.

To ensure that the audience could see as well as hear the play the actors would speak from behind a large paper-mache wax covered and painted mask. They therefore were putting on a front or false face.

In verse 19 we see the tribute-money. This was a Roman coin. The tribute for the temple service was paid in the Jewish shekel; that for the Roman government in foreign coin a Roman Denarius. Their having that coin about them, and using it, was proof that they themselves held it lawful to pay the tribute; and their question was therefore mere hypocrisy.

In verse 20 we have the phrase “image and superscription” This was a Roman coin because of the image on it. The earlier Herods avoided this practice because of Jewish prejudice, but the Tetrarch Philip introduced it on Jewish coins and he was followed by Herod Agrippa I. This coin was stamped in Rome with the image and name of Tiberius Caesar on it.

In verse 21 Jesus says, “Render, therefore, to Caesar that which is Caesar’s”. Caesar’s image and name on the coin proved that it was his. It was proper, therefore, to give it back to him when he called for it. Jesus therefore indicated he didn't think the coin was idolatry – a radical position for a Jewish Rabbi. But while coins were accepted, Jesus took occasion to charge the people, also, to give to God what He claimed.

This may mean either,

1. The annual tribute due to the temple service, implying that paying tribute to Caesar did not free them from the obligation to do that; and/or,
2. That they should give their hearts, lives, property, shekels, and influence all to God, as his due.

In verse 22 though He had apparently decided in favour of the Herodians, yet His answer confounded both parties, and wholly prevented the use of His words, which they intended to make of them to support either. It was so wise and so clearly detected their wickedness and foiled their aim that they were confounded and went away in shame. The Lord does however answer those who want to “check out” of economic life – we don't need to, nor is avoiding money/credit cards spiritual in any shape or form.

MARK 12:13-17

Mark 12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. 17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

KEY WORDS

Send	Apostello	Send forth [Present Active Indicative]
Certain	Tis	Certain, A Number
Catch	Agreuo	Entrap, Catch [Aorist Active Subjunctive]
His	-	Not found in the original
Words	Logos	Words
Come	Erchomai	Come [Aorist Active Participle]
Say	Lego	Say [Present Active Indicative]
Master	Didaskalos	Teacher
Know	Eido	Perceive [Perfect Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
True	Alethes	True
Carest	Melo	Take care [Present Active Indicative]
No man	Oudeis	Anyone
Regardest	Blepo	Glance at, Regard [Present Active Indicative]
Person	Prosopon	Person
Men	Anthropos	Man

Teachest	Didasko	Teach [Present Active Indicative]
Way	Hodos	Way, Road
God	Theos	God
Truth	Aletheia	Truth
Is it lawful	Exesti	Lawful [Present Active Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Tribute	Kensos	Taxes, Tribute
Caesar	Kaisar	Caesar from which we get Kaiser and Tsar
Shall we give	Didomi	Give [Aorist Active Subjunctive]
Shall we give	Didomi	Give [Aorist Active Subjunctive]
Knowing	Eido	Perceive [Perfect Active Participle]
Hypocrisy	Hupokrisis	Hypocrisy based on the concept of speaking from behind a mask in Greek drama
Said	Epo	Say [Aorist Active Indicative]
Tempt	Peirazo	Tempt [Present Active Indicative]
Bring	Phero	Bring [Present Active Imperative]
Penny	Denarion	Denarius, Coin for a days wage
May see	Eido	Perceive [Aorist Active Subjunctive]
Brought	Phero	Bring [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Image	Eikon	Likeness, Image from which we get the English word "icon"
Superscription	Epigraphe	Inscription
Said	Epo	Say [Aorist Active Indicative]
Answering	Apokrinomai	Answer
Said	Epo	Say [Aorist Active Indicative]
Render	Apodidomi	Give to the ultimate source, Give back [Aorist Active Imperative]
Things	Ho	That
Are Caesar's	Kaisar	Caesar
Are God's	Theos	God
Marvelled	Thaumazo	Be in awe, Marvel [Imperfect Active Indicative]

PERFECT TENSE VERB

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

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

REFLECTION

Verse 13. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. 17. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Despite Jesus' warning to the Sanhedrin adversaries in the previous parable they continued to campaign against the Lord, try to destroy his popular base of support. This they did by sending theologians and politicians to try and ensnare Him in their “clever” conversations. The word catch means to entrap and is in the subjunctive mood indicating that it was a potential. The word “his” in verse 13 does not occur in the original so the phrase could be rendered to entrap Him in conversation. The two perfect tenses in this section underline what is permanent indeed – they do not “know” anything at all about the Lord or they would not try to entrap Him, but He does permanent “know” their stupid deviousness. There are eternal consequences for their arrogance hypocrisy!

Addressing the Lord as teacher they use carefully chosen remarks designed to hide their true motivation and to prevent Jesus from evading the difficult question. They acknowledge Him as an honest and impartial teacher who does not seek anyone's favour, but they fail to see that He sees right through them. Here they use the phrase "Because you do not look on the face of man" which is a Hebrew expression found in **1 Samuel 16:7**, "*But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*"

Then they asked whether it was legally permissible by God's law to pay taxes to Caesar. Here they cite **Deuteronomy 17:14-15**, "*When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.*"

The word translated taxes is *kesnos* from which we get the English word census and referred to an annual head tax demanded by the Roman emperor since AD 6 when Judea became a Roman province. The tax was very unpopular with the Jews because it represented in a very clear way the power of Rome that was exercised over Judea. The money went directly into the Emperor's treasury and paid for the occupation.

The silver Denarius was the only coin acceptable to the Romans, and as it had images on it the coin was offensive to the religious Jews. The writing on the coin was also offensive to the Jews with one side having, "Tiberius Caesar Augustus, Son of the Divine Augustus and on the obverse "Chief Priest". The inscription was an indication of the growing cult of emperor worship that would lead to the death of many believers.

To use Caesar's coins was to acknowledge Rome's authority, the benefit of its government and the need to pay taxes to the governing body. This tax was a debt owed to Caesar, so Jesus told them to remit to Caesar that which was Caesar's, and added to give to God that which is God's (all their life work and energy).

This not only could apply to the temple tax, which was the citizen's responsibility to pay but also to protest against the Roman behaviour of considering their rulers divine. Caesar was due some attention but only that which was warranted.

LUKE 20:20-26

Luke 20:19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. **20** And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. **21** And they asked him, saying, Master, **we know** that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: **22** Is it lawful for us to give tribute unto Caesar, or no? **23** But he perceived their craftiness, and said unto them, Why tempt ye me? **24** Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. **25** And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. **26** And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

KEY WORDS

Watched	Paratereo	Observe, Watch, Inspect alongside [Aorist Active Participle]
Sent forth	Apostello	Send [Aorist Active Indicative]
Spies	Egkathetos	Spy
Should feign	Hupokrinomai	Pretend [Present Middle Participle]
Just men	Dikaios	Innocent, Just, Righteous
Might take hold	Epilambanomai	Catch, Lay hold [Aorist Middle Subjunctive]
Words	Logos	Word
Might deliver	Paradidomi	Betray, Surrender, Put in prison [Aorist Active Infinitive]
Power	Arche	Power, Chief in rank
Authority	Exousia	Authority
Governor	Hegemon	Ruler, Governor, from which we get hegemony

Asked	Eperotao	Ask, Question [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher
Know	Eido	Perceive [Perfect Active Indicative]
Sayest	Lego	Say [Present Active Indicative]
Teachest	Didasko	Teach [Present Active Indicative]
Rightly	Orthos	Correctly from which we get the word orthodox
Acceptest	Lambano	Accept [Present Active Indicative]
Person	Prosopon	Person
Teachest	Didasko	Teach [Present Active Indicative]
Way	Hodos	Way, Road
God	Theos	God
Truly	Aletheia	Truth
Lawful	Exesti	Lawful [Present Active Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Tribute	Kensos	Taxes, Tribute
Caesar	Kaisar	Caesar from which we get Kaiser and Tsar
Perceived	Katanoeo	Understand, literally know from a standard [Aorist Active Participle]
Craftiness	Panourgia	Trickery, Cunning, Craftiness
Said	Epo	Say [Aorist Active Indicative]
Tempt	Peirazo	Tempt, Scrutinize
Shew	Epideiknumi	Exhibit, Show [Aorist Active Imperative]
Penny	Denarion	Denarius, Coin for a days wage
Image	Eikon	Likeness, Image from which we get the English word "icon"
Superscription	Epigraphe	Inscription
Hath	Echo	To have and hold [Present Active Indicative]
Answered	Apokrinomai	Answer
Said	Epo	Say [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Render	Apodidomai	Give back to [Aorist Active Imperative]
Which be Caesar's	Kaisar	Caesar
Be God's	Theos	God
Could	Ischuo	Have the power [Aorist Active Indicative]
Take hold	Epilambanomai	Catch, Lay hold [Aorist Middle Infinitive]
Words	Rhema	Utterance, Topic
Before	Enantion	In the presence of
People	Laos	People
Marvelled	Thaumazo	Have wonder, marvel [Aorist Active Participle]
Answer	Apokrisis	Answer, Response
Held their peace	Sigao	Be quiet [Aorist Active Indicative]

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

REFLECTION

Verse 20. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

The Chief Priests and scribes recognised that Jesus had been speaking against them so this increased their keenness to disrupt His ministry.

They sent spies to trick him in conversation so that they could deliver Him to the authorities and put Him out of circulation.

In this verse we have a series of verbs. They watched, which is in the participle form, which places it before sending spies, in the aorist tense, at a point in time. These people would pretend to be innocent again, in the participle, why?, so they might take hold of Him, the subjunctive mood of the verb "lay hold", indicates the possibility. Why did they want to do this? How could they as "patriots" think to betray Him to the authorities? The verb is in the infinitive mood, indicating it was their settled purpose to eliminate Him – murder was in their hearts – satanic hatred and arrogance drove them. **Psalm 2:1ff** comes to mind.

Verse 21. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22. Is it lawful for us to give tribute unto Caesar, or no?

They first ingratiated themselves with Him praising Him in an attempt to get him to say something against the Romans and therefore come under discipline from them. They asked Him if it was right for Jews to pay tribute or taxes to Caesar. If Jesus said no then they would accuse Him of treason, if he said yes he would alienate the great majority of Jews. They think they know, but they do not at all know who they are speaking to, and their ignorance is culpable, and they are responsible, and will be accountable forever.

Verse 23. But he perceived their craftiness, and said unto them, Why tempt ye me? 24. Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25. And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 26. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Jesus realised the plot against him and asked for a silver or copper Denarius, which was the coinage which was acceptable to the Romans for paying the annual poll tax. The fact that they had such coins immediately indicated that they were subject to the Romans. Their production of the coins betrays their compromise to start with.

Jesus now answers them, reminding them that if they use the coins, then they have responsibilities to the Government, which as good citizens they should not ignore, but they have an even more important responsibility to God.

The schemers had not got an answer they expected, they had been caught out or ensnared themselves, and it left them amazed and dumfounded.

APPLICATION

Religion and power hungry people will always attack the believer or grace orientated person as they try and enforce their attitudes and power over people.

We have major responsibilities as members of various nations to respect our government and pay the taxes necessary to run the country.

Some things belong to the national entity in which one lives, but we as believers belong to God.

God has His creatures, His Sons and Daughters, while the world has its coins.

God knows our motivation. It is critical in the Christian life that we have pure motives and do not scheme to bring others down by our duplicity.

DOCTRINES

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.

GOD: DIVINE INSTITUTIONS - NATIONAL GOVERNMENT

1. National Government is the fourth Divine Institution, the others being volition or freewill, marriage and family. It should be noted that all Divine Institutions are for the human race as a whole and are not for Christians only. They allow for the orderly function of humanity and each Institution is built on a previous one. For instance marriage is built on freewill, family is based on marriage and freewill and so on.
2. The first three were instituted at creation whilst National Government did not occur until after the Flood.
3. Definition - God's delegated authority to mankind to judge it's own evil until Christ returns. It is therefore a temporary divine institution lasting from the Flood to the second advent of Christ.
4. Prior to national governments the rule of law was by God - **Genesis 4:17**. Here Cain was jealous of his brother and killed him with a sacrificial knife. As a result he was excluded from the family but he was not killed. God said that anyone who killed him would be avenged 7 times over. Obviously at that time God was

doing the judgment Himself. If there was to be any killing it would be done by God. The delegated authority was therefore capital punishment.

5. The change to national governments is given in **Genesis 9:4-6** where God stated that a person shall not murder and if a person does murder that man rather than God will take his life. This indicates a delegation of responsibility to man for judgment and execution of penalty.

6. Capital punishment was used in the nation Israel. In **Exodus 20:13** it says you shall not kill. The word used RATSACH means to murder rather than kill. In the rest of the law there is capital punishment by stoning as well as warfare showing that this commandment cannot mean "thou shalt not kill" but "thou shalt not murder" as you cannot have one part of the law countermanding another part.

7. In **Romans 13:4-6** capital punishment in the New Testament is given. Paul confirms his agreement with the principle of capital punishment in **Acts 25:11**. In addition when the Lord returns at the Second Advent he uses capital punishment on a large scale.

8. Two limitations are put on government

[a] The government shall be national with linguistic, geographical and racial fractures and not international as the post Flood group tried to set up at the Tower of Babel. God had to divide the human race to allow for the human race to survive. **Genesis 11:1-9**. An attempt to create a world wide Satanic millennium will occur just prior to the Second Advent but this will also be judged by the Lord. **Revelation 13:16-18, 19:19-21**. This changes at the Second Advent when the Lord Jesus Christ sets up a true worldwide kingdom for the 1000 year reign of the Millennium **Revelation 20:1-6**

[b] In **Matthew 22:21** where if a national government has laws which are anti Biblical the Christian should passively and prayerfully disobey the laws and take the consequences. Christians are not revolutionists.

9. Three classic objections are raised to the question of capital punishment.

[a] Capital punishment does not deter crime - Two fallacies :-

[i] capital punishment was never created to deter crime, but it is the retributive justice of God against evil.

[ii] Also if it were properly administered it would deter. In the Old Testament capital punishment was never given unless there had been two eye witnesses to the crime and was only the punishment for certain crimes. Conviction was not possible through circumstantial evidence as it had to be by direct witness. After the trial the executioners were the witnesses. The execution was public and the body had to be displayed until sundown indicating the wrath of God on guilty man.

[b] The retributive justice theory which states that a society which has capital punishment is exacting it's vengeance on the guilty. Two fallacies:-

[i] Who is the one who owes the debt? There are three parties involved, the criminal, the victim and the State. If the criminal kills the victim he has broken the law of the State and therefore the crime is against the State, not the victim. Capital punishment therefore comes out of God's vengeance.

[ii] Retributive justice would have a redemptive element if it were carried out correctly as it was in Israel.

[c] It cannot be justly administered as the poor cannot engage as good a lawyer as the rich and are therefore more likely to get convicted. God knew that capital punishment could not be justly administered when He set it up, Jesus Christ being a prime example.

10. Although God has delegated the authority He has not defined the type of government unlike marriage or family where there is just one form of structure.

11. John Calvin said that there were three types of government:- monarchy, aristocracy and democracy. Monarchy can easily deteriorate to despotism, aristocracy to oligarchy, the rule of an elite few and from democracy to sedition. He said that by far the best form of government was either aristocracy or the combination of aristocracy and democracy.

12. Government is based on two foundations law and power. The power is based on police internally and military for external power. Those who campaign against either are apostate. There must be a balance between law and power. Law without power is destroyed or ignored, power without law destroys the people.

13. Law comes from one of four sources.

[a] verbally from God as to the nation Israel. Israel's law was the Bible.

[b] those nations based on Christian principles draw their law from the Bible.

[c] there are nations who base their law on what the State requires, the liberal, view.

[d] the law can be based on what an individual desires such as a despot, the conservative view.

14. From the human viewpoint there are two types, the conservative which bases its concepts on the rights of the individuals and the liberal who bases his law on the right of the State. Both these views are apostate as it presupposes that law comes from man and not God.

15. The Christian therefore has to say that God has designed a number of elements such as the divine institutions. The government is therefore not allowed to coerce freewill nor bring in polygamy in place of marriage. The State has no sovereignty over volition, marriage or family. In addition there are areas such as economics, education, religion, natural resources, the arts and the sciences.

16. In judging evil the government has to judge the balance between all these elements but does not have rights over the building blocks of society. This lasts until the return of Christ.

17 The model for a nation is given under 8 areas. If any of the areas are weakened the nation is weakened.

[a] Geographical proximity - where a nation should be compact and not inhabit a long thin strip with people strung out over hundreds of kilometres [**Deuteronomy 3:18-20**]. In the ancient world the river Jordan dividing the two and a half tribes to the east from their brethren on the west caused a weakening of the nation Israel.

[b] The domination by one race, so that a large majority should be of one race. All the nations are called by the father of the nation such as Israel or the sons of Esau which was the name of Edom. You cannot have a melting pot of all peoples without melting the pot. Whilst you can absorb a large number of minorities you must have a dominant race. **Deuteronomy 2:4**

[c] There must be a strong national feeling of belonging whether the person is an immigrant or not. **Deuteronomy 16:11**

[d] There must be a common way of thinking about life's problems. If you have two diverse ways of looking at things you have a weak nation. Deuteronomy 6 The talk in the home should be on the basis of divine viewpoint. All children should be instructed in the Word of God by their parents.

[e] A dominance by one language. When God divided the nations He did it linguistically at the Tower of Babel. Two historical examples of people who saw the value of a common language:- Alexander the Great and Koine Greek and Lenin who modified Russian at the time of the Russian revolution to improve the cohesion of the Soviet Union.

[f] The principle of harmony between neighbourhoods. **Deuteronomy 22:1-4** There were no police in Israel in those days, the inhabitants acting as policemen.

[g] Patriotism strengthens a nation **Deuteronomy 19:13**

[h] Dominance of the sovereignty of God over a nation. The destiny of the country is either in God or in man **Deuteronomy 21:18**

18. Government's job is to form a balance between the various elements which make up a national entity. For instance the government does not have the right to legally enforce polygamy as marriage is a God given monogamous state. They do have the right however to regulate divorce.

19. **Deuteronomy 22:1-3** illustrates how the Old Testament society functioned. The right of the individual had to be respected. Individual rights come because they were created in us. This says to respect your brother's property even if there are no policemen present.

This passage gives the ability to have private property. This is confirmed in **Exodus 20** where it states you shall not steal. You cannot steal something which is your own.

Charity also presumes private property. Property allows you to make choices and is the basis for giving. **2Corinthians 8,9** You cannot give what is not yours. The act of the government giving money extracted from the population by taxes is not an act of charity. However there is a great danger that the possessions possess the possessor and you become materialistic. You can only enjoy property when you are in fellowship with the Lord. **[Ecclesiastes 2]**

20. Government must defend and strengthen marriage by guarding against adultery and rape. With the strengthening of a marriage a person who had just got married did not have to go to war for a year but stayed at home to cheer up his wife. **[Deuteronomy 24:5]**

21. Education should deal with the technical things but should not deal with the philosophy of life as this is the parent's responsibility. **Ephesians 6:4** This includes such items as sex education and humanistic philosophies

22. Economics - the basis for economics is given at the point of creation. **Deuteronomy 25:13-16** Government cannot create an economy it can only regulate it. John Witherspoon's essay on money is an excellent example of a Biblical approach to economics.

"Fractional reserves" is a form of the government stealing from the population as they do not have the full weight of gold or silver to back it. Isaiah 1:22 With banknotes it states that the paper money is "legal tender" and therefore has to be accepted in transactions. The Christian response. **Matthew 6:19-21]**

23. Natural resources. - people say that Christianity is responsible for the present problems in the ecology because of **Genesis 1:28**. The Biblical answer to this is in **Romans 8:20-23** which shows why man destroys the environment, not because of Christianity but because of the fall.

Thus it is not because of God's design but what man has done. This is further amplified in Isaiah 65:25 where it is clear that God is concerned with ecology showing the balance that will occur in the Millennium. The believer should also be concerned about the environment. **Deuteronomy 20:19-20**

24. Arts and Sciences - some governments dictate aesthetic tastes for artists.

25. Church - Government has no right to interfere with the Church nor the Church with the Government. As an example in the case of slavery the Christians eat away from the inside rather than rising in rebellion. **[Philemon]**

26. Courts and the Police - in **Deuteronomy 16:18 -18:22** the Bible states that they are necessary. The Christian should defend the principle of the Courts and Police Force. The law enforcement and court officials are not to take inducements or be biased **Deuteronomy 16:18-20** The groves of trees in v21 are the place of the Baal worshippers. As God was Head of State this meant that they were to be faithful and patriotic.

27. To secure a capital conviction there had to be two or more witnesses **Deuteronomy 17:6**. The individual citizen was the informant showing a civic responsibility and acted as the police. Upon securing conviction the witnesses were the ones to throw the first rock in the execution. Perjury was seen as a major crime. Punishment for a false witness was that which he had accused the other party. **Deuteronomy 19:18**

The court procedure was such that the trials were quick and soon after the offence. The complaint was brought by the plaintiff and not by a lawyer. The judgment was considered to be not against the state but against God. **Deuteronomy 1:17** The penalties were either a fine, corporal punishment or capital punishment but apart from waiting to appear in court no imprisonment. Any corporal punishment was undertaken in front of the judge to ensure fairness. **Deuteronomy 25:1-3**

28. God has set the geographical and historical boundaries for nations. **Acts 17:26, Genesis 10:25; Deuteronomy 32:8**

29. All nations and races are descended from Noah's three sons Ham, Shem and Japheth. **Genesis 9:19**

30. The nations were dispersed after the Tower of Babel **Genesis 11:9**

31. Internationalism and one-worldism is therefore against the will of God. cf **Genesis 11:4,9** Satan is attempting to unite the world as a counterfeit to the Millennium, when Christ will reign as King.

32. Nations are established by God to protect the freedoms and rights of people so that they may serve God peacefully. **1 Timothy 2:1-2**

33. The importance of free will - a government should not force people to accept or reject Christianity.

34. Freedoms in a nation are to be protected

- a) Externally by military forces
- b) Internally by police forces and courts **Romans 13:4**

35. The effectiveness of believers within a nation determines its blessing or cursing **Deuteronomy 11:26-28, Genesis 18:17-33, Matthew 5:13**

36. When nations become evil, God must destroy them. Examples include

- a) Amorites **Genesis 15:16, Deuteronomy 7:2**
- b) Chaldea **Daniel 5**

37. Jews were forbidden to intermarry with other nations, so that the Jewish religion would not be defiled by heathen practices. **Deuteronomy 7:1-3, Ezra 10:2,14**

- a) Solomon's union with foreign women was evil. **Nehemiah 13:23-27**
- b) Abraham forbade Isaac to marry outside his people. **Genesis 28:1**
- c) Esau's marriage to Hittites brought grief **Genesis 26:34,35**
- d) Moses' marriage to an Ethiopian caused trouble. **Numbers 12:1**

38. The threefold split of humanity appears in the book of Acts as examples of salvation.

- a) An Ethiopian (Hamitic) is saved in **Acts 10:1 -48**
- b) Saul (Semitic) is saved in **Acts 9:1-16**
- c) Cornelius (Japhetic) is saved in **Acts 10:1-48**

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**)

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.

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**).

HARMONISATION

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

HARMONY

THE QUESTION OF THE TRIBUTE MONEY

And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Then went the Pharisees, and took counsel how they might entangle him by catching him in his words. And they sent out unto him their disciples with the Herodians, and when they were come, they say unto him, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? Shall we give, or shall we not give?

APPROPRIATE RESPONSES TO VARIOUS AUTHORITIES

But Jesus perceived their craftiness and wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money, that I may see it. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

THE PHARISEES AND HERODIANS RETIRE

When they had heard these words, they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, and left him, and went their way.

133 B - CONFLICT - SADDUCEES

MATTHEW 22:23-33

Matthew 22: 23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, **not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine.**

KEY WORDS

Same	Ekeinos	Very same
Day	Hemera	Day
Came	Proserchomai	To draw near [Aorist Active Indicative]
Say	Lego	Say [Present Active Participle]
Is	Eimi	Keeps on being [Present Active Infinitive]
Resurrection	Anastasis	Resurrection
Asked	Eperotao	Ask, Inquire [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher
Said	Epo	Say [Aorist Active Indicative]

Man	Tis	Anyone
Die	Apothnesko	Die [Aorist Active Subjunctive]
Having	Echo	To have and hold [Present Active Participle]
Children	Teknon	Children
Brother	Adelphos	Brother
Shall marry	Epigambreuo	Form an association, Marry [Future Active Indicative]
Wife	Gune	Woman, Wife
Raise up	Anistemi	Raise up [Future Active Indicative]
Seed	Sperma	Seed
Were	Eimi	Keep on being [Imperfect Active Indicative]
Seven	Hepta	Seven
First	Protos	First
Married	Gameo	To marry a wife [Aorist Active Participle]
Deceased	Teleutao	Decease, Die [Aorist Active Indicative]
Having no issue	Echo	To have and hold [Present Active Participle]
No issue	Sperma	Seed, Descendant
Left	Aphiemi	Leave [Aorist Active Indicative]
Likewise	Homoios	Likewise, Similarly
Second	Deuteros	Second
Third	Tritos	Third
Last of all	Husteron	Lastly, Eventually
Woman	Gune	Woman
Died	Apothnesko	Die [Aorist Active Indicative]
Resurrection	Anastasis	Resurrection
Shall she be	Eimi	Keep on being [Future Middle Indicative]
Had	Echo	Have and hold [Aorist Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Do err	Planao	Go astray, Err [Present Passive Indicative]
Knowing	Eido	Perceive, Know [Perfect Active Participle]
Scriptures	Grapho	Writing, Document
Power	Dunamis	Power
God	Theos	God
Marry	Gameo	Marry [Present Active Indicative]
Given in marriage	Ekgamizo	Given in marriage [Present Passive Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Angels	Aggelos	Angel
Heaven	Ouranos	Heaven
Touching	Peri	Concerning
Dead	Nekros	Dead
Read	Anaginosko	Read, Know again [Aorist Active Indicative]
Spoken	Rheo	Speak [Aorist Passive Participle]
Saying	Lego	Say [Present Active Participle]
I am	Eimi	Keep on being [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Living	Zao	Living
Multitude	Ochlos	Multitude, Crowd
Heard	Akouo	Hear [Aorist Active Participle]
Were astonished	Ekplesso	Amazed, Astonished [Imperfect Passive Indicative]
Doctrine	Didache	Teaching, Doctrine

PERFECT TENSE VERB

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

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

REFLECTION

Verse 23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, **24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26. Likewise the second also, and the third, unto the seventh. 27. And last of all the woman died also. 28. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.**

In this section the Lord Jesus Christ deals with the Sadducees. The Sadducees were the aristocrats of the land and want to have an independent Israel, independent of Herod, independent of the Romans. The Sadducees were a pro Hellenic party and had adopted Greek culture. Many of them did not believe in God and they are going to try and discredit Jesus.

The irony of the situation is that as a group they do not believe in resurrection yet they are going to come to the Lord Jesus Christ with a question regarding the resurrection in an attempt to discredit Him. The word to say in the phrase, “say that there is no resurrection”, is in the present tense to show that they always say and therefore do not believe in the resurrection. They never have believed, and never will. Their own presuppositions will lead them to ignore evidence that doesn't fit their theology, and so their destiny is eternity without God – locked together with Satan in mutual self deception.

In the Old Testament there were a number of clear references to resurrection including, **Daniel 12:2, Job 19:26ff and Isaiah 26:19,53:10, Psalm 16:10,11.** The Sadducees however were rationalists, and in effect atheists, and as the concept of resurrection had apparent insurmountable problems to their atheism they considered that it therefore did not exist. They have bypassed the Word of God as having a solution to anything, and are using what they consider ridicule as a weapon against Him.

In verse 24 they address Him as master indicating that they recognised he has academic qualities. They do not accept the Word of God. They however quote Moses which means it is in the Torah or Law and quote **Deuteronomy 25:5-6** which states, *“5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel”.*

They now use a ludicrous example regarding the eternal situation of a woman who has been successively married to seven brothers to comply with this passage asking whose wife shall she be in eternity.

Verse 29. Jesus answered and said unto them, **Ye do err, not knowing the scriptures, nor the power of God. 30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.**

Jesus answered them, and said to them that they were wrong. The verb “answered” is in the present tense which means they are always, they keep on being wrong. These people were power conscious but they had no real spiritual power as they did not know the Word of God. The Word of God always comes before the power of God. They do not “know” (Perfect tense – with eternal consequences for them) the Scriptures.

The Scriptures state that after the resurrection there is no marriage. There is a type of love among the Godhead, which we are recipients of, and partake of forever. It is greater than any love in this short life. The angels do not have sexual relationships, and after Genesis 6 the demons are unable to enter the evil sexual relationships, that they had at that time. It also appears that all angels are male in appearance, although non sexual. The satanic angels utilize sexuality in their appearances, and appear in whatever shape they think will entice/deceive, whereas the elect angels do not, and always appear as non-sexualized males.

Verse 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, **32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33. And when the multitude heard this, they were astonished at his doctrine.**

The word translated to read is “Anaginisko” which means to understand again through reading.

The passage which the Lord Jesus Christ is bringing to the notice of Sadducees is **Exodus 3:6**, “Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”

This was part of Jewish ritual and was one of the strongest oaths that could be taken in the name of Abraham, Isaac and Jacob. The word “am” is that of absolute status quo which means that God keeps on being forever the God of Abraham, Isaac, and Jacob. This has the strongest resurrection statement of all.

The bodies of Abraham, Isaac and Jacob are in graves, they have all turned to dust. The statement that God is their God clearly shows that they are alive in His presence. He is not the God of the dead but of the living. The Sadducees recognised Abraham, Isaac and Jacob. Jesus called them ignorant of this fact, and has now clarified the reality of resurrection from the dead. When the crowd heard it they were amazed at His teaching.

MARK 12:18-27

Mark 12:18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, **19** Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. **20** Now there were seven brethren: and the first took a wife, and dying left no seed. **21** And the second took her, and died, neither left he any seed: and the third likewise. **22** And the seven had her, and left no seed: last of all the woman died also. **23** In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. **24** And Jesus answering said unto them, Do ye not therefore err, because **ye know not** the scriptures, neither the power of God? **25** For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. **26** And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? **27** He is not the God of the dead, but the God of the living: ye therefore do greatly err.

KEY WORDS

Come unto	Erchomai	Come [Present Middle Indicative]
Say	Lego	Say [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Infinitive]
Resurrection	Anastasis	Resurrection
Asked	Eperatao	Asked [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher
Wrote	Grapho	Write [Aorist Active Indicative]
Man's	Tis	Anyone
Brother	Adelphos	Brother
Die	Apothnesko	Die [Aorist Active Subjunctive]
Leave	Kataleipo	Leave, Forsake [Aorist Active Subjunctive]
Wife	Gune	Woman, Wife
Behind	-	Not in the original
Leave	Aphiemi	Leave
Children	Teknon	Children
Should take	Lambano	Take [Aorist Active Subjunctive]
Raise up	Anistemi	Raise up [Aorist Active Subjunctive]
Seed	Sperma	Seed
There were	Eimi	Keep on being [Imperfect Active Indicative]
Seven	Hepta	Seven
First	Protos	First
Took	Lambano	Take [Aorist Active Indicative]
Dying	Apothnesko	Die [Present Active Participle]
Left	Aphiemi	Leave [Aorist Active Indicative]
Second	Deuteros	Second
Took	Lambano	Take [Aorist Active Indicative]
Died	Apothnesko	Die [Aorist Active Indicative]
Left	Aphiemi	Leave [Aorist Active Indicative]

Third	Tritos	Third
Had	Lambano	Take [Aorist Active Indicative]
Left	Aphiemi	Leave [Aorist Active Indicative]
Last of all	Husteron	Lastly, Eventually
Woman	Gune	Woman
Died	Apothnesko	Die [Aorist Active Indicative]
Shall rise	Anistemi	Arise, Stand up [Aorist Active Subjunctive]
Be	Eimi	Keep on being [Future Middle Indicative]
Had	Echo	Have and to hold [Aorist Active Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Do err	Planao	Go astray, Err [Present Passive Indicative]
Know	Eido	Perceive, Know [Perfect Active Participle]
Scriptures	Graphe	Writing, Document
Power	Dunamis	Power
God	Theos	God
Shall Rise	Anistemi	Rise up [Aorist Active Subjunctive]
Dead	Nekros	Dead
Marry	Gameo	Marry [Present Active Indicative]
Given in marriage	Gamisko	Given in marriage [Present Passive Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Angels	Aggelos	Angel
Are in	En	In
Heaven	Ouranos	Heaven
The Touching	Peri	Concerning
Rise	Egeiro	Rise [Present Passive Indicative]
Read	Anaginosko	Read, Know again [Aorist Active Indicative]
Book	Biblos	Book
Bush	Batos	Bramble, Bush
Spake	Epo	Speak [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Am	-	Not found in the original
Is	Eimi	Keep on being [Present Active Indicative]
Living	Zao	Living [Present Active Participle]
Do err	Planao	Go astray, Err [Present Passive Indicative]
Greatly	Polus	Greatly

PERFECT TENSE VERB

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

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

REFLECTION

Verse 18. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 19. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20. Now there were seven brethren: and the first took a wife, and dying left no seed. 21. And the second took her, and died, neither left he any seed: and the third likewise. 22. And the seven had her, and left no seed: last of all the woman died also. 23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

The Sadducees were the liberals and rationalists of that day. They ridiculed the idea of a bodily resurrection. So they came to the Lord with a preposterous story trying to dismiss and insult the intelligence of anyone believing in the resurrection by mocking the whole idea.

The concept which they brought forward for consideration, related back to provision in the Mosaic Law for widows in Israel. In **Deuteronomy 25:5-10** in order to preserve the family name and to keep their property in the family the Law said that if a man died childless his brother should marry the widow. It was referred to as the concept of "Leverite Marriage".

The story they brought forward however was ludicrous. They put forward the case where the widow of the oldest brother was married to a second brother in conformity with this law. The second brother died and subsequently she was married to a total of seven brothers before passing away herself. The question put was, "Who would be the husband of this woman in heaven?"

Verse 24. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The questioners must have thought of themselves as smart, however the Lord Jesus Christ called them ignorant on two counts. Firstly they were ignorant of the Scriptures, and secondly they were ignorant of the power of God, which raises people from the dead. They were ignorant of the Plan of God that has decreed that all human beings will live forever, either with God, or with the arch deceiver Satan in the Lake of Fire. In verse 25 Jesus reminds them that in heaven there is no marriage. He cites as the example the angels in heaven who neither marry nor are given in marriage.

The Lord Jesus Christ then takes the Sadducees back to the Law, which they claimed they valued more than other books in the Old Testament, but which they actually didn't read, only reading their favourite Rabbi's commentary on the Bible – and so avoiding the challenge of the text. Jesus leaves them no wiggle room!

In **Exodus 3:6** He reminded them of the account of Moses at the burning bush when God spoke of Himself as the God of Abraham, Isaac and Jacob. Now Abraham, Isaac, and Jacob were long dead at the time that God spoke to Moses. The question then is "Yes", the bodies of the patriarchs were in their grave, and had been for centuries. How then is God the God of men who are actually dead, for surely He is God of the living? In some way they must still be alive, as the text speaks of them in that way!

In order to receive those things promised by God to them there must be a resurrection, and there must be existence (eternal life) for them even now, before the physical bodily resurrection, as they had not received the things promised, such as the land, before they died.

LUKE 20:27-40

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any question at all.

KEY WORDS

Came to	Proserchomai	Come to [Aorist Active Participle]
Certain	Tis	Some
Deny	Antilego	To say against, Deny [Aorist Passive Participle]

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Is	Eimi	Keeps on being [Present Active Infinitive]
Resurrection	Anastasis	Resurrection
Asked	Eperatao	Asked [Aorist Active Indicative]
Saying	Lego	Saying [Present Active Participle]
Master	Didaskalos	Teacher
Wrote	Grapho	Write [Aorist Active Indicative]
Any man	Tis	Anyone
Brother	Adelphos	Brother
Die	Apothnesko	Die [Aorist Active Subjunctive]
Having	Echo	Have and hold [Present Active Participle]
Wife	Gune	Woman, Wife
Die	Apothnesko	Die [Aorist Active Subjunctive]
Without Children	Ateknos	Children
Take	Lambano	Take [Aorist Active Subjunctive]
Raise up	Anistemi	Raise up [Aorist Active Subjunctive]
Seed	Sperma	Seed
Were	Eimi	Keep on being [Imperfect Active Indicative]
Therefore	Oun	Therefore
Seven	Hepta	Seven
First	Protos	First
Took	Lambano	Take [Aorist Active Participle]
Died	Apothnesko	Die [[Aorist Active Indicative]
Second	Deuteros	Second
Took	Lambano	Take [Aorist Active Indicative]
Died	Apothnesko	Die [Aorist Active Indicative]
Third	Tritos	Third
Took	Lambano	Take [Aorist Active Indicative]
Seven	Hepta	Seven
Left	Kataleipo	Leave, Desert [Aorist Active Indicative]
Children	Teknon	Children
Died	Apothnesko	Die [Aorist Active Indicative]
Last of all	Husteron	Lastly, Eventually
Woman	Gune	Woman
Died	Apothnesko	Die [Aorist Active Indicative]
Resurrection	Anastasis	Resurrection
Is	Ginomai	Become [Present Middle Indicative]
Had	Echo	Have and hold [Aorist Active Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Children	Uihos	Adult Son
World	Aion	Age, World
Marry	Gameo	Marry [Present Active Indicative]
Given in marriage	Ekgamisko	Given in marriage [Present Passive Indicative]
Be accounted worthy	Kataxioo	Counted worthy [Aorist Passive Participle]
Obtain	Tugchano	Obtain, Enjoy [Aorist Active Infinitive]
World	Aion	Age, World
Dead	Nekros	Dead
Marry	Gameo	Marry [Present Active Indicative]
Given in marriage	Ekgamisko	Given in marriage [Present Passive Indicative]
Can	Dunamai	Have power [Present Middle Indicative]
Die	Apothnesko	Die [Aorist Active Infinitive]
Are	Eimi	Keep on being [Present Active Indicative]
Equal to angels	Isaggelos	Like, equal or similar to angels
Are	Eimi	Keep on being [Present Active Indicative]
Children	Uihos	Adult son
God	Theos	God
Being	Eimi	Keep on being [Present Active Participle]
Raised	Egeiro	Raise up [Present Passive Indicative]
Shewed	Menuo	Show, Demonstrate [Aorist Active Indicative]
Bush	Batos	Bush
Calleth	Lego	Call, Say [Present Active Indicative]
Lord	Kurios	Master, Lord

Is	Eimi	Keeps on being [Present Active Indicative]
Living	Zao	Live [Present Active Participle]
All	Pas	All
Live	Zao	Live [Present Active Indicative]
Certain	Tis	Certain, A number of
Scribes	Grammateus	Scribe
Answering	Apokrinomai	Answering [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Master	Didaskalos	Teacher
Thou hast well	Kalos	Well
Said	Epo	Say [Aorist Active Indicative]
After that they durst	Tolmao	Dare [Imperfect Active Indicative]
Ask	Eperotao	Question [Present Active Infinitive]
Any	Oudeis	Nothing
Question at all	-	Not found in the original

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 27. Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, **28.** Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. **29.** There were therefore seven brethren: and the first took a wife, and died without children. **30.** And the second took her to wife, and he died childless. **31.** And the third took her; and in like manner the seven also: and they left no children, and died. **32.** Last of all the woman died also. **33.** Therefore in the resurrection whose wife of them is she? for seven had her to wife.

This is a question of theology. Now, remember, it wasn't as if The Sadducees believed in resurrection, but it was a trick question with which they had fooled the theologians of their day, and they thought they had a "winner" to use against the Lord. The question is this: under the Mosaic Law if a man died before he produced children the man's brother was obliged to have sexual relations with his brother's widow to produce children in the name of his brother.

Arising out of that came the question regarding this situation that they have made up of this one woman who was married consecutively to seven brothers with the seventh brother dying still without producing any children. The woman then also died. If there is a physical resurrection from the dead, whose wife is she going to be?

Verse 34. And Jesus answering said unto them, The children of this world marry, and are given in marriage: **35.** But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: **36.** Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

In Mark's Gospel the Lord is reported as saying that they do not know the Old Testament Scriptures, nor the power of God. Here in Luke Jesus says to the Sadducees that the resurrection when it comes is not merely our reawakening back to physical life, rather it is safe full scale transformation.

Because of this there is no need for marriage in heaven. Like the angels people will not need to reproduce. They will be of a different character and the women will not be married to anyone.

In verse 36 it says that those in resurrection bodies are equal unto the angels. The Scriptures make it clear that in our resurrection body we are superior to the angels. Jesus is God and was made a little lower than the angels by having a physical body so that He could taste death for us. He now is superior to angels as we will be.

We are therefore not going to be equal in status with angels in eternity we are going to be superior to the angels because Christ is superior to the angels. However we are going to be like the angels in the fact that we do not die and we do not marry or reproduce.

Verse 37. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38. For he is not a God of the dead, but of the living: for all live unto him.

In **Exodus 3:6** it states, *“Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”*

Combined in the Abrahamic covenant God said to Abraham, “to you and your seed I will give this land. He repeats this later first to Isaac and then to Jacob”.

The Abrahamic Covenant does not merely promise the inheritance of the land to the descendants of Abraham, Isaac and Jacob, it also clearly promises to Abraham, Isaac and Jacob the possession of all of the Promised Land, yet all of these men died, and the most they owned of the land was the burial cave and the right to use several wells. They were leaseholders not owners in their day.

On top of that, their descendants, while they possessed portions of the Promised Land have never possessed all of it that was promised, even under David and Solomon. So how was God going to fulfil His promise? The only way was to resurrect them all from the dead, and after that restore the people to the expanded land of Israel. This is the fulfilment of Abrahamic Covenant. Therefore the resurrection must occur. There is an appeal to God’s living relationship to the Patriarchs. He is not a God of the dead but God of the living and because He has a living relationship with these three men He cannot leave them dead.

Verse 39. Then certain of the scribes answering said, Master, thou hast well said. 40. And after that they durst not ask him any question at all.

We need to realise that the Scribes were the Sadducee theologians aligned with the Pharisees only in their hatred of Jesus, who from a Biblical viewpoint were very different from each other, in that the Pharisees believed in the resurrection.

This question which the Lord had answered the Sadducees was one that had been asked of the Pharisees many times but they had always failed to come up with an answer. Verse 39 sounds as if some of the Pharisaic Scribes were very happy to see the Sadducees put into their place by the Lord, knowing that they would not be troubled by their adversaries on this topic in the future. Some may even be saved. **Acts 15:1-6.**

However it also made them reluctant to ask questions of the Lord themselves as they know that He would answer their questions and if they were asking them to try and appear superior or trap Him they would end up embarrassed by the Lord. To be captured by an answer by another Rabbi meant you needed to join that Rabbi, and these men did not want to follow Jesus.

APPLICATION

You cannot know the power of God unless you know the Word of God, and love the author of the Word.

Marriage, which is a divine institution for the orderly function of the human race, is for time and not eternity.

From this passage we get another indication of the absolute reality of resurrection as outlined below.

1. God has made promises to the patriarchs concerning the land and concerning the Messiah.
2. These of promises were not fulfilled during their lifetimes.
3. When God spoke to Moses at the burning bush, the bodies of the patriarchs were in the grave.
4. Yet God spoke of himself as the God of them living.
5. God must fulfil his promises to Abraham, Isaac and Jacob.

6. Therefore resurrection is an absolute necessity for God to keep His promises, which from His character we know He will.

DOCTRINES

RESURRECTION

1. The resurrection of Christ is central to the gospel. **(1 Corinthians 15:3-4)**
 - a) Had there been no resurrection then we would all still be in our sins. **(1 Corinthians 15:17)**.
 - b) Resurrection indicates completion of justification. **(Romans 4:25, 2 Corinthians 5:21)**
 - c) Resurrection is a guarantee of ultimate sanctification. **(1 Corinthians 15:20-23)**
 - d) The resurrection is the Father's seal on Christ's completed work, and the public declaration of its acceptance.
 - e) Without the resurrection it is impossible for Christ to be glorified. The humanity of Christ is glorified higher than the angels. **(John 7:39, John 16:14)**
2. Historical proof of the resurrection:
 - a) The empty tomb. **(Matthew 28)**
 - b) Many of witnesses died rather than change their testimony.
 - c) Subsequent changes and confidence of the disciples after the resurrection.
 - d) The day of Pentecost. The reality of the resurrection was so well known that when Peter preached the first two sermons in Jerusalem over 8000 people were saved. **(Acts 2:41, Acts 4:3-4)**
 - e) The observance of the first day of the week as the worship day. **(Acts 20:7, 1 Corinthians 16:2, Revelation 1:10)**
 - f) The historic existence of the church. The church worships a literal risen Saviour, and not merely the memory of a dead martyr. **(Romans 5:12, 14, 17, 6:3-9, 8:2, 1 Corinthians 15:26,54-55, Hebrews 2:14)**
3. Baptism is a sign of the new resurrection life. **(Romans 6:3-11, Colossians 2:12)**.
4. The Lord's Supper is a reminder of the expected return of the risen Lord. **(1 Corinthians 11:23-26)**
5. Order of the resurrections:-
 - a) The first for believers only including Jesus Christ which is divided into four parts.
 - i) The resurrection of Christ. **(1 Corinthians 15:23, Romans 1:4, 1 Thessalonians 1:10, 1 Peter 1:3)**
 - ii) The Rapture of the church **(1 Corinthians 15:51-57, 1 Thessalonians 4:16-18)**
 - iii) The Old Testament saints and tribulation martyrs at the end of the Tribulation. **(Daniel 12:13, Isaiah 26:19-20, Revelation 20:4)**
 - iv) The Millennial saints and those who survive the Tribulation to enter the Millennium in their physical bodies.
 - b) The second resurrection occurs at the end of the Millennium and is for unbelievers only. They are judged and cast into the lake of fire forever. **(1 John 5:28, 29, Revelation 20:12-15, 2 Peter 3:7, Matthew 25:41)**
 - c) Jesus, who must be the first eternally resurrected human, was not raised until three days after the crucifixion.
 - d) People in the Old Testament who were "raised from the dead" were merely resuscitated, and later died.
 - e) **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven **(Ephesians 4:8)**. Some were given resuscitated bodies to witness to the Jews.
6. The sequence of events at the Lord's resurrection is as follows:-
 - a) Mary Magdalene, Salome and Mary the mother of James and Joses head towards the tomb followed by other women carrying embalming spices.
 - b) The three find the stone rolled away. Mary Magdalene goes back to tell the disciples. **(Luke 23:55-24:9, John 20:1-2)**
 - c) Mary the mother of James and Joses draws near to the tomb and sees the angel. **(Matthew 28:2)**
 - d) She goes back to the women carrying the spices.
 - e) Peter and John who have been advised by Mary Magdalene arrive, look inside the empty tomb and go away. **(John 20:3-10)**
 - f) Mary Magdalene returns weeping, sees two angels and then Jesus. **(John 20:11-18)**

- g) As instructed by the Lord she goes to tell the disciples.
- h) Mary the mother of James and Joses meets the women with the spices and returning with them they see the two angels. **(Luke 24:4-5, Mark 16:5)**
- i) They also receive advice from the angels and, going to seek the disciples, are met by Jesus. **(Matthew 28:8-10)**

7. Recorded appearances after his resurrection.

- a) Mary Magdalene **(John 20:14-18)**
- b) Women returning from the tomb **(Matthew 28:8-10)**
- c) Emmaus couple **(Luke 24:13-31)**
- d) Peter **(Luke 24:34)**
- e) Ten disciples **(Luke 24:36-43)**
- f) Disciples including Thomas **(John 20:24-29)**
- g) Lake Tiberias appearance **(John 21:1-23)**
- h) To the 500 **(1 Corinthians 15:6)**
- i) James **(1 Corinthians 15:7)**
- j) Disciples at the ascension **(Acts 1:3-12)**
- k) Stephen **(Acts 7:55)**
- l) Paul on Damascus Road **(Acts 9:3-6)**
- m) Paul in the Temple **(Acts 22:17-21)**
- n) Paul at night **(Acts 23:11)**
- o) John on Patmos **(Revelation 1:10-19)**

8. The resurrection body of Jesus Christ -

- a) Retained the nail prints in the hands and feet. **(Psalm 22:16, Zechariah 12:10, John 20:25-29)**
- b) Retained the wound sear in the side. **(John 20:25-29)**
- c) Christ was recognised on 15 appearances by his disciples as the one who died and rose again.
- d) Resurrection body of Christ could eat. **(Luke 24:42-43)**
- e) It had substance; it could be touched and felt. **(Matthew 28:9, Luke 24:39, John 20:17)**
- f) His body could breathe. **(John 20:22)**
- g) His body possessed flesh and bones. **(Luke 24:39-40)**
- h) Could walk through closed doors. **(Luke 24:36, John 20:19)**
- i) Appears and disappears suddenly. **(Luke 24:31, 36)**
- j) Could move vertically or horizontally. **(Acts 1:9, 10)**
- k) Our body will be just like His without the nail prints or wound in the side.

RESURRECTION OF OLD TESTAMENT SAINTS

1. This resurrection takes place at the Second Advent.
2. The body of David was still in his tomb according to Peter on the day of Pentecost. **(Acts 2:25-29)** David's body could not have then been resurrected in the scene of **Matthew 27:51, 52**.
3. Under the concept of **Daniel 12:13, Isaiah 26:19, 20** the resurrection of the Old Testament saints is related to the second advent of Jesus Christ.
4. The dispensation of Israel is not yet completed, the resurrection occurs at the end of a dispensation, the end of the dispensation of Israel - Second Advent. The Age of Gentiles ended with Abraham's call but the saints from that era did not get their resurrection bodies because Jesus Christ had not received his, the first fruits. **(1 Corinthians 15:20)**
5. The two witnesses of **Revelation 11:3-13** are Moses and Elijah and they could not be killed if they had received resurrection bodies. **(Revelation 11:7, 8)**

Moses and Elijah therefore have not received their resurrection bodies by the middle of the Tribulation. **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven of **Ephesians 4-8**. Some were given resuscitated bodies to witness to the Jews.

6. The Abrahamic, Davidic, Palestinian and New Covenants are not fulfilled till the second advent of Christ. The resurrection of Israel corresponds to the fulfilment of these four unconditional covenants.

GOD: DIVINE INSTITUTIONS - MARRIAGE

1. Man and angels have personality but only men and animals have "nephesh" and experience physical death. Angels do not die because they are spirits.

2. Marriage requires both personality and life, therefore it is only applicable to man. There is no marriage in the angelic realm. **(Matthew 22:30)**

3. Definition:- the personal relationship between a male and female member of the human race which typifies the saving relationship between Christ and believers.

4. God's instruction - "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish and the fowl and every living thing". This shows that man should subdue and have dominion over the animal kingdom.

5. If God was a solitary personality there would be no divine example of relationships, however with the three personalities in the Godhead relationships are demonstrated. He is a personal God and we can therefore have a relationship with him.

6. Marriage typifies the relationship between Christ and the church.

a) In the form of grace and faith **(Ephesians 5:22)**, the word submit meaning to fall into line to the law of God which the carnal mind cannot do. **(Romans 8:7; 10:3)**

b) You submit yourself by an act of freewill.

c) A family can strain marriage relationships if they are not submissive. **(Romans 13:1, 5)**

7. Grace is typified by the male and faith by the female. If this pattern is not adhered to it results in misery and suffering.

8. Grace and the man.

a) the man is in the role of an initiator.

b) the man provides information to which the woman can respond but must not coerce her free will.

c) the man has to show his character to the woman.

d) the man has to be patient, a form of grace.

9. Faith and the woman.

a) the woman is in the role of a responder.

b) the woman makes the choice of her free will.

c) she is the one who uses faith.

d) the woman needs time to grow.

10. Glory revealed.

a) The glory of God is shown in the man in the form of a changed life through regeneration.

b) The glory of the man is shown in the woman by changes in the woman.

11. Compatibility.

a) The important area of compatibility is that in the spiritual realm as one can be psychologically compatible with many people.

b) Spiritual compatibility is indicated by the phrase "one flesh" and is a picture of the union of Christ and the church.

12. Satan will attempt to blur the differences between man and woman and cause role reversals. The degree to which this occurs reflects the level of decadence in a society.

13. Legitimate reasons for the termination of marriage:-

a) The death of one of the partners.

b) The desertion of a believer by an unbelieving spouse where one of the two partners has become a Christian after marriage. **(1 Corinthians 7:10-16)**

- c) Inappropriate marriage partners such as close relations as specified in (**Leviticus 18**).
- d) Adultery or fornication as this causes the destruction of the one flesh principle by forming another one flesh. (**Matthew 5:32; 19:9**)

ETERNITY FUTURE

In eternity future:

1. God reveals to us exceeding riches of His grace (**Ephesians 2:7**).
2. God brings many sons into glory (**Hebrews 2:10**).
3. Believers enjoy an inheritance (**1 Peter 1:4**).
4. It is God's purpose for the church to know the manifold wisdom of God (**Ephesians 3:10**).
5. All former things pass away. There will be no more death, sorrow, pain, crying, sea, night or sun. (**Revelation 21:1-5,23**)
6. The curse will be lifted (**Revelation 22:3**).
7. All things in heaven and earth will be gathered in Him (**Ephesians 1:10**).
8. The present creation will be forgotten (**Isaiah 65:17**).
9. A river of water of life will run (**Revelation 22:1**).
10. The tree of life will be seen again (**Revelation 22:2**).
11. The Son of God will rule eternally (**Daniel 2:44; 7:13,14**).
12. He will still be subject to the Father (**John 10:29; 1 Corinthians 15:28**).
13. The lake of fire will continue forever (**Isaiah 66:24; Revelation 14:11**).

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

COVENANTS

1. A covenant is a contract or agreement between God and man.

2. Some covenants are unconditional - God will fulfil them, irrespective of man's obedience. Other covenants are conditional upon man's obedience.

3. Christ is central to all of the covenants in Scripture:

- a) EDENIC - Christ is the second Adam (**1 Corinthians 15:45-47**).
- b) ADAMIC - Christ is the seed of the woman (**Genesis 3:15**).
- c) NOAHIC - Christ is the greatest son of Shem (**Luke 3:36; Genesis 9:23-27**).
- d) ABRAHAMIC - The seed to whom the promises were made (**Genesis 22:18**).
- e) MOSAIC - He fulfilled this covenant (**Matthew 5:17**).
- f) PALESTINIAN - He lived as a Jew in the land and will inherit the land
- g) DAVIDIC - Christ is the King of the Jews and will rule forever (**Luke 1:31-33; John 19:19-22**).
- h) NEW - Christ's sacrifice is its foundation and focus in the Millennium (**1 Corinthians 11:25**).

COVENANT: ABRAHAMIC COVENANT

1. Abrahamic Covenant (**Genesis 12:1-3**) *“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed”*. Abraham founds the nation of Israel

2. It is confirmed with Abraham with emphasis on the land (**Genesis 13:14-18**), the spiritual seed (**Genesis 15:1-6**) and its everlasting quality (**Genesis 17:6-8**).

3. It is an unconditional covenant - God will fulfil it. (God caused Abraham to fall asleep as He ratified the covenant alone **Genesis 15:12-18**)

4. The seven-fold covenant (**Genesis 12:1-3**) is fulfilled as follows:-

a) PROMISE "And I will make of thee a great nation.

FULFILMENT - Jews (**Genesis. 13:16; John 8:37**), Arabs (**Genesis. 17:20**), In Christ (**Romans 4:16-17, 9:7-8; Galatians 3:7,29**).

b) PROMISE "I will bless thee".

FULFILMENT - To Abraham (**Genesis 13:14-17, 15:18-21. 24:35**), To believers in Christ (**Genesis 15:6; John 8:56**)

c) PROMISE "And make thy name great.

FULFILMENT - Abraham is renowned, not only in Christianity but also in Judaism and with the Moslems.

d) PROMISE "And thou shalt be a blessing.

FULFILMENT - With the work of fulfilment of Abraham's seed, Jesus Christ, he was a blessing. (**Galatians 3:13,14**).

e) PROMISE "And I will bless them that bless thee.

FULFILMENT - This is seen in the rise of many nations eg Britain in the 19th century, the rise of the USA.

f) PROMISE "And curse him that curseth thee.

FULFILMENT - The decline of nations such as the Spanish Empire after the Armada, the fall of Nazi Germany, the fall of the Czars of Russia, the decline of Egypt at the Exodus. Scriptural examples:(**Deuteronomy 30:7; Isaiah 14:1-2; Joel 3:1-8; Micah 5:7-9; Haggai 2:22; Zechariah 14. 1-3; Matthew 25:40-46**).

g) PROMISE "In thee shall all the families of the earth be blessed.

FULFILMENT - The whole world can be blessed through Jesus, the son of Abraham. (**John 8:56-58; Galatians 3:16**).

5. It is clear that the we should support the Jew as it is a sure means of enjoying divine blessing.

COVENANT – DAVIDIC COVENANT

1. Israel will have a king forever **2 Samuel 7:8-17**.

a) A descendant of David in the Davidic line (v 12)

b) He will have a kingdom to rule over. (v 12)

c) God will provide a throne. (v 13)

d) The throne will be forever. (vs 13,16)

e) The Davidic Covenant is restated in (v 16)

2. The covenant has one condition - disobedience will be rewarded with discipline but will not cause the cancellation of the covenant. **(2 Samuel 7:15; Psalm 89:20-37)**
3. Discipline came with the division of the kingdom under Rehoboam. **(1 Kings 12:16-20)**
4. Discipline continued with the captivity of Samaria in 721 BC and Judah in 586 BC.
5. Since then the only King of David crowned in Jerusalem has been crowned with a crown of thorns. **(Matthew 27:29).**
6. The Davidic Covenant was confirmed to Mary. **(Luke 1:31-33; Acts 2:29-31).**
7. The Davidic Covenant will be fulfilled at the Second Advent of Christ when He will commence His everlasting rule with the 1,000 year reign of the Millennium. **((Luke 1:32, Acts 2:29-30, Revelation 20:4-6)**

COVENANT – NEW COVENANT

1. The New Covenant guarantees eternal blessing under the Abrahamic Covenant **(Jeremiah 31:31-37, Hebrews 8:7-9).**
2. It is unconditional - God will fulfil it. "I will" (Hebrews 8:10,12) rather than "If ye will" **(Exodus 19:5).**
3. The New Covenant is said to be better than the Mosaic Covenant. **(Hebrews 7:19; Romans 8:3,4).**
4. Obedience is from a willing heart (Hebrews 8:10) whilst that for the Mosaic Law was fear **(Hebrews 2:2; 12:25-27).**
5. In the New Covenant all shall know God, from the least to the greatest **(Hebrews 8:11).**
6. The sins are forgotten under the New Covenant **(Hebrews 8:12).**
7. The New Covenant relies on the completed sacrifice of Jesus Christ **(Hebrews 9:11-12).**

COVENANT – PALESTINIAN COVENANT

1. The Palestinian Covenant deals with the Jews controlling an area of land in the Middle East which was unconditionally given to Abraham. It should be noted that the Jews have never possessed the land as specified, but will do so during the Millennium. **(Deuteronomy 30:1-9, Isaiah 11:10-12, Jeremiah 23:3-8, Ezekiel 37:21-25).**
2. The Palestinian Covenant gives:
 - a) Dispersion for disobedience (v 1) **(Deuteronomy 28:63-68).**
 - b) The future repentance of Israel (v 2).
 - c) The return of the Lord (v 3) **(Amos 9:9-14; Acts 15:14-17).**
 - d) Restoration to the land (v 5) **(Isaiah 11:11,12; Jeremiah 23:3-8; Ezekiel 37:21-25).**
 - e) National conversion (v 6) **(Romans 11:26-27; Joel 2:14-16).**
 - f) Judgement of Israel's enemies (v 7) **Joel 3:1 -8).**
 - g) National prosperity (v 9) **(Amos 9:11-15).**
3. It is unconditional - God will fulfil it.

HARMONY

THE QUESTION OF MARRIAGE IN HEAVEN

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses wrote unto us, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh and last of all the woman died also. Therefore in the resurrection, when they shall rise, whose wife shall she be of the seven? for they all had her to wife.

NO MARRIAGE IN HEAVEN

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

RELATIONSHIP OF BELIEVERS TO GOD

But as touching the resurrection of the dead, have ye not read in the book of Moses how in the bush God spoken unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but God of the living: for all live unto him. Ye therefore do greatly err.

THE HEARERS RESPOND

When the multitude heard this, they were astonished at his doctrine. Certain of the scribes answering said, Master, thou hast well said and after that they durst not ask him any question at all.

133 C – THE GREATEST COMMANDMENT

MATTHEW 22:34-40

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

KEY WORDS

Heard	Akouo	Hear [Aorist Active Participle]
Had put to silence	Phimoo	Muzzle [Aorist Active Indicative]
Gathered together	Sunago	Gather, Assemble [Aorist Passive Indicative]
One	Heis	One
Was	-	Not found in the original
Lawyer	Nomikos	Lawyer, An expert in the law
Asked	Eperotao	Ask a question [Aorist Active Indicative]
Question	-	Not found in the original
Tempting	Peirazo	Test, Assay [Present Active Participle]
Saying	Lego	Say
Master	Didaskalos	Teacher
Is	-	Not found in the original
Great	Megas	Great
Commandment	Entole	Commandment
Law	Nomos	Law
Said	Epo	Say [Aorist Active Indicative]
Shalt love	Agapao	Love [Future Active Indicative]
Lord	Kurios	Lord, Master
God	Theos	God
All	Holos	Complete
Heart	Kardia	Heart

Soul	Psuche	Soul
Mind	Dianoia	Mind
Is	Eimi	Keeps on being
First	Protos	First [Present Active Indicative]
Second	Deuteros	Second
Like unto	Homoios	Similar
Love	Agapao	Love [Future Active Indicative]
Neighbour	Plesion	Neighbour
As thyself	Hos seautou	As yourself
Two	Duo	Two
Hang	Kremannumi	Hang [Present Passive Indicative]
Prophets	Prophetes	Prophets

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36. Master, which is the great commandment in the law?

The Pharisees are religious and draw their following from the Scribes, who were the theologians of the day and the priests. They are Judaistic rather than Hellenistic in culture, and know the Mosaic Law in great detail, but interpret it their own way for their own self righteous purposes.

In verse 35 they select the most brilliant of the Scribes to come to our Lord to ask him a question about the Law. The testing of the Lord by the Pharisees is for the purpose of finding evil if possible. They are looking for a weak link, and how stupid is such a quest, when they question God. It is a reflection of the satanic nature of non-spiritual theology, for it is the same arrogance manifested by Satan, who thinks he can out manoeuvre God, and some how win in the end.

He says “Doctor, What is the greatest commandment of the law”? Anyway He answers them they think they are going to catch Him out and refute Him as they have conspired together and thoroughly researched the question and its answer.

They are going to ask what is the most important of the laws. The Mosaic Law is structured to have a correct relationship with God, and so the answer is obvious to the Holy Spirit filled and led believer, but not to these religious unbelievers.

Verse 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself. 40. On these two commandments hang all the law and the prophets.

In verse 37 Jesus answers him without hesitation. He quotes **Deuteronomy 6:5**, “ *And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*” and **Leviticus 19:18**, “*Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*”

The second passage deals with relationship. The Pharisees did not have a relationship with God as seen by Nicodemus in John chapter 3, where he was told by the Lord to be born from above. There is a need for relationship in heart, body and mind, and that is only possible by regeneration, and God must do that for us.

In this statement the soul is the real you, the heart is the application side of the mind and relates to your will and your might indicates that in all things God should have the pre eminence.

In the Leviticus passage the word neighbour means fellow man not one who is geographically close to you. The Pharisees are in problems as they approach God with their good works and not a relationship. They are back with Adam trying to use fig leaves in their approach to God. They assume that if they are right with others they are automatically right with God.

The Pharisees are spiritually dead; they have no relationship with God. **Titus 3:5** says, “*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost*”.

On these, says the Lord, hang the Law and the Prophets, the Law is the Pentateuch while the Prophets covers the rest of the Old Testament. The same answer is given in the story of the Rich man and Lazarus where it says that the human race should believe Moses and the prophets and that even if they were evangelised by a person resuscitated from the dead they would not believe if they do not believe the Old Testament.

Jesus goes from the defensive to the offensive immediately. In Nicodemus there was a seeking Pharisee, and so He is gentle with him, leading him as he desires to be led to truth, but these are legalistic and critical people, who are negative in their hearts and minds.

MARK 12:28-34

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? **29** And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: **30** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. **31** And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. **32** And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: **33** And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. **34** And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

KEY WORDS

One	Heis	One
Scribes	Grammateus	Scribe, Town Clerk
Came	Proserchomai	Come close [Aorist Active Participle]
Having heard	Akouo	Hear [Aorist Active Participle]
Reasoning together	Suzeteo	Investigate, Discuss together [Present Active Participle]
Perceiving	Eido	See, Perceive [Aorist Active Participle]
Had answered	Apokrinomai	Answer [Aorist Passive Indicative]
Well	Kalos	Well
Asked	Eperotao	Ask [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
First	Protos	First
Commandment	Entole	Commandment
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Is	-	Not found in the original
Hear	Akouo	Hear [Present Active Imperative]
Lord	Kurios	Lord, Master.
God	Theos	God
Is	Eimi	Keeps on being [Present Active Indicative]
One	Heis	One
Shalt love	Agapao	Love [Future Active Indicative]
All	Holos	Complete
Heart	Kardia	Heart
Soul	Psuche	Soul
Mind	Dianoia	Mind

Strength	Ischus	Strength
Is	-	Not found in the original
First	Protos	First [Present Active Indicative]
Second	Deuteros	Second
Like	Homoios	Like
Namely	-	Not found in the original
Love	Agapao	Love [Future Active Indicative]
Neighbour	Plesion	Neighbour
Is	Eimi	Keep on being [Present Active Indicative]
None other	Ou Allos	No other
Greater	Megas	Greater
Said	Epo	Say [Aorist Active Indicative]
Well	Kalos	Good, Well
Master	Didaskalos	Teacher
Hast said	Epo	Say [Aorist Active Indicative]
Truth	Aletheia	Truth
Is	Eimi	Keep on being [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
But	Plen	Except
Love	Agapao	Love [Present Active Infinitive]
Understanding	Sunesis	Intellect, Understanding
Love	Agapao	Love [Present Active Infinitive]
Himself	Heautou	Himself
Is more	Eimi Pleion	Is more [Present Active Indicative]
All	Pas	All
Whole Burnt offerings	Holokautoma	Burnt offering from which we get the word Holocaust
Sacrifices	Thusia	Sacrifices
Saw	Eido	See, Perceive [Aorist Active Participle]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Discretely	Nounechos	Prudently, Accurately
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Not far	Ou Makran	Not far
Kingdom	Basileia	Kingdom
No man	Oudeis	No one
Durst	Tolmao	Dare [Imperfect Active Indicative]
Ask	Eperotao	Ask a question
Question	-	Not found in the original

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 28. And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

One of the theologians impressed by our Lord's handling of the Sadducees, asked Jesus which was the most important commandment.

It was an honest question, and in some of the ways, spiritual life's most basic question. He was really asking for a statement of the chief aim of every creature's existence. "What are we here for, and how shall we fulfil that God appointed purpose?"

Traditionally the scribes spoke of 613 individual commandments of the Mosaic Law, 365 of them were negative commandments, and 248 positive ones. While they believed all were binding they assumed a distinction between weightier and lighter statutes, and often attempted to sum up the whole rule in a single unifying command.

Verse 29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

In reply Jesus began by quoting from **Deuteronomy 6:4**, "*Hear, O Israel: The Lord our God, the Lord is one*". These are the opening words of the Shema; the creed which was recited twice daily, morning and evening by devout Jews. It asserted the basis of Jewish faith. Jesus then summed up man's responsibility to God. "*It is to love Him with the completeness of one's being, your heart, your soul, your mind and your strength*".

The areas in which one must love God relates to the whole human personality, the heart is the control centre of the person, the soul the self conscious life, the mind the thought capacity and strength bodily powers.

It is noted that the Hebrew text does not mention "mind" while the Septuagint omits "heart". That Jesus includes both terms stresses the comprehensive nature of the first and greatest command.

Verse 31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Having dealt with a wholehearted love for God the Lord Jesus Christ now states that the second most important commandment is to love others as we love ourselves. The godly love of a person, as naturally for himself, is not to focus solely on himself, which is a constant tendency, but should be directed equally towards others.

Verse 32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

In this passage the theologian agrees with the Lord Jesus Christ. He calls Jesus "teacher", acknowledging an equal, if not superior Rabbi to himself, and restates what He has just learned from the Lord as to the greatest commandments.

He also states that loving God with all your heart and strength and loving your neighbour as yourself is more important than all the ritual of burnt offerings and sacrifices. In the book of Hebrews chapter 10 God says through the author, that He will have obedience rather than sacrifice.

As a result Jesus commends the theologian telling him he is very close to having eternal life. The phrase of, "Thou art not far from the kingdom of God", puts it in a very Jewish format because at this stage the gospel of the kingdom was still being preached and would be even after the crucifixion and resurrection of Christ.

After this no one dared to trap the Lord Jesus Christ by asking him leading questions.

APPLICATION

God is to have the supreme place in man's life. No other love can be allowed to rival love for God.

The command to love calls for a free will commitment to God that is personal comprehensive and wholehearted.

We are to love God more than ourselves and love others as much as we love ourselves. This is to be the priority in a Christian's life if he is conforming to God's standards.

People can go through religious ceremonies and put on a public display of piety without inward personal holiness.

The life that really counts is concerned first with God then with others. Material things are not mentioned. God is important and people are important but material things are incidentals.

DOCTRINES**LAW OF MOSES**

1. The whole of the Mosaic Law is given in the Pentateuch.
2. The Law of Moses was given in three stages:
 - a) The first stage was when Moses spoke directly to the people having received instruction from God at Mount Sinai (**Exodus 24:3-8**).
 - i) The commandments, with no provision for sacrifice or failure. (**Exodus 20:1-17**)
 - ii) The relationship within the nation of Israel. (**Exodus 21:1-23:13**)
 - iii) Directions for keeping three annual feasts. (**Exodus 23:14-19**)
 - iv) Instructions as to the conquest of Canaan. (**Exodus 23:20-33**)
 - b) The second stage was when Moses was called up to receive the tables of stone from God (**Exodus 24:12-18**).
 - i) During this stage Moses also receives instruction regarding the priesthood, tabernacle and sacrifice. (**Exodus 25-31**)
 - ii) On his return however he finds that the nation has broken the first commandment with the manufacture of a golden calf and Moses breaks the stones containing the law (**Exodus 32:16-19**).
 - c) In the third stage the second set of tablets were provided by God (**Exodus 34:1, 28-29**).
3. Three sections of the Mosaic Law:
 - a) Moral code or Commandments, also known as the Decalogue (**Exodus 20:1-17**).
 - b) Spiritual code or Ordinance. This is a complete Christology and Soteriology (**Hebrews 10:1**). It includes the Tabernacle, Feasts, Holy Days, Levitical offerings, dress and operation of the Levitical priesthood.
 - c) Social Code or Judgements. Includes diet, sanitation, quarantine, soil conservation, taxation, military service, marriage, divorce etc. Punishments for non-observance were stated.
4. Recipients of the Mosaic Law:
 - a) Given to Israel ONLY (**Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4**)
 - b) The Law was NEVER given to the Gentiles (**Deuteronomy 4:8; Romans 9:4**).
5. The present purpose of the Law:
 - a) To convince, by divine standard, that the unbeliever is a sinner and needs a Saviour (**Romans 3:20,28; Galatians 3:23,24; 1 Timothy 1:9,10**)
 - b) To communicate God's grace, both in salvation and confession.
 - c) To provide for a nation to function under God's blessing.
 - d) Therefore, keeping the Law is not the way of salvation but the way of human freedom and prosperity under God (**Galatians 2:16**).
6. The Church in relation to the Law:
 - a) The Church is specifically NOT under the Law (**Acts 15:5-11; Romans 6:14; Galatians 2:19**)
 - b) Christ is the end of the Law for believers (**Romans 10:4**)
 - c) Believers in the Church Age are under a higher law of spirituality (**Romans 8:2-4; Galatians 5:18,22,23; 1 Corinthians 13**).
7. The Limitations of the Mosaic Law:
 - a) Cannot justify (**Acts 13:39; Romans 3:20,28; Galatians 2:16; Philippians 3:9**)
 - b) Cannot provide Holy Spirit (**Galatians 3:21**)
 - c) Cannot give eternal life (**Galatians 3:2**)
 - d) Cannot provide miracles (**Galatians 3:5**)
 - e) Cannot solve the problem of the sinful nature (**Romans 8:7**).
8. The designation of the Mosaic Law as the Book of the Covenant (**Exodus 24:7-8; 34:27,28; Deuteronomy 4:13-16,23,31; 8:18; 9:9,11,15**).
 - a) This book of the covenant is the subject of (**Jeremiah 11**) but is not to be confused with the New Covenant of (**Jeremiah 31:31-33**).
 - b) The prophecy of breaking the Covenant (**Deuteronomy 31:16-20; Jeremiah 22:7-9**).
 - c) National disintegration results when the Covenant is broken.

9. Christ and the Law of Moses:

- a) Christ was born during and under the law (**Galatians 4:4**)
- b) He was sinless and led a perfect life under the law (**John 8:46, 2 Corinthians 5:21**)
- c) He taught the law (**Luke 10:25-37**)
- d) All Old Testament types were fulfilled by him in his crucifixion (**Hebrews 9:11-26**) including the Levitical Offerings.
- e) He redeemed us from the curse of the law (**Galatians 3:13, 14**)
- f) He mediated the better covenant of grace (**Hebrews 8:6-13**)
- g) Through him we have the law of Christ (**John 13:34, Galatians 6:2**)
- h) Christ fulfilled the law (**Matthew 5:17**)
 - i) He fulfilled the moral requirement by living a perfect life on earth during the incarnation.
 - ii) He fulfilled the substitutionary requirement by His death, burial and resurrection, ascension and session.
- iii) He fulfilled the ethical requirement by living according to the social code.

CHRISTIAN LIFE: LOVE

1. Love for God is total appreciation for all He is and has done.

2. Words for love in Greek language

a) eros (sexual love) not used in the New Testament

b) storge (comradeship) not used in New Testament

c) agape (concerned love for others, great esteem for the loved one, reverence, a love that springs from adoration and veneration, and is a love of the will that chooses the loved one and devotes self to them to the exclusion of lesser objects. It may mean a self denying and compassionate devotion to the loved one)

d) phile (a love that embraces and kisses. This love is that of the affections and speaks of friendship and all one will do for a friend).

3. Our Lord makes it clear to Peter in **John 21: 15-19** that he wants Peter to love him with agape love that flows from a deep occupation with the Lord. Agape, as a love of the will, must work out in service of the Lord, and this will express the believers love (agape) for other believers also.

4. Do not love of the things the world has to offer **1 John 2:15-17**.

5. True love of God will always lead to love of the brethren. **1 John 1:3 -11, 1 John 3:1-3, 10, 4:7 -12, 19,**

6. Love is expressed in worship and in service. **1 John 5:1-5**.

7. Love for God will flow and grow from knowledge of his word. **1 Corinthians 2:9**.

8. This deep love will be expressed in witness for the Lord to others, **2 Corinthians 5:14**.

9. God loves every believer with perfect and unchanging love because we are united with His beloved Son.

10. It is also noted that the unbeliever has "agape" love for darkness rather than light **John 3:19**

11. Love for others is an important feature of the Christian life.

12. There are three types of love:-

- (a) love for God.
- (b) love for your spouse.
- (c) love for other members of the human race.

13. It should be noted that only in type (b) is the body involved. The rest involve the soul or soul and spirit only.

14. LOVE FOR GOD

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

15. LOVE FOR YOUR SPOUSE

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

16. LOVE FOR OTHERS

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

- (d) Love for others is outgoing and objective. (**Galatians 5:13, 2 Samuel 1:26**)
- (e) Love for others promotes orientation to grace. (**Philemon 9-12**)
- (f) Love for others has enemies and can be destroyed by:-
 (i) Mental attitude sins. (**Job 19:19, Proverbs 16:28**)
 (ii) Sins of the tongue. (**Proverbs 17:9**)
 (iii) National catastrophe. (**Jeremiah 6:21-23, 20:4-6**)
- (g) Love for others can be counterfeited. (**Proverbs 19:6-7**)
- (h) Love for others can be removed because of divine discipline. (**Psalms 38:11, 88:18**)
17. We are recipients of God's love (AGAPE=ultimate concern) through the cross. **1 John 4:10, 19, John 3:16.**
18. We must give out the gospel to all that they might see God's love towards them **Matthew 28:18-20.**
19. Our attitudes to one another should show God's love in action. **1 John 4:12, John 13:35.**
20. Love is commanded of all believers towards other believers, **John 13:34, 1 John 4:7, 8, Philippians 2:2-8.**
21. This only becomes possible as we grow in Christ, as his word changes our minds giving us the capacity for love. **1 Peter 3:18.** Love is a fruit of the Spirit.
22. Agape love in the believer puts the eternal issues of the other person's life ahead of all else, so that all is done to them with their eternal state in mind. **1 Corinthians 13:1-8.**
23. We show our love towards believers by our practical concern for their spiritual growth and physical welfare. **2 Thessalonians 3:15, James 5:13-16, 1 Timothy 5:1-3, 1 Thessalonians 5:11-24.**
24. We have strength to love others through the word in which we see that we are under the much more love of God: We are in the beloved and the beloved is in us, we are always recipients of His love. **Romans 8:37, John 13:1, 20:2, 21:7, 20, 15:9, Ephesians 2:4, 5:2, 25, Revelation 1:5.**

CHRISTIAN LIFE: FRUIT OF THE SPIRIT

- 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.
- 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
1 Thessalonians 1:3 - Faith, Love, Endurance, Hope
- 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, Philippians 4:17**)
- We produce fruit by hearing the word (**Mark 4:20-28**) and applying it to our lives. (**Hebrews 4:2**)
- 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; 1 Corinthians 12:8,10; 1 Corinthians 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; 1 John 3:10 & 11; John 15:8**) especially by their love (**John 13:35**) but not by their gifts, as Satan can imitate them (**2 Thessalonians 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.

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**)

SOUL AND HUMAN SPIRIT

1. The real person is in the soul (**Genesis 2:7**), the body is merely a house for the soul (**2 Corinthians 5:1-4**).
2. The soul and the spirit are separate (**Hebrews 4:12**).
3. In creation, Adam received soul and spirit (**Genesis 2:7**).

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

HEART

1. The Bible refers to the heart as the seat of consciousness in the soul. The word heart in the Bible refers in general to the mind as there is no understanding available to the physical pump although it is seen as the centre of life.

The brain in the ancient world was divided into two the mind [nous] and the heart [kardia] with academic understanding coming from the mind and its application from the heart. The heart is therefore related to the will.

A parallel system would be gnosis or knowledge and epignosis working knowledge where the knowledge or understanding is put into effect either for good or bad.

2. There is no emotional reference when the heart is noted. **Proverbs 2:2, 10, 15:14, 23:10, 1 Samuel 16:7, Genesis 6:5**. Emotional reference is often called bowels in the Bible

3. Doctrines are stored in the heart **Deuteronomy 29: 4 Proverbs 2:2, 10:18, Psalms 119:11, 19:14, Job 38:36**.

4. Negative attitudes of the Heart'

- a) The heart can become "hardened" to the things of God **Proverbs 5:12, 13, 10:6, 11, 13**
- b) It is the source of discord - **Proverbs 6:14, 18**
- c) It can be subtle and evil - **Proverbs 7:10**
- d) Hatred comes from the heart - **2 Samuel 6:16**
- e) Disappointment is there - **Proverbs 14:12**
- f) Mental sins are there - **Proverbs 14:10-16, Isaiah 47: 10**
- g) We turn away from God first in our heart - **Jeremiah 17:5, 9, Zechariah 7:12**
- h) Hypocrisy is in some hearts - **Job 36:13**

5. The Lord tests our hearts to see if we are true. **Psalm 26:2, Jeremiah 11:20, 17:10, 20:12.**

CHRISTIAN LIFE: OBEDIENCE

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

2. Obedience is something you have to learn. The basic training in obedience has to start in childhood. As it says in **(Exodus 20:12 and Deuteronomy 5:16)** "Honour your father and your mother ". **(Proverbs 4:3, 4; 22:6; 29:15-17; Hebrews 5:8).**

3. Teaching your child obedience is an act of love. **(Proverbs 3:12; 19:18; 23:13-14).**

4. We have to obey those who are in authority over us. **(Exodus 20:12; 22:28; Leviticus 19:3; Deuteronomy 5:16; Romans 13:1-5; Ephesians 6:1-5; Colossians 3:18-22; Titus 3:1).**

5. Those in authority have been put in that position by God. **(Romans 13:1).**

6. Obedience to those in authority is obedience to God. **(Proverbs 24:21; Ephesians 6:7; Colossians 3:23-24; Romans 13:5).**

7. Disobedience to those in authority is disobedience to God. **(Romans 1:30; 13:2).**

8. But when we are ordered to do something that is against God's Will we have to disobey. **(Acts 4:19; 5:40-42)**

9. The fifth commandment **(Exodus 20:12; Deuteronomy 5:16)** is the only commandment with a promise. **(Proverbs 10:17; Ephesians 6:1-3).** Social life in a society is only possible when the people in it have learned to obey.

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

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

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

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

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

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

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

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

OFFERINGS: LEVITICAL OFFERINGS REPRESENT CHRIST

1. The Levitical offerings and sacrifices were a picture of the work of Jesus Christ. (**Hebrews 10:1**)

2. There are five offerings in Leviticus 1-6

- a) Burnt animal offerings Chapter 1 The work of Christ.
- b) Cereal offerings Chapter 2 The person of Christ.
- c) Peace offering Chapter 3 Reconciliation.
- d) Sin offering Chapter 4 Unknown sins.
- e) Trespass offering Chapter 5-6v7 Known sins.

3. Burnt animal offerings (Leviticus 1)

An innocent perfect animal was killed for the sins of the offerer. A representation of Jesus dying for our sins on the cross.

a) Bullock v2-9 Offered by the rich person.

Bullock is a male without blemish = Jesus Christ as a perfect person.

Offering is on the brazen altar = The death on the cross.

Offered voluntarily = Faith in Christ is on the basis of free will.

Sinner, (offerer) puts his hand on animal's head for an atonement. = Sins laid on Christ on the cross. Christ died for the sins of humanity. (**2 Corinthians 5:21**)

Killing of the bullock = The death of Christ

Blood covering the altar = Total cleansing from sin.

Flaying of animal to check that there were no inner blemishes = Jesus was perfect and free from sin both outwardly and inwardly.

Wood burnt = Human good removed. (**1 Corinthians 3:12, 15**)

The head is burnt = The perfect mentality of Christ

The fat is burnt = The outward perfection of Christ.

The gut washed with water from the brazen laver. = Cleansing from sin. (**1 John 1:9**)

The legs washed. = Cleansing from sin allows for service.

Bullock is burnt. = The solution to the sin problem at salvation and during the Christian life has been accomplished at the cross.

b) Sheep v10-13 Offered by the middle class.

c) Birds v14-17 Offered by the poor.

4. The Cereal Offerings (Leviticus 2)

a) The Gift Offering = the gift of Jesus Christ.

Fine flour = Perfection of Christ

Oil = Holy Spirit

Frankincense = Satisfaction to God the Father

Salt = Preservation

Leaven (not included) = Sin

Honey (not included) = Human Good.

Take a handful of the mixture = Appropriating salvation personally by faith.

Burnt on the altar = Judgment of Christ on the cross.

Oil = Jesus filled with the Holy Spirit.

The priest eats the remainder. = the priest is sustained by the Scriptures and the Holy Spirit.

b) The Oven Offering

Unleavened bread = Christ had no sin.

Baked offering hidden from man's view = Godward side of the Cross. Golgotha shrouded in darkness during the period of judgment of the sins.

Fire = Justice of God

Offering = Perfect humanity of Christ

Oven = Cross

Oil = empowerment of Christ.

Frankincense = God is propitiated or satisfied.

c) The Flat plate Offering

Fine flour with oil = Perfection of Christ

Unleavened = No sin or sin nature

No frankincense = No propitiation until God judged the sins of the world.

Part into pieces = Crumbled - something completely destroyed - Christ's body broken for us. Crushed with our sin. (**Isaiah 53**)

Oil poured onto crumbs = Oil of appointment - Messiah or given one. God the Father appointed God the Son to go to the cross cf. dove at baptism.

d) The Frying Pan Offering

Partly closed, partly open - Unseen = Godward, propitiation. Seen = manward, reconciliation.

The offerer gives offering to priest who takes it to the altar, takes part as a remembrance (memorial) for (judgment) = compare with Lord's Table remembrance

rest eaten by the priests - how we appropriate Christ - faith.

e) Rules of Cereal Offerings

Prohibited leaven = sin or evil

Honey = Human good or human sweetness

Garnished with salt = a contract between God and man.

f) Cereal offerings were made at the

Passover (with burning = judgment = cross)

First fruits (without burning = resurrection)

Day of Atonement (with burning = judgment = cross)

g) The Memorial Offering

Green corn = Christ in resurrection

Dried = Roasted by fire, Judgment

Beaten = Bruised or crushed

Full ears = Perfection of Christ

Put oil on = Messiahship appointment.

Frankincense = Propitiation, satisfaction.

Burnt = Reference to the cross

Memorial = Lord's Table of the Old Testament.

5. Peace offering Chapter 3 Reconciliation.

Similar to the burnt offering, with both male and female animals sacrificed.

6. Sin offering Chapter 4 Unknown sins.

Confession and repentance from sin, equivalent to **1 John 1:9** (and cleanse us from all -unknown sins - unrighteousness)

7. Trespass offering Chapter 5-6v7 Known sins.

Confession and repentance from sin, equivalent to 1 John 1:9 (forgive our - known/confessed - sins)

HARMONISATION

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

HARMONY

THE QUESTION OF THE GREATEST COMMANDMENT

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together and having heard them reasoning together, and perceiving that he had answered them well then one of the scribes which was a lawyer, asked him a question, tempting him, and saying, Master, which is the first and great commandment in the law?

THE TWO MOST IMPORTANT COMMANDMENTS

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first and great commandment.

And the second is like unto it, namely this "Thou shalt love thy neighbour as thyself". On these two commandments hang all the law and the prophets. There is none other commandment greater than these.

A SCRIBE ORIENTATED TO CONCEPT OF OBEDIENCE RATHER THAN RITUAL

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

133 D – THE SON OF DAVID

MATTHEW 22:41-46

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

KEY WORDS

Gathered together	Sunago	Gather together [Perfect Passive Participle]
Asked	Eperotao	Ask [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Think	Dokeo	Think [Present Active Indicative]
Christ	Christos	Messiah
Son	Uihos	Son
Is	Eimi	Keep on being [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
How	Pos	How
Doth David	Dabid	David
In Spirit	En Pneuma	In spirit
Call	Kaleo	Call [Present Active Indicative]
Lord	Kurios	Lord, Master
Saying	Lego	Say [Present Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Sit	Kathemai	Sit [Present Middle Imperative]
Right Hand	Dexios	Right hand
Till	Heos	Until
Make	Tithemi	Appoint, Make [Aorist Active Subjunctive]
Enemies	Echthros	Enemy
Footstool	Hupopodion	Footstool
Call	Kaleo	Call [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
No man	Oudeis	No one
Was able	Dunamai	Have power [Imperfect Middle Indicative]
Answer	Apokrinomai	Answer [Aorist Passive Infinitive]
Word	Logos	Word
Durst	Tolmao	Dare [Aorist Active Indicative]

Day	Hemera	Day
Forth Ask	Eperotao	Ask [Aorist Active Infinitive]
Any more	Ou Ketī	No more
Question	-	Not found in the original

PERFECT TENSE VERB

SUNAGO – GATHERED – The verb occurs 62 times in the New Testament, with 7 appearances in the Perfect Tense and is always in the Passive Participle meaning, “having gathered together” with lasting results.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
133D	Psalm 110:1	Son of David	Matthew 22:42-43
	Psalm 110:1	David’s son called Lord	Matthew 22:44-45

REFLECTION

Verse 41. While the Pharisees were gathered together, Jesus asked them, 42. Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

Jesus now asks the Pharisees a question to catch them out in their fixed ideas, “What think ye of Christ”, “Whose son is He?” And they say, “the son of David”. They understand the Davidic Covenant. The word ‘Son’ emphasises the humanity of Christ. They are correct that Jesus Christ is from the line of David, both legally [Matthew 1], and physically [Luke 3]. In His deity He is also the Son of God.

While the descent from David is correct, the fact that they do not recognise the deity of Christ, shows that they have got only half the answer, and having that they are wrong.

As the God man Jesus is King, Priest, Mediator and Saviour. They are in for a surprise with their “trick questions”, for the Lord has a question for them that will shock and stump them all.

Verse 43. He saith unto them, How then doth David in spirit call him Lord, saying, 44. The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45. If David then call him Lord, how is he his son?

He now challenges them regarding David, making a statement from **Psalm 110:1**, “*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*” As all Scripture is God breathed the writing of Psalm 110 was under the supervision of the Holy Spirit, and so He challenges them to explain.

The translation of the word Lord in **Psalm 110:1** in the Hebrew is, “Jehovah said to my Adonai”. Adonai is the revealed God, and is just as much God as Jehovah. Here we see God the Father and God the Son. In the Greek translation both are the word “kurios”, but this is because of the limited nature of a word for God in that language.

God is saying for a person to sit down, but God does not sit down, due to His omnipresence. A human being has to sit down. The God who sits down is going to be different from God, he is going to be a human being as well as God. He has a human resurrection body.

God the Father sent His Son to the cross. Deity cannot die, deity cannot be restricted to one place, the Cross, deity never changes and cannot be subject to death. Jesus is able to use this passage to the Pharisees, as they believe in the Scriptures, but He would not use it to the Sadducees, as they were unbelieving rationalists. We have to be flexible in our witnessing, and the Lord is our mentor here.

The word to sit down is in the present active Imperative, which means that Christ keeps on sitting there. In the imperative it is a command. This is to happen until Satan and his hordes, and all unbelievers are made His footstool. Between the Session of Christ and the Second Advent the Lord Jesus Christ is seated at the right hand of God.

In verse 45 Jesus then asks them if David called Him God, how is He His Son. The only way that he can be God and man at one time is to be the unique person of the universe, the “God-man” - Immanuel. The word if in verse 45 is a first class condition which means David did do this so this could be rendered, “As David called him God, how is he his son?”

Verse 46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

No one was able to answer anything, or had the nerve to interrogate him further. Jesus therefore countered them with doctrine and in chapter 23, He will attack the Pharisees and Scribes as hypocrites, and attack their man-made legalistic and self righteous religion in the most scathing terms.

MARK 12:35-37

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? 36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

KEY WORDS

Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Lego	Say [Imperfect Active Indicative]
Taught	Didasko	Teach [Present Active Participle]
Temple	Hieron	Temple
Say	Lego	Say [Present Active Indicative]
Scribes	Grammateus	Scribe
Christ	Christos	Messiah
Is	Eimi	Keeps on being [Present Active Indicative]
Son	Uihos	Son
Said	Epo	Say [Aorist Active Indicative]
Holy Ghost	Hagios Pneuma	Holy Spirit
Lord	Kurios	Master Lord
Said	Epo	Say [Aorist Active Indicative]
Sit	Kathemai	Sit [[Present Middle Imperative]
Right Hand	Dexios	Right hand
Till	Heos	Until
Make	Tithemi	Appoint, Make [Aorist Active Subjunctive]
Enemies	Echthros	Enemy
Footstool	Hupopodion	Footstool
Calleth	Lego	Say [Present Active Indicative]
Whence	Pothen	Whence
Is	Eimi	Keep on being [Present Active Indicative]
Common People	Polus Ochlos	Common people
Heard	Akouo	Hear [Imperfect Active Indicative]
Gladly	Hedeos	With pleasure

PERFECT TENSE VERBS – None found

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
133D	Psalm 110:1	David’s son called Lord	Mark 12:35-37

REFLECTION

Verse 35. And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? 36. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

In this passage the Lord Jesus Christ asks another question which relates to the hypostatic union of the Lord Jesus Christ. Quoting from **Psalm 110:1** Jesus says, *“The lord and said to my lord sit at my right hand until I make your enemies your footstool.”*

The problem with the scribes, and with many others of that day was that they did not comprehend the concept of the “God-Man”, the Messiah, Immanuel, who was to be both fully God and fully man at the same time. As to his humanity, He is David’s son, as seen in the genealogies in Matthew 1 and Luke 3. As to his deity He is David’s Lord.

The multitude of people who were listening to this discussion greatly enjoyed what Jesus had to say, even though they understood little of the depth of these words; they were just happy to see the “smart” theologians silenced and shown to be the self-righteous and limited fools they really were. Sadly the “fools” will “win” as men consider winning, and Judaism will be held captive by the Mishnah these men formulate until the revival that is described occurring only in the Tribulation Period just before the Lord returns.

Those who later were saved by faith and grew in the Spirit grasped the significance of these words, but we all face a mystery here – that the Creator became a creature. Its hard for us to discuss these things, because we are creatures still... **2 Corinthians 5:1-8.**

LUKE 20:41-44

41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool. 44 David therefore calleth him Lord, how is he then his son?

KEY WORDS

Said	Epo	Say [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Christ	Christos	Messiah
Is	Eimi	Keeps on being [Present Active Infinitive]
Son	Uihos	Son
Himself	Autos	Himself
Saith	Lego	Say [Present Active Indicative]
Book	Biblos	Book
Psalms	Psalmos	Psalms
Lord	Kurios	Lord, Master
Said	Epo	Say [Aorist Active Indicative]
Sit thou	Kathemai	Sit [Present Middle Imperative]
Right hand	Dexios	Right hand
Till	Heos	Until
Make	Tithemi	Make [Aorist Active Subjunctive]
Enemies	Echthros	Enemy
Footstool	Hupopodion	Footstool
Calleth	Kaleo	Call [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 41. And he said unto them, How say they that Christ is David's son? 42. And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43. Till I make thine enemies thy footstool. 44. David therefore calleth him Lord, how is he then his son?

While the Pharisees were still gathered together Jesus asked a final question, "What do you think about the Christ? Whose son is He?" This is a key question for every generation and each individual for our salvation and eternal destiny is dependent on what we think about Christ.

Jesus then refers them to Psalm 110, which is quoted in the New Testament more than any other Psalm. The Jewish religious leaders in that day identified Psalm 110 as a prophetic Messianic Psalm and said that David was speaking of the Messiah. But if the Messiah is David's lord how can He also be David's son? Here was an enigma for them to solve.

The only explanation is that Messiah must be both God and man. As eternal God Messiah is David's Lord but as a man He is David's son.

The "footstool" reference brought into focus the triumphant conclusion of a military campaign where the conquering general would sit on a high chair and his enemies, who had been defeated, would pass under his legs and feet into a situation of complete subjection.

In Psalm 110 Jesus is told to sit at the right hand of God until his enemies have been made His footstool.

APPLICATION

We need to understand what Systematic Theology refers to as the "Hypostatic Union" of the Lord Jesus Christ, in that He is both man and God at the same time.

He is different from God in that he is man. He is different from man in that he is God.

The Lord Jesus Christ is therefore the unique person of the universe being both God and man at the same time.

Currently we are sitting in heavenly places in Christ at the right hand of God. We also are waiting until His enemies are made His footstool.

It was necessary for the Lord Jesus Christ to be both truly man and truly God. He had to become a man to be able to die as God is eternal life and does not die.

He also had to become a man to be equal to and superior to men and thus be the mediator.

The other two roles that the Lord Jesus Christ performed and will continue to perform as the God man are His roles as King and priest.

PROPHECY**THE SESSION****PROPHECY**

Psalm 110:1 (1000 BC): The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

FULFILMENT

Acts 2:32-36 (32 AD): This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see

and hear. 34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

FULFILMENT

Mark 12:35-37 (32 AD): And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

FULFILMENT

Hebrews 1:13 (32AD): But to which of the angels said he at anytime, Sit on my right hand, until I make thine enemies thy footstool?

FULFILMENT

Hebrews 10:12,13 (32 AD): But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool.

1. The final glorification of Jesus Christ occurred when the Father asked him to sit at his right hand, the place of commendation, until his foes have been vanquished.
2. With the glorification and final acceptability, the Lord Jesus Christ was now free to send the Holy Spirit to empower believers in the church age (**John 14:16-26**).
3. Throughout history to this time, Satan had concentrated his attack on the seed of the woman, the line of the Messiah. However, with Christ's victory at the cross and his ascension and session, the attack of Satan now turned to individual believers.
4. The right hand of God indicates:
 - (a) The place of commendation (**Psalm 1 10:1**).
 - (b) The place of intercession (**Romans 8:34**).
 - (c) The place of highest power and richest blessing (**Genesis 48:13-19**).
 - (d) The place of power (**Psalm 11 0:5**).

DOCTRINES

COVENANT – DAVIDIC see page 35

CHRIST: HYPOSTATIC UNION

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

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

2. See **Isaiah 7:14, Isaiah 9:6, John 1:1-14, Romans 1:2-5, Romans 9:5, Philippians 2:5-11, 1 Timothy 3:16, Hebrews 1:4**
3. The incarnate person of the Lord Jesus Christ included undiminished deity; He remained co equal and co eternal with the father while on earth. As a baby in the cradle he was holding the universe together.
4. The Lord Jesus Christ was also true humanity; body, soul and spirit although due to the virgin birth he had no old sin nature **1 Peter 2:22**

5. The two natures were united without transfer of attributes; the Essence of Deity and humanity were unchanged.
6. No aspect of the divine nature was lacking, although certain attributes were not exercised in line with the Father's plan **Matthew 4:1-10**
7. The union was personal and hypostatic; one essence with two natures.
8. Deity did not indwell humanity or possess it. The union was more than sympathy and harmony, it was unique combining the two natures eternally.
9. Christ had two natures in one person, therefore he could be supremely powerful yet weak at the same time.
 - a) Deity cannot be tempted, humanity can. **Matthew 4:1-10**
 - b) Deity cannot thirst, humanity can **John 19:28**
 - c) Deity is omniscient , humanity learns **Luke 2:40,52**
10. The necessity of the humanity of the Lord Jesus Christ is seen in the following:-
 - a) To be our Saviour he had to be man as God cannot die. **Hebrews 2:14,15, Philippians 2:7,8**
 - b) To be our mediator He had to be equal with both God and man **Job 9:2, 32-33, 1 Timothy 2:5-6**
 - c) To be our High Priest He must be a man. **Hebrews 7:4,5 14-28; 10:5, 10-14**
 - d) To be a king he must be a man, a Jew in the line of David. **Psalms 89:20-37, 2 Samuel 7:8-16**
11. There are three categories of sayings or actions of the Lord:
 - a) From his deity alone **John 8:58**
 - b) From his humanity alone **John 19:28**
 - c) From his hypostatic union - **John 11:25,26**
12. The uniqueness of the person of the Lord Jesus Christ is a key doctrine to understand for all believers, for it is on this point that the accurate preaching of the gospel rests. **1 Timothy 3:16**
13. The gospel message in one word is Immanuel - God with us. John's testimony on this point **John 1:14**. In Christ we see God's love and favour towards man. As God revealed himself in the Old Testament, so He perfectly reveals himself in the person of the unique person of the universe , the God man the Lord Jesus Christ.

CHRIST: PROPHET, PRIEST AND KING

JESUS THE PROPHET

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

JESUS THE PRIEST

1. A priest is a man who represents other men before God, so that sinful man can have relationship with a holy God (**Hebrews 5:1**). The priest made propitiation for the sins of the people. (**Hebrews 2:17, Hebrews 10:12**) and also made intercession for the people
2. As a high priest, Christ offered a perfect sacrifice to God to remove sin for all time - His own body (**Hebrews 9:26**).

3. He also offers intercessory prayer for us (**Hebrews 7:23-25**) at the right hand of the Father.

4. Characteristics:-

- a) He was divinely appointed (**Hebrews 5:4-10**)
- b) He is perfect (**Hebrews 7:26-28**)
- c) He is merciful and faithful (**Hebrews 2:17**)
- d) He is sympathetic (**Hebrews 4:14-16**)
- e) He is everlasting (**Hebrews 7:23-25**)
- f) He is our advocate (**1 John 2:1**)

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

JESUS THE KING

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

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

2. Characteristics of the Kingdom:

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

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

FOOTSTOOL

1. General scripture: (**Psalms 110:1; Hebrews 1**)

2. The footstool was set up so that the enemy of the conquering Roman general passed under it in complete submission.

3. Israel under the dispersion no longer represents Christ on this earth.

4. Israel is replaced by the Church, the Body of Christ (**Acts 2:47; 1 Corinthians 12:12-14; Ephesians 1:22,23; 2:16; 4:4,5; 5:23,24, 30-32; Colossians 1:18,24; 2:19**).

5. The Body of Christ is being completed by entering every believer of the Church into union with Christ (**Hebrews 2:10; Romans 11:25**).

6. When the Body is completed, the Rapture of the Church occurs (**1 Thessalonians 4:13-18**).

7. Then the Body becomes the Bride and is prepared for accompanying Christ to the judgement at the Second Advent by:-

- a) the Bride receiving a resurrection body like Christ's (**1 Corinthians 15:51-57; Philippians 3:21; 1 John 3:1,2**).
- b) The Bride's sinful nature being removed (**Philippians 3:21**).

- c) The Bride cleansed from human good (**1Corinthians 3:12-15**).
- 8. The bride returns in triumph with Christ at the Second Advent (**1Thessalonians 3:13; Revelation 19:6-8**).
- 9. Then follows the Footstool:
 - a) Satan imprisoned (**Revelation 20:1-3**)
 - b) Demons removed from the earth (**Zechariah 13:2; 1Corinthians 15:24, 25; Colossians 2:15**).
- 10. The removal of the demons changes the environment of the earth and causes perfect conditions during the Millennium.
 - a) Religion removed (**1Corinthians 10:20, 21**).
 - b) False doctrine removed (**1Timothy 4:1**).
 - c) Perfect environment restored.
- 11. The final footstool is at the Last Judgement when all the unbelievers are judged and cast into the lake of fire (**Revelation 20:11-15**).

CHRIST – PROPHETIC PSALMS ABOUT CHRIST

1. The prophetic psalms come under two categories:
 - a) Those dealing with Jesus Christ's first advent (e.g. **Psalm 22**).
 - b) Those related to His second advent (e.g. **Psalms 2, 24**).
2. That the Psalms relate to Jesus Christ is given in (**Luke 24:44**).
3. The person of Christ
 - a) Son of God (**Psalm 2:7**);
 - b) The very God (**Psalm 45:6, 7; 102:25; 110:1**);
 - c) Son of man (**Psalm 8:4-6**);
 - d) Son of David (**Psalm 89:3, 4, 27, 29**);
4. The work of Christ
 - a) Prophet (**Psalm 22:22, 25; 40:9, 10**);
 - b) Priest (**Psalm 110:4**);
 - c) King (**Psalm 2, 24**).
5. **Psalm 2** gives the order of the establishment of the kingdom.
 - a) The antagonism of man against God (v 1-3).
 - b) God's derision against man (v 4).
 - c) God's discipline on man (v 5).
 - d) The establishment of His King on Zion (v 6).
 - e) The King is given total authority over the nations (v 7-9).
 - f) God appeals to mankind to serve Him. (v 10-12).
6. **Psalm 16** The resurrection of the King. This is precisely stated in verse 10, "For thou wilt not leave my soul in hell, neither will thou suffer thine Holy One to see corruption". We know that Jesus went to Hades (Paradise and Tartarus) after He died. He promised to be in Paradise with the repentant thief and He preached to the fallen angels in Tartarus. However, Jesus was resurrected from the dead.
7. **Psalm 22** The death of Christ by crucifixion
 - a) The bones out of joint (v 14).
 - b) Extreme exhaustion and thirst (v 15).
 - c) Hands and feet pierced (v 16);
 - d) Nudity (v 17);
 - e) The cry from the cross (v 1; **Matthew 27:46**);
 - f) The periods of light and darkness (v 2; **Matthew 27:45**);
 - g) The casting of lots (v 18; **Matthew 27:35**).
 - h) It should be noted that crucifixion was not a Jewish form of punishment but a Roman one, thus showing the accuracy of prophecy.

8. **Psalm 40** The Servant of Jehovah. Here we see that God does not want sacrifice and offering (**Isaiah 1:10-15**) but the obedient servant comes to make the pure offering (v 7-17; **Hebrews 10:5-17**).

9. **Psalm 41** - The Betrayal of Christ. In (**John 13-18, 19**) Jesus says that His betrayal is related to (**Psalm 41:9**) as he quotes: "He that eateth bread with me hath lifted up his heel against me". He told them in advance so that when Judas betrayed Him they would believe that Jesus was He who had been prophesied in this Psalm.

10. **Psalm 45** The Glorious Second Advent.

- a) The supreme beauty of the King (v 1, 2).
- b) The coming of the King in glory (v 3-5; **Revelation 19:11-21**).
- c) The God King and the character of His reign (v 6, 7; **Hebrews 1:8, 9; Isaiah 11:1-16**).
- d) The Queen is presented reigning with Him (v 9-13).
- e) The virgin companions of the Queen (v 14, 15; **Matthew 25:1-10**).
- f) His name will always be remembered (v 16, 17).

11. **Psalm 68** The Victorious King of the Second Advent

The Psalm especially from (v 18) shows the complete defeat of the Antichrist's army. We see the return of Israel (v 21-23) whilst (v 24-35) show the full blessing of the kingdom age under the personal rule of Christ.

12. **Psalm 69** The humiliation and rejection of Christ.

- a) This facet of Jesus Christ's first advent is shown in (v 4, 7, 8, 10-12).
- b) (v 14-20) represents Jesus in Gethsemane (**Matthew 26:36-45**)
- c) (v 21) represents the cross (**Matthew 27-34,48; John 19:29**).
- d) (v 25) refers to Judas (**Acts 1:20**)
- e) (v 22-28) the blindness of Israel (**Romans 11:9, 10**).

13. **Psalm 72** Vision of Messiah's Kingdom

- a) The investiture of the King's Son into the kingdom (v 1; **Daniel 7:13, 14; Revelation 5:5-10**).
- b) The character of the kingdom (v 2-7, 12-14, **Isaiah 11:3-9**).
- c) The universal nature of the kingdom (v 8-11).
- d) The prosperity of the kingdom (v 16).
- e) The "handful of corn" in (v 16) is Israel which, by restoration at the Second Advent, commences the spreading of the kingdom over the earth. (**Zechariah 8:13; 20-23**)

14. **Psalm 89** Davidic Covenant

- a) That this psalm points to Christ is evident from (v 27). "And I will make Him My Firstborn, higher than the kings of the earth". (Isaiah 7:13-15; Isaiah 9:6, 7; **Micah 5:2**).
- b) The covenant rests on God's oath (v 1-4).
- c) God is glorified for His power in the covenant (v 5-18).
- d) The response of God is in two parts (v 19-37).
 - i) Confirmation of the covenant (v 19-29)
 - ii) Disobedience punished by discipline (v 30-32).
- e) The plea of the remnant (v 38-52) (**1 Samuel 1:9**).

15. **Psalm 110** The High Priest

- a) The deity of Jesus Christ (v 1) (**Matthew 22:41-45**).
- b) The eternal priesthood of Christ (v 4) (**Genesis 14:18; Hebrews 5:6**).
- c) The ascension of Christ (v 1) (**John 20:17; Acts 7:56**)
- d) Christ will rule (v 3)
- e) Christ will judge (v 5, 6) (**Joel 3:12-17; Revelation 19:11-21**).

HARMONISATION

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

HARMONY

THEOLOGICAL CONUNDRUM

While the Pharisees were gathered together, Jesus, while he taught in the temple, asked them, How say the scribes that Christ is the son of David? What think ye of Christ? whose son is he? They say unto him, The son of David.

Jesus saith unto them, How then doth David himself say in the book of Psalms by the Holy Ghost, “ The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. And the common people heard him gladly.

134A – JESUS EVALUATES THE PHARISEES

MATTHEW 23:1-12

1 Then spake Jesus to the multitude, and to his disciples, 2 Saying The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

KEY WORDS

Spake	Laleo	Speak [Aorist Active Indicative]
Multitude	Ochlos	Multitude
Disciples	Mathetes	Disciple
Saying	Lego	Say [Present Active Participle]
Scribes	Grammateus	Scribe
Sit	Kathizo	Sit [Aorist Active Indicative]
Seat	Kathedra	Seat
All	Pas	All
Whatsoever	Hosos	What
Bid	Epo	Say [Aorist Active Subjunctive]
Observe	Tereo	Hold fast [Aorist Active Imperative]
Observe	Tereo	Hold fast [Present Active Imperative]
Do	Poieo	Do [Present Active Imperative]
Do	Poieo	Do
After	Kata	According to
Works	Ergon	Work
Say	Lego	Say [Present Active Indicative]
Do	Poieo	Do
Bind	Desmeuo	Bind [Present Active Indicative]
Heavy	Barus	Heavy
Burdens	Phortion	Service, Burden
Grievous to be borne	Dusbastaktos	Oppressive
Lay	Epitithemi	Lay upon [Present Active Indicative]
Men's	Anthropos	Man
Shoulders	Omos	Shoulder
Will	Thelo	Will [Present Active Indicative]

Move	Kineo	Move [Aorist Active Infinitive]
With one of their	Hautou	Their
Fingers	Daktulos	Finger
Do	Poieo	Do [Present Active Indicative]
Seen	Theaomai	Be seen [Aorist Passive Infinitive]
Make broad	Platuno	Enlarge
Phylacteries	Phulakterion	Phylactery
Enlarge	Megaluno	Enlarge
Borders	Kraspedon	Border
Garments	Himation	Garments, Clothes
Love	Phileo	Love [Present Active Indicative]
Uppermost rooms	Protoklisia	Uppermost rooms
Feasts	Deipnon	Feast
Chief seats	Protokatheidra	Best seats
Synagogues	Sunagoges	Synagogue
Greetings	Apasmos	Greeting
Market	Agora	Market place
Called	Kaleo	Call [Present Passive Infinitive]
Men	Anthropos	Man
Rabbi	Rhabbi	Rabbi, Master
Be not	Me	No, Not
Called	Kaleo	Call [Aorist Passive Subjunctive]
One	Heis	One
Master	Kathegetes	Master, Teacher
Are	Eimi	Keep on being [Present Active Indicative]
Brethren	Adelphos	Brethren
Call	Kaleo	Call [Aorist active Subjunctive]
Father	Pater	Father
Earth	Ge	Earth
Is	Eimi	Keeps on being [Present Active Indicative]
Is in	En	In
Heaven	Ouranos	Heaven
Called	Kaleo	Call [Aorist Passive Subjunctive]
Is	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Messiah
Is greatest	Meizon	Greatest
Shall be	Eimi	Keep on being [Future Middle Indicative]
Servant	Diakonos	Deacon, Servant at tables
Whosoever	Hostis	Whoever
Shall exalt	Hupsoo	Exalt, Lift up [Future Active Indicative]
Be abased	Tapeinoo	Humble, Bring low [Future Passive Indicative]
Shall humble	Tapeinoo	Humble, Bring low [Future Active Indicative]
Himself	Heautou	Himself, Herself, Itself
Be exalted	Hupsoo	Exalt, Lift up [Future Passive Indicative]

PERFECT TENSE VERBS – None found

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
134A	Psalm 38:12	Enemies try to entangle Him by craft	Matthew 22:15
	Zechariah 11:4-6a	At His coming Israel to have unfit leaders	Matthew 23:1-4

REFLECTION

Religion is the satanic counterfeit of the truth. In verses 1-12 Jesus addresses the crowd, in verses 13-36 He condemns the Pharisees, and in the last 3 verses in this chapter He laments over Jerusalem.

Verse 1. Then spake Jesus to the multitude, and to his disciples, 2. Saying The scribes and the Pharisees sit in Moses' seat: 3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

In verse 1 Jesus spoke to the multitudes. This is in the dative case which means that it was to the advantage of the crowd. Religion is the greatest enemy of Christianity and Biblical truth.

In verse 2 He says that the Scribes and Pharisees sit in Moses seat; they have effectively replaced Moses, and are distorting what Moses was told by the Lord and recorded into quite a different system of legalism and hypocrisy that Moses did not intend. This means that they have abused the Mosaic Law and distorted it into legalism. They are the leaders of Judaism at the time, and they have betrayed Moses message and they have betrayed the people, by hiding the truth from them with their religious legalistic rubbish.

In verse 3 it shows their incompetence and even malice. Another rendering of this verse could be, "All things whatsoever they tell you according to the norm or standards of their works stop doing, for they say but do not do". The Mosaic Law is from God, and is correct, but the religious leaders distort the Law and convert the separate laws into a system of human works, legalism and OCD religion, which is wrong.

We need to apply the Word of God to our life, and not what the legalists or other distorters of the truth tell us to do. There are many churches filled with legalism and traditions and false religion. The Sabbath Day is superseded by resurrection day, but many think its more "spiritual" to go back to worship on the Sabbath, even though the early churches changed to Sunday. Sabbath Keeping is just another fake piece of false spirituality, similar to the Pharisees systems of falsehood.

1. The works and production of the Scribes and Pharisees is explained in this context
2. It includes three things, legalism, religion, externalism.
3. These professors of theology have authority, but this authority is associated with incompetence, and they are unable to handle the subject of the Mosaic Law; they are disorientated according to grace.
4. The only way to obey the Mosaic Law is to start with the cross.

Codex 1 – the Ten Commandments – man is a sinner and needs The Saviour.

Codex 2 – presentation of the Lord Jesus Christ as the only Saviour,

Codex 3 - God protects the believer in time.

5. When the legalist, or unbeliever, teaches the Law he/she distorts it into a system of legalism and ritualism and this causes/results in hypocrisy.
6. These religious distortions of the Law do not give anyone an excuse to ignore or reject the law; but due to it having been turned by these fakes into a religious system, its truth is hidden.
7. While Jesus does not condone the legalist perversion of the religious leaders, he does command observance of the Mosaic Law for the Jewish people. It should be noted that this passage is in the time before the Cross-Resurrection-Pentecost, and not that of the Church. We are not under the Law now, but under a higher Demand for Holy Spirit filled, moment by moment obedience.

If the Jews had followed the principles of the Mosaic Law, the Jewish nation would have been saved, as they would have been responding to the Lord Jesus Christ as the true Messiah – for He was. Jesus Christ is the only Saviour and you have to believe in him if you want to have eternal life.

The Pentateuch portrays all aspects of the person and the work of Christ, in the very structure of the Tabernacle, the Sacrifices, and the Feasts. However by Jesus day the Scribes had distorted the Law into a system of spirituality and salvation by works, rather than putting the emphasis on the Lord's person and work, and God's grace. Man is a sinner and needs a Saviour and Christ alone can save. **Acts 4:12.**

The hypocrisy of the Judaism of Jesus day. Here He says these theologians place heavy burdens on people. They did this by adding many taboos to the Mosaic Law. The Scribes and the Pharisees are therefore compared to the Egyptian taskmasters.

The requirements of their religion were so rigorous as to be impossible to perform. Observation of the Sabbath was an example, where Moses' objectives, from the Lord, were lost in nit-picking OCD. The seventh day was the Sabbath, and they were not to do anything but worship on that day. They worked six days and rested on the Sabbath. The concept was to give the concept of grace where God does the work and man accepts what God has done in grace. Under the grace of God you can do nothing to earn or get blessing from God.

Examples of heavy burdens from the Mishnah.

It was unlawful to carry food from one house to another on the Sabbath.

An ass could not be left out on the road unless its saddle and trappings had been put on before the Sabbath.

An egg could not be boiled on the Sabbath. The Jews tried to get round this by placing the egg in hot sand or hot cloths.

It was not allowed to light or extinguish lamps on the Sabbath.

Movement of furniture was not allowed except for a ladder, which could be moved four steps. Many people wanted access to the roof of their house so the ladder had to be well positioned prior to the Sabbath.

It was unlawful to wear ornaments on the Sabbath, as they were construed to be burdens.

Tying of sandals on the Sabbath was not allowed, thus you had to go to bed with your sandals on, or wear "slip ons".

It was forbidden to stop a leak in a barrel of water. If you were out in the desert you died of thirst.

You were prohibited to stop the bleeding of a wound on the Sabbath.

False teeth or gold plugs could not be put in on the Sabbath.

Sewing, Baking, Weaving and Dyeing was not allowed on the Sabbath.

A radish could be dipped in salt on the Sabbath but not left in too long otherwise it was considered pickling and so defined as work.

Mud on a dress could be crushed once and shaken off, but the dress must not be washed or cleaned on the Sabbath.

The Lord noted that the religious leaders while placing these amazing nit-picking and ridiculous burdens on the people, and would not lift a finger to help them deal with the real burden of sin and guilt. If you were growing herbs such as mint or thyme you were to tithe the herbs, but your soul was lost, while you counted parsley leaves.....

If you were caught not complying you were jailed, beaten, or penalised with fines.

Verse 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Verses 5-7 shows the phoney façade of the religious leaders, always wishing to be the focus of attention. They were motivated by three lust patterns.

The **first** was the lust to be better than anyone else. If they prayed they had to do it in front of everyone else. When they gave alms they did it in front of people.

The word translated “seen” is the Greek word from which we get the word theatre. These people were legalistic exhibitionists. They make broad their phylacteries, but narrow their interpretations. The phylactery was a leather pouch in which Scripture portions were contained, and it was tied around the forehead. There were four pieces of Scripture in the pouch; **Exodus 13:1-10, 13:11-16 Deuteronomy 6:4-9, 11:13-21**.

They wore it as a good luck charm, like a St Christopher medal. Many people have good luck charms in their lives, and these were religious ones.

The strapping of the Scriptures on the forehead is as close as they got to keeping the Word of God in their mind. They also tied phylacteries to their wrists and ankles. They strapped each one with seven straps showing their “seven steps towards perfection”. The larger the phylactery the more spiritual they foolishly thought the person was supposed to be. God’s Word was to be in their heart and mind but they just strapped it on the outside – a perfect picture of faking it...

The hem of the robe had tassels, each one representing so many hours of prayer and visits to the Temple. The more tassels the greater was said to be their maturity and spirituality. Sometimes they had to heighten their hems to allow for more knots to be placed in their tassels.

Spirituality depends on genuine fellowship and dependence on God. Religious articles worn on the body are meaningless, as it is the spiritual condition on the inside of the person which is important. The original purpose of the phylactery was to carry memory verses so that one could learn them while travelling.

Secondly we have approbation lust, which is shown with the Pharisees and Scribes looking for the uppermost tables and the prominent seats in the synagogue – “top table” people.

In many banqueting houses the floor was stepped so the height of the people at one end would overlook the people at tables at the other end of the room. The more important you were the higher your table was so the Pharisees liked to have the uppermost positions.

The **third** lust area was the lust for power. They liked to be recognised in public places. When you graduated from their theological colleges you received the degree and title of Rabbi which was the equivalent of a PhD. They loved to hear their name called out at public places such as in the market place.

Verse 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9. And call no man your father upon the earth: for one is your Father, which is in heaven. 10. Neither be ye called masters: for one is your Master, even Christ.

Verses 8-10 should be in parenthesis. Jesus is going to give some advice to the disciples. He tells them not call themselves Rabbi, because they have only one teacher which is Christ Himself. The Lord is moving them to see that they need to think about even the way they are addressed, as it gives a message to those looking on – humility and service is to characterize their work and walk through life.

The Lord is now absent from the earth, but He has left His instructions with us in the form of the completed Canon of Scripture. **1 Corinthians 2:16**.

The final authority for our behaviour today is the Word of God. We are brethren rather than Rabbis, jostling for position, power or place. We let the Lord lift us up. **1 Peter 5:7**.

In verse 9 He warns His disciples to call no one your “Father” on earth, as the only Father you have is your Heavenly Father. A church leader or religious person should never seek to be called Father in this Jewish sense, of respected sole teacher whose authority is absolute authority, which only God has.

These Rabbis expected their disciples to agree with everything they said and obey them in all things, with the most minor disagreement, or even question asked, leading to expulsion from the “elect group”. These men were like the modern cultic groups and cult leaders of today – Satan hasn’t changed his strategy has he!

In verse 10 Neither should you call a person “master”, for there is one Master and that is Christ. The word Master here is *Kathegetes*, which means a sole guide through life, that is a teacher who demands to be absolutely obeyed, and the term is used uniquely in the New Testament at this verse. The only person who can legitimately do this for each of us is Jesus Christ, through the Holy Spirit.

This command is to be kept in its first century Jewish context – it doesn't mean that a parish priest cannot be a "father" to his people in a loving and pastoral way, nor that you cannot get a Master's degree, or be a "Master Builder" without being judged by God! It is the cultic demand for absolute obedience to a human being in every little detail of life, rather than God, that is in focus here.

Verse 11. But he that is greatest among you shall be your servant. 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

In verses 11-12 we have the perspective of grace given, that the Mosaic law called to, and the Lord calls Israel back to. He that is greatest [Present Active Participle], this is the person who constantly holds the position of spiritual leadership, shall be your servant. Servant Leadership is godly leadership and it rests in biblical humility, in the heart and mind of a person who is overwhelmed by God's Grace, Mercy and Love.

The servant here is the Greek word, Diakonos, meaning a waiter at tables, rather than Doulos, which is a body slave, a slave of the lowest order. Doulos is the word used by Paul as best descriptive of his relationship with Christ. Paul had been such a violent persecutor of the church that he saw God's acceptance of him as truly amazing! Paul was always overwhelmed by God's grace towards him, and delighted in being the lowest order of slave to Christ, to express his heart felt gratitude at having been forgiven so much. **Luke 7:44-47.**

The true Foundation of the Christian life is real appreciation of His Grace, Mercy and Love towards us, and our humble gratitude for that amazing grace received. All leadership flowing from this foundation of grace involves using our spiritual gifts under the control of the Holy Spirit, in an attitude of grace. As we have received from the Lord, so we give to the Lord's people. If you derive comfort from anything other than the truths of the Word of God, you are on sinking sand in this brief life. Our stability rests upon the Living Word, and His written Word, which we can depend upon as we open our hearts and minds to the ministries of the Holy Spirit.

In verse 12 Jesus contrasts the religious leaders, who exalt themselves and seek a position to satisfy their lusts, and says that they shall be brought down to the dirt, and they are compared with the grace person, who acts as a servant and will be exalted to the heavens. The exaltation of the grace person will be in the form of eternal rewards.

MARK 12:38-40

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

KEY WORDS

Said	Lego	Say [Imperfect Active Indicative]
Doctrine	Didache	Instruction, Doctrine
Beware	Blepo	Beware, Look at [Present Active Imperative]
Scribes	Grammateus	Scribes
Love	Thelo	Desire [Present Active Participle]
Go	Peripateo	Walk around [Present Active Infinitive]
Long clothing	Stole	Long robes
Love	-	Not found in the original
Salutations	Aspasmos	Greeting
Marketplaces	Agora	Marketplace
Chief seats	Protokatheidra	Best seats
Synagogues	Sunagoge	Synagogue
Uppermost rooms	Protoklisia	Uppermost rooms
Feasts	Deipnon	Feast
Devour	Katesthio	Devour [Present Active Participle]
Widows	Chera	Widow
Houses	Oikia	House
Pretence	Prophasis	Pretence
Make Prayers	Proseuchomai	Make prayers [Present Middle Participle]

Long	Makros	Long
Receive	Lambano	Receive [Future Middle Indicative]
Greater	Perissoteros	More abundant
Damnation	Krima	Damnation, Condemnation

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 38. And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 39. And the chief seats in the synagogues, and the uppermost rooms at feasts:

The scribes were overtly religious, but it was all show and pretence. They loved to parade in long robes so people saw them as important. This distinguished them from the common people and gave them a sanctified appearance. They loved to be greeted with titles in public places. It did something for their ego, but lust is never satisfied, and so they sought more and more approbation, power and wealth.

They wanted to hold the place of honour in the synagogues, as if their exalted physical location assisted them with godliness. They not only wanted religious prominence but social distinction as well. They wanted the best places at feasts. They were full of pride, and arrogance drove them, as it drove Satan, the one they really served, for their life “fruit” was pride. **Isaiah 14:9-23, John 8:31-59.**

Verse 40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

The Pharisees took money from the poor, from those who did not have much, such as widows. The widow in the ancient world was in a very vulnerable situation and almost always poverty stricken, unless a professional trader like Lydia. They combined taking from the poor with making long prayers with high sounding words. They were religious thieves and their hypocrisy was like it had been when the Old Testament prophets convicted them, for their evils “stank in the nostrils of God”. **Amos 4:1-12.** As teacher the scribes and Pharisees will receive greater condemnation because those with greater knowledge are held more accountable for application of what they know. **James 3:1.**

LUKE 20:45-47

45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

KEY WORDS

In the audience	Akouo	In the hearing [Present Active Participle]
All	Pas	All
People	Laos	People
Said	Epo	Say [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Beware	Prosecho	Beware, Take hold of [Present Active Imperative]
Scribes	Grammateus	Scribes
Desire	Thelo	Desire [Present Active Participle]
Walk	Peripateo	Walk around [Present Active Infinitive]
Long robes	Stole	Long robes
Love	Phileo	Love [Present Active Participle]
Greetings	Aspasmos	Greeting
Markets	Agora	Marketplace
Highest seats	Protokatheidra	Best seats

Synagogue	Sunagoge	Synagogue
Chief rooms	Protoklisia	Uppermost rooms
Feasts	Deipnon	Feast
Devour	Katethio	Devour [Present Active Indicative]
Widows	Chera	Widow
Houses	Oikia	House
Shew	Prophasis	Pretence
Make Prayers	Proseuchomai	Make prayers [Present Middle Indicative]
Long	Makros	Long
Shall receive	Lambano	Receive [Future Middle Indicative]
Greater	Perissoteros	More abundant
Damnation	Krima	Damnation, Condemnation

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 45. Then in the audience of all the people he said unto his disciples, **46. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;**

Jesus' words were designed not only to teach his disciples, but also to instruct the crowds, and bring them back to the words of Scripture, for they, like the disciples had been captured by the falsehoods of the scribes and their additions to the Law. Jesus pointed out the vast difference between what the self proclaimed "teachers of the Law" (actually they were teachers of their own laws and interpretations – they were far from Moses) told them and what they practiced. Their lives were bound up in hypocrisy, theft, arrogance, greed, and pride based sins. **Proverbs 6:16-19.**

They desired flowing robes, and thus outward display of superiority. They wished to be greeted in the marketplace as "important people", for they were in their own eyes, and thus they demanded to be given public attention. They desired the important seats in the synagogues and at banquets, to show to all the "lesser mortals" their prominence in society.

Verse 47. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Inwardly the Pharisees were greedy and insincere. They robbed widows of property and livelihood in order to enrich themselves, pretending the money was for the Lord, but keeping their ill gotten gains.

They recited long prayers in public places, greatly over-done prayers, with high sounding words of vanity, but they were prayers of big words alone; there was no relationship with God behind them. Because of their attitudes, Jesus says that they will receive the greater condemnation in eternity, and sadly even in time they will suffer for this terrible evil towards their fellow Jewish people.

These people were particularly hunted by the Romans and the Zealots in the Jewish Revolt of 66-70AD, and were killed without mercy by both sides. There is no fellowship in Hell, or the Lake of Fire, only torment and mutual hatred and despising, as evil people are abused by the deceived and foolish; all of them equally powerless and weak forever left with their regrets and longing for the sins and lusts they can no longer enjoy. **Isaiah 14:9-11.**

APPLICATION

The Lord is more severe on the leaders of Israel because of their responsibilities.

If you are in a leadership position you will be doubly blessed by obedience, but will receive double discipline if you lead people astray. **Matthew 23:8-9, James 3:1-2.**

The great problem in leadership is pride and its associated sins. As a leader you may think of yourself as superior to the common believer, but the Lord's leadership is "servant leadership".

However there is equality in the body of Christ, and the leader should not only be a minister to all but be their servant.

We have great equality but there is also diversity of gifts. Position in an assembly does not denote deeper spirituality. You are either spiritual or carnal.

The more mature one becomes as a Christian, the more one should be aware of our servanthood.

DOCTRINES

RELIGION see page 19

THE 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**)

LEGALISM

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

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

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

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

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

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

7. Doctrine removes legalism and self righteousness on the basis of grace.

8. Legalism minimises the weakness or besetting sin of the sinful nature while emphasising the weakness or besetting sin of someone else.

9. Legalism condemns those who fail in their own area of strength but legalism does not recognise that all have sinned.

10. Sometimes legalism is so strong that it fulfils both categories of **1 John 1:8, 1 John 1:10**.

11. To be guilty one only has to sin once not the thousands of times one does (**James 2:10**)

GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.
2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.
3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.
4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.
5. Positional Sanctification: At Salvation every believer enters into union with Christ. **(Hebrews 1:2)** Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.
6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. **(1 Corinthians 3:12-15)**
7. Ultimate Sanctification: When the believer receives a resurrection body he loses the sin nature and all human good. At this point the believer is physically superior to all angels. He remains in this perfect state eternally.
8. All believers have tasted of Grace at least once **(1 Peter 2:3)**. This refers to the point of Salvation at which the believer receives at least 34 things which he did not earn or deserve. **(Ephesians 2:8, 9)** Disorientation to grace is the believer's greatest occupational hazard in his Christian life. **(Galatians 5:4, Hebrews 12:15)**
9. The divine attitude to grace is expressed in **(Isaiah 30:18, 19)** God is constantly waiting to pour out his blessing on all believers in the Christian life.
10. Grace in salvation is expressed in many ways. It is always the same - believing in Jesus Christ **(Psalm 103:8-12, Romans 3:23-4, Romans 4:4, 5:20, Ephesians 2:8, 9)**
11. There are many ways in which the Christian life expresses GRACE:
 - a) Prayer **(Hebrews 4:16)**
 - b) Suffering **(2 Corinthians 12:9, 10)**
 - c) Growth **(2 Peter 3:18)**
 - d) Stability **(1 Peter 5:12)**
 - e) Lifestyle **(Hebrews 12:28, 2 Corinthians 1:12)**
 - f) Production of Divine Good **(1 Corinthians 15:10, 2 Corinthians 6:1)**
12. Grace is the correct attitude in relation to giving. **(2 Corinthians 8 & 9)**
13. Grace is the only means of coping with suffering in the Christian life. **(2 Corinthians 12:7-10)** Through Grace God is able to bless the believer in the midst of the pressures and adversities of life. **(1 Peter 1:6,7)**
14. Implications of grace:
 - a) God is perfect, his plan is perfect.
 - b) A perfect plan can only originate from a perfect God.
 - c) If man could do anything in the plan of God the plan would no longer be perfect.
 - d) A plan is no stronger than its weakest link. Grace therefore excludes all human merit, all human ability.
 - e) Legalism, human works is the enemy of Grace.
 - f) The works of human righteousness have therefore no place in the plan of God. **(Isaiah 64:6)**

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.

HARMONISATION

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

HARMONY

EVALUATION OF THE PHARISEES AND SCRIBES

Then in the hearing of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes. The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.

THE TRUE SERVANT

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

134B – JESUS CONDEMNS THE PHARISEES**MATTHEW 23:13-36**

Matthew 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. **14** Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. **15** Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. **16** Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! **17** Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? **18** And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. **19** Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? **20** Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. **21** And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. **22** And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. **23** Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. **24** Ye blind guides, which strain at a gnat, and swallow a camel. **25** Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. **26** Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. **27** Woe unto you, scribes and Pharisees, hypocrites! for ye are **like unto whited sepulchres**, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. **28** Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. **29** Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, **30** And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. **31** Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. **32** Fill ye up then the measure of your fathers. **33** Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? **34** Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: **35** That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. **36** Verily I say unto you, All these things shall come upon this generation.

KEY WORDS

Woe	Ouai	Woe
Scribes	Grammateus	Scribe
Pharisees	Pharisaios	Pharisees
Hypocrites	Hupokrites	Hypocrite
Shut up	Kleio	Close, Shut up [Present Active Indicative]
Kingdom	Basiliea	Kingdom
Heaven	Ouranos	Heaven
Against	Emprosthem	Against, In the face of
Men	Anthropos	Man
Go in	Eiserchomai	Enter in [Present Middle Indicative]
Suffer	Aphiemi	Let [Present Active Indicative]
Entering	Eiserchomai	Enter in [Present Middle Participle]
Go in	Eiserchomai	Enter in [Aorist Active Infinitive]
Devour	Katesthio	Devour [Present Active Indicative]
Widows	Chera	Widow
Houses	Oikia	House
Pretence	Prophasis	Pretence
Make prayers	Proseuchomai	Make prayers [Present Middle Indicative]
Long	Makros	Long
Receive	Lambano	Receive [Future Middle Indicative]

Greater	Perissoteros	More abundant
Damnation	Krima	Damnation, Condemnation
Compass	Periago	Go around [Present Active Indicative]
Sea	Thalassa	Sea
Land	Xeros	Dry land
Make	Poieo	Make [Aorist Active Infinitive]
One	Heis	One
Proselyte	Proselutos	Proselyte
Is made	Ginomai	Come into being [Aorist Middle Subjunctive]
Make	Poieo	Make [Present Active Indicative]
Twofold more	Diplous	Double
Child	Uihos	Adult son
Hell	Genna	Hell, Hades
Blind	Tuphlos	Blind
Guides	Hodegos	Guide
Say	Lego	Say [Present Active Participle]
Whosoever	Hos	He, She
Shall swear	Omnuo	Swear [Aorist Active Subjunctive]
Temple	Naos	Temple
Is	Eimi	Keep on being [Present Active Indicative]
Nothing	Oudeis	Nothing
Shall swear	Omnuo	Swear [Aorist Active Subjunctive]
Gold	Chrusos	Gold
Is debtor	Opheilo	Debtor [Present Active Indicative]
Fools	Moros	Fool from which we get the word moron
Is	Eimi	Keep on being [Present Active Indicative]
Greater	Meizon	Greater
Sanctifieth	Hagiazo	Sanctify [Aorist Active Participle]
Shall swear	Omnuo	Swear [Aorist Active Subjunctive]
Altar	Thusiasterion	Altar
Is	Eimi	Keep on being [Present Active Indicative]
Shall swear	Omnuo	Swear [Aorist Active Subjunctive]
Gift	Doron	Gift
Is upon	Epano	Upon, Over
Is guilty	Opheilo	Debtor [Present Active Indicative]
Is greater	Meizon	Greater
Sanctifieth	Hagiazo	Sanctify [Present Active Participle]
Shall swear	Omnuo	Swear [Aorist Active Participle]
Sweareth	Omnuo	Swear [Present Active Indicative]
All things	Pas	All
Shall swear	Omnuo	Swear [Aorist Active Participle]
Sweareth	Omnuo	Swear [Present Active Indicative]
Dwelleth	Katoikeo	House permanently, Dwell [Present Active Participle]
Shall swear	Omnuo	Swear [Aorist Active Participle]
Sweareth	Omnuo	Swear [Present Active Indicative]
Throne	Thronos	Throne
God	Theos	God
Sitteth	Kathemai	Sit [Present Middle Participle]
Pay	Apodekatoo	Pay a tithe [Present Active Indicative]
Mint	Heduosmon	Mint
Anise	Anethon	Dill
Cummin	Kuminon	Cummin
Omitted	Aphiemi	Omit, Leave, Undone [Aorist Active Indicative]
Weightier	Barus	Weightier
Matters	-	Not found in the original
Law	Nomos	Law
Judgement	Krisis	Judgement
Mercy	Eleos	Mercy
Faith	Pistis	Faith
Ought ye	Dei	Ought
Have done	Poieo	Do [Imperfect Active Indicative]
Leave	Aphiemi	Omit, Leave, Undone [Aorist Active Infinitive]

Undone	Aphiemi	Omit, Leave, Undone [Present Active Infinitive]
Strain	Diuluzo	Filter out [Present Active Participle]
Gnat	Konops	Mosquito
Swallow	Katapino	Drink down [Present Active Participle]
Camel	Kamelos	Camel
Make clean	Katharizo	Make clean [Present Active Indicative]
Outside	Exothen	Outside
Cup	Poterion	Cup
Platter	Paropsis	Platter, Side dish
Are full	Gemo	Full [Present Active Indicative]
Extortion	Harpage	Extortion
Excess	Akrasia	Lack of self restraint
Cleanse	Katharizo	Clean [Aorist Active Imperative]
First	Proton	First
Which is	-	Not found in the original
Within	Entos	Within
May be	Ginomai	Become [Aorist Middle Subjunctive]
Clean	Katharos	Clean
Are like	Paromoiazo	Like [Present Active Indicative]
Whited	Konioa	Whitewashed [Perfect Passive Participle]
Sepulchres	Taphos	Grave, Tomb
Appear	Phaino	Appear [Present Passive Indicative]
Beautiful	Horiaios	Beautiful
Outward	Exothen	Outward
Are Full	Gemo	Full [Present Active Indicative]
Dead	Nekros	Dead
Men	-	Not found in the original
Bones	Osteon	Bones
Uncleanness	Akatharsia	Uncleanness, Impurity
Outwardly	Exothen	Outward
Appear	Phaino	Appear [Present Passive Indicative]
Righteous	Dikaios	Righteous
Men	Anthropos	Man
Are full	Mestos	Full
Hypocrisy	Hupokrisis	Hypocrisy
Iniquity	Anomia	Iniquity
Build	Oikodomeo	Build [Present Active Indicative]
Tombs	Taphos	Tomb
Prophets	Prophetes	Prophet
Garnish	Kosmeo	Decorate, Garnish, Adorn [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Had been	Eimi	Keep on being [Imperfect Middle Indicative]
Days	Hemera	Day
Fathers	Pater	Father
Would have not	Ou	Not
Have been	Eimi	Keep on being [Imperfect Middle Indicative]
Partakers	Koinonos	Partner, Fellowship, Partake
Blood	Aima	Blood
Witnesses	Martureo	Witness [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Children	Uihos	Son
Killed	Phoneuo	To murder [Aorist Active Participle]
Fill up	Pleroo	Fill up [Aorist Active Imperative]
Measure	Metron	Measure from which we get the word metre.
Serpents	Ophis	Serpent
Generation	Gennema	Generation, Offspring
Vipers	Echidna	Viper
Can ye escape	Pheugo	Flee [Aorist Active Subjunctive]
Damnation	Krisis	Damnation, Condemnation, Judgement
Hell	Geena	Gehenna
Behold	Idou	Behold, Lo
Send	Apostello	Send [Present Active Indicative]

Wise men	Sophos	Wise
Shall kill	Apokteino	Kill [Future Active Indicative]
Crucify	Stauroo	Crucify [Future Active Indicative]
Scourge	Mastigoo	Scourge [Future Active Indicative]
Synagogue	Sunagoge	Synagogue
Persecute	Dioko	Persecute [Future Active Indicative]
City	Polis	City
Come upon	Erchomai	Come [Aorist Active Subjunctive]
Shed	Ekcheo	Poured out [Present Passive Participle]
Earth	Ge	Earth
Slew	Phoneuo	Murder [Aorist Active Indicative]
Between	Metaxu	Between
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Come	Heko	Arrive, Come [Future Active Indicative]
Generation	Genea	Age, Generation

PERFECT TENSE VERB

KONIAO - WHITED - Occurs only twice in the New Testament, with both times in the Perfect Tense. In both **Matthew 23:27** and Acts 23:3 this verb is used for the phoney religious groups who outwardly permanently appear to be very holy, but are as they are not separated (holy) to the Lord at all – they have just had a white wash temporary paint job; they are not living God's way at all.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
134B	Zechariah 11:8a	Unbelief forces the Messiah to reject them	Matthew 23:33

REFLECTION

Jesus condemns the Pharisees fully and finally in these days just before the Cross – and there is fruit of this in that there are Pharisees in the church later. They keep causing trouble with their legalism, but they appear to be saved. Legalism is a difficult thing to shake from the behaviours, because it appeals to those with anxiety prone natures with the tendency to Obsessive Compulsive Disorder. Because it is rooted in a personality disorder, it takes a while for the Holy Spirit to change the heart and mind of the person, but they can be changed, if they will only bow before the Lord. They are accountable if they do not – eternally!

We now have seven woes against the Pharisees. These are given in verses 13, 15, 16, 23, 25, 27, 29.

Here we see Scribes and Pharisees. They are the same. The Pharisees sat in the Sanhedrin. They are classified as “hypocrites” – Greek word meaning play actor on the stage playing a part they have learned by heart, from behind a large mask showing their selected character in the play.

Hypocrite is a transliteration of the Greek word Hupokrites, which means to talk from behind a wax mask. In the Greek stage plays, while the actors had tremendous voices, their features could not be seen by those at the back of the theatre which were normally in the open air and set into hills.

In order to get the full benefit the actors would wear platform boots to make them look taller, and speak from behind a large paper mache and wax mask, with the mask showing the character of the part the actor was playing. These masks have survived with some adverts for plays having the masks of comedy and tragedy on the programme leaflet. These actors were therefore not portraying their own real character, but that of the part they were playing as shown by the mask.

In fact all the female roles were played by males with high voices. Hypocrites by definition therefore do not portray to the outside world their real character or agenda, they are playing a part for money, fame, power or other lust based reason.

Verse 13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

In verse 13 the Lord says that they actually “shut up the Kingdom of Heaven against men”. The verb “shut up” is in the present active indicative showing that it is their habit to teach in such a way to deny people entry into heaven. The kingdom of heaven is the kingdom of the regenerate. The word translated “against” means “from the presence” of men. Because of their legalism and evil works, these religious leaders keep on shutting up access to the place of salvation, as access into the Kingdom of Heaven is by grace. Those who follow them are on the path to hell, but these evil men tell them they are fine and will be OK....

Here we have people who become interested in God, and then legalistic religion comes in and cuts them off, meaning that they are not guided to the true gospel of salvation, but kept in religious satanic deception. Saul of Tarsus, having graduated from university, got involved as a Pharisee, and became totally opposed to the gospel. God himself gave the gospel to Paul, and he was converted but the vast majority of the Pharisees maintained a totally hostile attitude to the truth culminating in the murder of believers.

As such the Scribes and Pharisees not only do not enter into a relationship with God, nor do they allow others to do so, as they actively try and divert people from grace and encourage them to rely on works. They are literally satanic agents of evil, destroying lives in time and in eternity. That is why the Lord uses the term “Woe!” They are judged by God, and they will cry aloud this word themselves when they see and feel the eternal consequences of their evil choices.

Verse 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

In verse 14 we have the second woe tells about their attitude to the vulnerable in society, the widows. Unlike many countries nowadays there was no protection for the widow who unless they married again was subject to exploitation. Their attitude was to prey on the vulnerable with a view of making money. They also made long prayers, which considering their attitude and evil actions against the vulnerable, was hypocritical.

It is noted that this verse is not included in most Bible translations. It has a comparable verse in **Mark 12:40 and Luke 20:47.**

Verse 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

The third woe in verse 15 deals with their aggressive search for proselytes or converts to the dogmas of the Pharisees. They were religious “scalp hunters” seeking to pervert others into their own twisted viewpoint. They scoured the land to find people to convert to their brand of Judaism, but having done so it makes their convert even worse off than they were before.

Often a convert is even more zealous than the original person and they become totally brainwashed by the doctrine they have accepted. These converts have come from a position of falsehood, and then accepted a different falsehood as a means of trying to seek God’s blessing, but all they get is more hell on earth, and then eternity apart from God.

Verse 16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Verses 16 to 22 gives the fourth woe. Jesus says “woe unto you”, unto you is in the dative case and is a dative of disadvantage. It is a disadvantage to be a blind guide. Here we have people who are highly educated but unbelievers trying to guide other unbelievers. In addition they are after financial advantage rather than the principle of promises made with no financial implications. They pretend to have no financial interest, but they are out to “make merchandise” of others.

To have a guide who is blind is the epitome of stupidity. Relying on a blind guide is the same as if you are blind yourself. There must be something wrong with you if you select a blind guide, yet that is what self righteous and arrogant religious people do. Religion = Satan = Pride!

The word to swear means to make a solemn oath. In the time of Christ the Jews would take an oath in the name of God, the Temple, or the Altar. The temple is a person, the person of the Lord Jesus Christ, whilst the Altar concentrates on His work. This was a legitimate means of taking an oath at the time, and was used in the law courts in Israel. That being said, Jesus will urge his followers to "let their yes be yes and their no be no"! Oath taking had become so hypocritical and devious as to be meaningless, with people phrasing their oaths so they could later get out of them. Jesus demands honesty, real relationship, not hypocrisy.

Once the religious racketeering of these people came along however, there was money changing hands and the corruption was growing by the day at this time. In order to make a solemn oath you had to put down a bond and give a percentage of the value of any business deal to the Pharisees and Scribes witnessing the oath. This was double legalism, as it was legalistic to swear by a building, and legalistic also to pay for the vow. By demanding money the religious leaders were saying that gold was more important than the temple or that money was more important than Christ, who the temple spoke of.

All satanic religious systems teach the concept that you can buy your way into blessing, and you can get special blessings from God if you put down so much money on the altar. This is cultic, and a true fruit of the satanic nature of falsehood in the spiritual area. There is nothing any of us can do/give or promise, to win points with God, but false religion always argues there is – they have an angle/way to achieve this – for a price...

In verse 17 Jesus calls them fools, using the Greek word "Moros", from which we get the word moron. We remember from **Matthew 5:22** that we should not call anyone a fool. However it is not the use of the word that is a problem, it is the mental attitude you have when you say it. In Matthew 5 we see a false judgmental attitude with arrogance behind it, but here the Lord is stating a fact, and by shocking the hearers He hopes they will stop being "fools". He loves these people dearly, and is going to die for them in the next few days, so His mental attitude, as always, is perfect.

He challenges them, asking which is greater, the gold or the Temple, which sanctifies the gold. Any funds brought into the Temple should be dedicated to the Lord's purpose, not be part of any "deal making".

1. To make a vow with money meant that you were posting bond, that you will keep your word. This neutralises the purpose of the Temple – for you should not need to do such a thing, rather just tell truth.
2. To the religious leaders taking a vow by the Temple or Altar is not as strong as taking an oath by money, and that immediately shows they are "hedging their bets" and looking for a way to get out of the promise.
3. Thus money on the altar was more significant than the altar itself.
4. Religious groups always emphasise money. We can never ignore money, we need it in society to buy things, but we never make it a priority for our life. We do God's work and He provides the means to get the money we need.
5. Religion always emphasises the materialistic rather than the spiritual.

In verse 19 we note that religion cannot see life from a spiritual viewpoint, and can only deal with the things it sees – the physical lust based issues. Religion looks at the Bible, and its spiritual teachings do not mean anything to them for they are spiritually discerned. **1 Corinthians 2:10-16**.

God always provides blessing on the basis of His character, not on the basis of our character. The Exodus generation experienced this with the provision daily of the Manna – they certainly didn't earn or deserve it, and rebelled against Moses at least thirteen times, but daily God provided it. They were the most carnal generation that ever walked the earth, yet God provided for them on a daily basis for forty years.

The essence of the Holy Character God is incompatible with the acceptance of bribes.

6. We can only enter into relationship with God on the basis of grace, on the basis of what God does and who He is and not what we do. Legalism thinks God is a genie and exists to satisfy our whims and desires.

Many religious people did not believe that God would punish if the oath was not kept, so they added money to it as a way of fooling their business target, but also they fooled themselves.

Verse 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24. Ye blind guides, which strain at a gnat, and swallow a camel.

In this woe we have tithing taken to a point of absurdity, where the people are told to tithe their herbs and spices. Religion is so tied up with Obsessive actions that appear to be religious, and with making money and fame seeking, that to have any chance of convicting them of error you have to hit them in two or three different areas. Tithing was authorised by the Mosaic Law – **Deuteronomy 14:22-24, 27, Malachi 3, Numbers 18:21, 24**. In the third year a third tithe was paid for the poor of the land. The basic principle of giving is not tithing even in Israel – **Proverbs 11:24-25, 1 Corinthians 16:2, 2 Corinthians 9:7**.

Tithing was taxation in a theocracy and later in a kingdom. It was a flat tax of 20% and 30% each third year and spiritual giving of offerings based on free will was over and above that. It is called tithes and offerings. Tithing was for everyone, offerings for believers only. **Romans 9:30-33**. There was no specification for offerings as it was to be from grace.

The weightier matters of the law deal with the Sanhedrin dealing with court situations as the judges in legal proceedings and teaching the law accurately from a divine perspective. They had failed to operate in the areas of law and policy. Mercy is grace in action and this they did not give. They should have been teaching grace rather than oppressing people.

They should have been teaching faith and grace as the method of salvation but they did not.

In verse 24 the Lord gives a view of the lopsided attitude of the Pharisees and Scribes where He says they strain out a gnat but swallow a camel. They major entirely on insignificant and unimportant matters. The gnat is tithing the mint while the camel is the weightier matters of the law. The Pharisees said, "He that killeth a flea on the Sabbath is just as guilty as he that killeth a camel". The stupidity of this viewpoint is exposed by the Lord.

Verse 25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

In verse 25 a platter is a serving plate. In the ancient world the serving dish has high sides. The Lord says that they clean the outside of the platter but not the inside. The principle was that they needed to clean the inside of the dish, which the Lord says is still unclean. The Pharisees were very keen on beautiful clothing and a fine appearance but inside they were foul and rotten. The Lord tells them to deal with the internals and let the externals look after themselves.

The Pharisees were fine on taboos and external religious ritual but had no relationship with God and therefore no reality. The exterior portrayal of morality is no good without the internal support of genuine faith. Just because a person is moral, it does not infer that she/he is spiritual. Spiritual means a relationship with God, moral simply means you are rightly related to other people, as people of equal value to yourself.

Extortion means to pillage or plunder. This can be done mentally. Excesses are based in satanic inspired lustfulness which cover a wide range of sins. They are told to cleanse the platter [aorist active imperative], they are commanded to clean it at a point of time. **1 John 1:9**.

What you are is what you think, and what you think will alter who you become over time. **Proverbs 27:3**. There is a permanent cleansing which comes from faith in Christ, but individual cleansing is required for sin which must be taken personal responsibility for.

Verse 27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Here the Lord Jesus Christ accuses the Pharisees of being all show. In the ancient world the tombs were painted white on the outside so that there would be no defilement for the Pharisees as they walked around, as under their tradition walking on a person's grave caused defilement. Inside the tomb however was defilement.

Jesus says the Pharisees who look so elegant in their attire are full of mental attitude sins. We have a old saying that, "clothes maketh the man", Jesus says, "no, it is your mental attitude that makes the man".

Verse 29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32. Fill ye up then the measure of your fathers. 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36. Verily I say unto you, All these things shall come upon this generation.

The final woe is given in verses 29 to 35. Here the Lord accuses them of the hypocrisy of decorating the tombs of the prophets and important leaders who their legalistic ancestors murdered. The tombs of the prophets were prominent, and the religious leaders would give great speeches in front of the tombs, saying that if they were there at the time of the prophets, they would have been very supportive of the prophets. Jesus however says, "no as it was your own religious forebears who actually persecuted the prophets, and it is absolutely sure that they would do exactly the same to Him".

These people who make such speeches are going to be the group who are going to kill Jesus Christ the King of Glory, the greatest prophet of all. He says that they are the adult sons of those that killed the prophets. They will truly "Fill up the cup" of judgment against themselves, for they are going to be murdering again very soon. They lust to kill because of their arrogance based mental attitude sins. **Proverbs 6:16-19.**

In verse 33 he calls them poisonous snakes and asks, how can you escape the damnation of hell? The answer of course will be to believe in Jesus as the true Messiah/Christ.

In verses 34-35 he specifies what these people will do. Some you will kill, some scourge, some crucify, you will persecute them from city to city, as they did initially through Rabbi Saul of Tarsus, who will be saved and become the Apostle Paul. In verse 34 Jesus deals with the future, and then in 35 goes back to the past.

Abel is cited as the first martyr. He was killed by Cain who was religious. Zechariah is named as the last.

There is an apparent problem, as there was a Zechariah who was reported as being killed at the Temple in 2 Chronicles 24:19-22. He however was the son of Jehoiada and died about 800 BC, and was therefore certainly not the last of the martyrs, however he is the last mentioned in the Hebrew bible order of books which ends with 2 Chronicles. It is therefore concluded that as Jesus knew about the martyrs with absolute accuracy, that he was either referring to the last mentioned, or that the Zechariah involved was the eleventh of the minor prophets, Zechariah who is called the son of Berechiah, whose mode of death is not given in the Scriptures.

With the religious leaders' track record in treatment of God's spokesmen the death of Zechariah in the Temple is therefore to be accepted as the last of the martyrs, as it may be here testified to by the Lord Himself as having occurred.

It is also noted that the name of both Zechariah and his father are slightly different in the New Testament due to the Greek language not having an "H" in their alphabet.

In verse 36 it is seen that all these things were to come on the generation that Jesus was addressing. They have in Jesus words the opportunity to repent before it is too late. Grace is offered before Judgement but sadly for the vast majority it will be rejected. When the Early Church left Jerusalem in 66AD, they numbered a few hundred souls, and they fled over to Pella, never to return. They left behind over a million unbelieving Jewish people who would die or be enslaved by the Romans by 70AD.

APPLICATION

Religion always oppresses the people over whom it rules. Those involved constantly attempt to obtain wealth using religious means.

As leaders of spirituality and those responsible for the spread of the Word of God, the Pharisees were a total failure.

We need to ensure that we as leaders in the church are servants, and not masters of the people to whom we minister.

When religion is subservient to the State it can be controlled, but when it becomes the State it traumatises society and always destroys the free will of the people, and abuses the genuinely spiritual.

Religious tradition is an enemy of the truth. Religion is based on works; Christianity is based on grace.

DOCTRINES

MONEY – see page 15

LAW OF MOSES – see page 42

GOOD WORKS

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

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

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

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

5. Human good is:

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

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

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

a) IN SALVATION

God approves of what God has done in the form of Jesus Christ. God the Father is propitiated by the work of God the Son on the cross. To be saved is to believe or trust on God the Son (**Acts 16:31**).

Belief has no human merit, all the merit is in the work of Jesus Christ. God does not approve of human good. **(Isaiah 64:6).**

b) IN THE CHRISTIAN LIFE

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

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

c) IN THE WORD OF GOD

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

d) IN ETERNITY

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

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

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

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

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

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

WOMEN: WIDOWS

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

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

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

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

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

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

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

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

a) had to be over sixty years of age

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

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

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.

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.

TABERNACLE

1. The Tabernacle was set up as the basic system of worship in Israel and was a part of the spiritual code of the Mosaic Law portraying the person of Christ, the unique High Priest, the unique person, the unique Saviour.
 - a) The tabernacle also speaks of the human body in a tent or temporary storage place for the soul.
 - b) The tabernacle also portrays God's dwelling place and portrays God's dwelling with man in grace.
 - c) The tabernacle is also the place where man meets God and as the tabernacle represents the Lord Jesus Christ this shows that God meets people at the cross.
 - d) Only the priest was able to enter the tabernacle and only the believer today has fellowship with God.
 - e) The tabernacle was given in fine detail and shows that God plans things down to the finest detail.
 - f) The tabernacle was divided into two parts - the outer area which represented the earth and the inner which represented God's domain.
 - g) The inner area was divided into two, the holy place in which the Levitical priests functioned, the Holy of Holies in which the high priest functioned once a year. The holy place represents heaven, the Holy of Holies representing the throne room of God where our High Priest Jesus Christ constantly intercedes for us.
2. The Tabernacle was located in the centre of the camp. All around the tabernacle were the tribes of Israel, three to each cardinal compass point.
Principle: Everybody starts on the outside, only those who enter the tabernacle (i.e. are born again) have fellowship with God.
3. The specifications which start in Exodus 25 commence with the Holy of Holies. This is to show that salvation starts with God and not man. All blessing comes from God.
4. The tabernacle is a perfect rectangle 100 cubits by 50 cubits, 175 feet long, 87 1/2 feet wide and 8'9" high. It was always that way and never changed - God is unchangeable. **(Exodus 27:9-15)**
5. The side of the tabernacle was supported by 60 brass pillars on the outer court, 60 brass sockets. Brass judgement, Pillars - cross. On the top of the pillars was a silver chapter. Silver - redemption. Twenty on the north and south side and 10 on the east and west sides. **(Exodus 27:9-15)**

6. The outside of the tabernacle was of fine white linen - representing the righteousness of God. (**Exodus 27:9**)

7. There was one door into the tabernacle - there is only one way to God - through Christ. The door was blue in colour and 35' wide. Once you had passed through the door you were inside the tabernacle representing imputed righteousness. The large width meant that all could pass through, the material was very fine showing that minimal faith was needed to enter in. (i.e. weak people could push the material aside). There were four layers of material. In order they were blue, purple, scarlet, white:- blue - deity of Christ, purple - Kingship of Christ, red - redemptive work of Christ, white - total righteousness of Christ. Thus by the time you had fully passed through the door the white righteousness of Christ encompassed you completely. (**Exodus 26:36**)

8. The pillars supporting the doors were of acacia wood overlaid with gold - the unique person of Christ. 5 pillars: 5 = grace, gold- deity, wood - humanity. (**Exodus 26:37**)

9. The floor of the tabernacle weighed 6 1/2 tonne.

10. The roof had four layers: (**Exodus 26:1-14**)

(a) Outer: Badger skin - Humanity Ram's wool dyed red - Redemption White Goat's hair - Sinlessness

(b) Inner: Fine linen - Righteousness

11. There were seven articles of furniture in the tabernacle:

a) The brazen altar outside the door.

b) The brazen laver near the door.

c) The table of shewbread.

d) The golden lampstand.

e) The golden altar near the veil.

f) The mercy seat.

g) The ark of the covenant.

The veil was between the Holy Place and the Holy of Holies; the golden altar was associated with the Holy of Holies.

12. THE BRAZEN ALTAR (**Exodus 27:1-8**)

This was situated adjacent to the entrance into the tabernacle. Brass represents judgement. You could not enter into the Holy Place unless you had sacrificed on the brazen altar. Fire burnt the sacrifice. Fire judgement.

Application: You cannot enter the plan of God unless you have trusted in Christ at the cross.

13. THE BRAZEN LAVER (**Exodus 30:17-21**)

The brass bowl filled with water. This was also situated outside the tabernacle. Prior to entering the tabernacle the priest washed his hands representing confession of sin. Brass - sins judged on the cross. Water - cleansing.

Application: Before we can have fellowship with God we have to confess our sins. In the Church Age we are all priests, we have to confess our sins before we fellowship. Our brazen laver is **1 John 1:9**

14. TABLE OF SHEWBREAD (**Exodus 25:23-30**)

This was in the Holy Place, constructed of acacia wood overlaid with gold. Laying on top of the table was the shewbread, 12 loaves, one for each of the tribes except Levi. The loaves were made of fine flour without leaven baked with frankincense and baked in fire. Bread - fellowship, Fine flour - righteousness of Christ. No leaven - no sin. Frankincense - propitiation. Fire - judgement. The priests ate the loaves after they had been exhibited for 1 week. Eating represents intake of Bible doctrine. Each loaf was placed under a crown showing the Lord Jesus Christ is the King of Israel. No leper priest allowed to eat, neither a stranger.

15. THE GOLD CANDLESTICK (**Exodus 25:31-40**)

This was also in the Holy Place constructed of gold - the candlestick represents Christ as the light of the world. There were seven candlesticks with a central stick, the other six branching off the central stick, three on either side. Six is man's number, seven is God's number - the perfect number.

Analogy - Man is made perfect in Christ.

The candlestick was the only light in the Holy Place. The fuel in the candlestick was oil. Oil represents the Holy Spirit. Oil in the centre stick represents Christ being empowered and relying on the Holy Spirit during his incarnation.

Oil in the other lamps shows the Christian way of life walking in the Spirit. (**Galatians 4:19, 5:22, 23**) The six candlesticks branching off the central stick represents the Christian in union with Christ and fellowship between Christians.

The candlestick weighed 4 8 lbs. (21 kg) and was beaten out of one piece of gold. It was very valuable and shows the preciousness of Christ. The candlestick was fashioned by beating and represents Christ suffering for the sins of the world. On the top of the centre candlestick they had knops or pomegranates representing the eternal life and perfection of Christ. There were also almond buds opening up representing Christ being the fount of all life.

Flowers occurred on all seven candlesticks. The flowers represent the beauty of the character of Christ which we produce when we are filled with the Spirit. Each lamp had a wick which drew the oil up through the lamps. The wick has to be soaked in oil before it burns otherwise it emits smoke. Light divine good or production. Smoke - human good or production.

Application: If the believer is empowered by the Holy Spirit he produces works which are noticeably different from the unbeliever. The burnt wick represents work for the Lord Jesus Christ. The priest used to collect the burnt wick and put it in a snuff box. God remembers our works for Him. (**1 Corinthians 3:12-15**)

An alternate interpretation of the candlestick likens the seven stems as the seven spirits of God as found in (**Isaiah 11:2, Revelation 1:4**). The spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

16. THE GOLDEN ALTAR OF INCENSE (**Exodus 30:1 -10**)

This is located just outside the Holy of Holies and represents intercessory prayer. The altar was made of gold overlaying wood and was in the form of a crown. The priest would go to the brazen altar, pick up coals, pass through the holy place and place the coals into the crown. Incense was then sprinkled onto the coals and the fumes coming up from the incense represented prayer to God. By taking coals from the brazen altar it showed that the basis for effective prayer is the death of Christ. The unbeliever cannot pray effectively except for accepting Christ as Saviour. The only person who could obtain the coals was a priest representing a believer.

The crown is also significant. The cross must come before the crown, the crown also speaking of Christ the King priest after the order of Melchizedek. Fire spoke of judgement, the judgement of the cross being the basis for effective prayer. The Incense which was put on the altar contained four ingredients which speak of the work of Christ.

- a) Stukti - liquid from a gum tree representing the Father who is the recipient of prayer.
- b) Onoika - a ground-up shell (representing judgement). The burnt shell gave off a perfume (propitiation).
- c) Galbanin - the fat of a plant showing prosperity and representing the resurrection of Christ.
- d) Frankincense - a white gum used in crowning kings - representing the session of Christ.

17. THE ARK OF THE COVENANT AND MERCY SEAT (**Exodus 25:10-22**)

Located in the Holy of Holies the mercy seat was of gold. Over the seat were two golden cherubs which covered the mercy seat with their wings and looked down at the top of the mercy seat. In a box under the mercy seat were three objects representing sin, the tables of the law representing -transgression against moral laws, the pot of manna showing rejection of provision and Aaron's rod that budded showing rejection of authority. This was the ark of the covenant. Once a year on the feast of the atonement, blood from a sacrifice at the brazen altar was brought into the Holy of Holies and sprinkled on the mercy seat. The blood from the brazen altar represents the death of Christ. The cherubs, one representing the righteousness of God, the other the Justice of God look down, see the blood and are satisfied. The sin of the human race is removed by the death of Christ.

MANNA

1. Manna came down every day but it did not (**Exodus 16:4,5, 16:22-27**). God provided manna every day except Saturday. God gave the Jews double on Friday. If extra was kept during the week except Friday it stank and bred worms. CONCEPT - some techniques and doctrines are used daily, some are more specialized and used periodically.

2. Those who gathered a lot of MANNA did not have more than those who gathered a little MANNA. The amount of MANNA matched your capacity for MANNA (**Exodus 16:16-18, 2 Corinthians 8:15**). This is the law of equality. God always matches capacity.

Those who gathered a lot of manna did not have more than those who gathered a small amount. God matched their capacity. Everybody has equality in Christ but each believer does not have the same spiritual experience. God will never fail your capacity.

3. Manna spoiled but it did not spoil. **(Exodus 16:19, 20)**. If it was kept overnight it spoiled but kept overnight on the sixth night it was preserved. In order to enjoy provision man must follow God's directions and plan.

4. Manna spoiled if it was kept overnight but it was preserved indefinitely in the Ark of the Covenant. **(Exodus 16:19, 20, Hebrews 9:4, Exodus 16:33)**

5. Manna melted but it did not melt. **(Exodus 16:21)**. Only manna that had been collected withstood the rays of the sun. Only bible doctrine absorbed into the soul can help in time of pressure or prosperity. Ungathered manna is like doctrine left in the Bible.

6. Manna tasted good to some and bad to others. **(Exodus 16:31, Numbers 21:5)** This illustrates positive or negative attitude towards the Word of God.

7. Manna came as a complaint from Israel. **(Exodus 16:2-4)** It was therefore a Grace provision, the Jews neither earned nor deserved it **(Psalm 78:18-25)**. God was faithful in providing the manna. **(Exodus 16:35)**

8. The rejection of grace manna resulted in divine discipline. **(Numbers 21:5, 6)** God blesses the believer under grace, when he decides to move away from grace he falls from grace. **(Galatians 5:4)** Failing grace. **(Hebrews 12:15)**

CHRISTIAN LIFE: GIVING

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

2. Basic Principles of Giving

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

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

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

[i] In Israel two tithes were required annually

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN LIFE: GIVING - STEWARDSHIP

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

CHRISTIAN LIFE: 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 **(1 John 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 **(1 Corinthians 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 **(Psalm 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.

MORALITY

1. Christianity is not morality but a relationship with God through Christ. **(2 Corinthians 5:7)**

2. Morality is a by-product of the Spirit filled life. **(Ephesians 5:3)**

3. Morality has no power. **(Galatians 5:16)** cf. Rich Young Ruler

4. The power of Christianity is found in the filling of the Holy Spirit **(Ephesians 5:18)**

5. Morality is absolutely necessary for the orderly function of the human race. The Roman republic was the most moral nation that ever existed. The Pol Pot regime and Idi Amin rule are examples of immoral governments.

6. Morality is for the whole human race. Unbelievers are capable of great morality. **(Matthew 19:18, 20)**

7. Morality cannot provide salvation or spirituality. **(Galatians 3:2, Titus 3:5)**

8. Morality has two main sources, the filling of the Holy Spirit and the area of strength of the sinful nature.

CAIN AND ABEL

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

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

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

2. Worship before the Flood

a) Where to worship

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

b) When to Worship

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

c) Means of Worship

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

3. Cain and Abel

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

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

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

4. Cain's Offering

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

a) Type of offering

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

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

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

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

b) Implications

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

ii) He denied the curse of man.

iii) Cain refused God's offer for help.

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

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

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

5. Abel's Offering

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

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

6. God deals with Cain [verse 5]

Human rejection of divine salvation means divine rejection of that individual. Cain's reaction - he was very angry to the point of a tantrum and his face fell.

Abel was accepted. Cain became jealous of Abel and lusted for precedence in the second generation.

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

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

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

ZECHARIAH - VISIONARY

1. SCRIPTURE - Nehemiah, Ezra, Zechariah.

2. BIOGRAPHY

Zechariah, whose name means "Jehovah remembers", was the son of Berechiah and grandson of Iddo (**Zechariah 1:1**). He was born in Babylon of the tribe of Levi. He was, therefore, both priest and prophet (**Nehemiah 12:1,4,7,10,12,16**). Ezra called him the son of Iddo, probably because his father Berechiah died early. He would, therefore, have grown up to head his grandfather's family. He was contemporary with Haggai the prophet, Zerubbabel the governor, and Joshua the high priest (**Ezra 5:1,2; Zechariah 3:1; 4:6; 6:11**). His first prophecy was given in the second year of Darius in 520 BC (**Ezra 4:24; 5:1; Zechariah 1:1**). Zechariah's prophecy is the eleventh of the so-called twelve minor prophets. He functioned for about two years as a prophet. The prophecies originated in Jerusalem and Judea. Zechariah concentrated in the earlier chapters with the Temple, the priesthood and government of Israel. He was concerned with establishing spiritual priorities for the Jews.

3. EVALUATION

Zechariah received promises for the future of Israel in a series of visions:

- a) The red horses, which showed that the world was at peace (**Zechariah 1:7-17**).
- b) The four horns, the four nations who had scattered Judah, Israel and Jerusalem (**Zechariah 1:18,19; Daniel 7:24; Revelation 17:12**).
- c) The four carpenters or carvers (charad, Heb.), who destroy the four horns, the four world empires (**Zechariah 1:20,21**). These may refer to the four judgements of **Revelation 6:1-8**.
- d) The man with the measuring line, which indicated a great future for Israel (**Zechariah 2:1-13**). This has still to be fulfilled, as it requires the Lord to appear in glory in Jerusalem (**Matthew 24:29,30**), the restoration of Israel (verse 6), the judgement of Jehovah upon the nations (verse 8) after the glory (**Matthew 25:31,32**), the full blessing of the earth in the kingdom (verses 10-13).
- e) Joshua the high priest is cleansed with new garments, showing a new spiritual start for Israel (**Zechariah 3:1-7**).
- f) Jehovah the Branch is now portrayed as the promise of the Messiah (**Zechariah 3:8-10**).
- g) The seven branch lamp stand with two olive trees shows Zerubbabel and Joshua as spiritual leaders of Israel (**Zechariah 4:1-14**).
- h) The flying roll of judgement portrays punishment of God upon all evil doers (**Zechariah 5:1-4**).
- i) The woman and the ephah removed to Babylon shows the banishment of spiritual apostasy from Jerusalem. Again probably this vision is a millennial prophecy (**Zechariah 5:5-11**).
- j) The four horse drawn chariots portray the world under the peaceful rule of God (**Zechariah 6:1-8**).

4. PRINCIPLES

- a) At times of national depression the Lord can provide messengers of encouragement (**Judges 2:16**).
- b) There is a great future for Israel (**Joel 3:18-20**).
- c) God will judge those guilty of anti-Semitism (**Genesis 12:3**).
- d) Jesus Christ will return personally to reign (**Revelation 20:4**).
- e) God is in total control of our future (**Matthew 6:31,32**).
- f) Evil doers will eventually be judged by God (**Psalms 37:9**).
- g) Spiritual leaders prosper a nation (**Judges 2:7-14**).
- h) Apostasy will be removed in the millennium (**Revelation 20:7-9**).

HARMONY**CONDEMNATION OF THE RELIGIOUS LEADERS OF ISRAEL**

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

134C – JESUS LAMENTS OVER JERUSALEM

MATTHEW 23:37-24:2

Matthew 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which **are sent** unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, **Blessed** is he that cometh in the name of the Lord. 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

The chapter break should be between verse 2 and 3 of Matthew 24. This is another location where the break in chapters which was initiated at the time of the advent of the printing press is shown not to be inspired.

KEY WORDS

Killest	Apokteino	Put to death [Present Active Participle]
Prophets	Prophetes	Prophets
Stonest	Lithoboleo	Stone, Cast stones [Present Active Participle]
Are sent	Apostello	Sent ones [Perfect Passive Participle]
How often	Posakis	How many times
Would	Thelo	Would, Desire [Aorist Active Indicative]
Have gathered	Episunago	To gather in one place [Aorist Active Infinitive]
Children	Teknon	Child
Hen	Omis	Hen
Gathereth	Episunago	To gather in one place [Present Active Indicative]
Chickens	Nossion	Chicken
Wings	Pterux	Wing
Would not	Thelo	Would, Desire [Aorist Active Indicative]
Behold	Idou	Behold, Lo
House	Oikos	House
Left	Aphiemi	Leave [Present Passive Indicative]
Desolate	Eremos	Desolate, Waste
Say	Lego	Say [Present Active Indicative]
Shall see	Eido	See, Perceive [Aorist Active Subjunctive]
Henceforth	Apo Arti	From now
Till	Heos	Until
Say	Epo	Say [Aorist Active Subjunctive]
Blessed	Eulogeo	Blessed [Perfect Passive Participle]
Is	-	Not found in the original
Cometh	Erchomai	Come [Present Middle Participle]
Name	Onoma	Name
Lord	Kurios	Lord, Master
Went out	Exerchomai	Go out [Aorist Active Participle]
Departed	Poreuomai	Depart [Imperfect Middle Indicative]
Temple	Hieron	Temple
Disciples	Mathetes	Disciple
Came to	Proseuchomai	Come to, Draw near [Aorist Active Indicative]
Shew	Epideiknumi	Show, Exhibit [Aorist Active Infinitive]
Buildings	Oikodome	Building, Architecture
Said	Epo	Say [Aorist Active Indicative]
See	Blepo	Glance at [Present Active Indicative]
All these things	Pas tauta	All these things
Verily	Amen	Of a truth
Say	Lego	Say [Present Active Indicative]
Shall not be	Ou me	In no case
Left	Aphiemi	Leave alone [Aorist Passive Subjunctive]
Stone upon another	Lithos Epi Lithos	Stone upon Stone

Shall not	Ou me	In no case
Thrown down	Kataluo	Loosen down [Future Passive Indicative]

PERFECT TENSE VERBS

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 AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
134C	Isaiah 32:2	A refuge, a man shall be a hiding place	Matthew 23:37

REFLECTION

Verse 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38. Behold, your house is left unto you desolate. 39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The word killeth in the phrase, “killeth the prophets”, is in the present tense meaning they continue to kill them. How often would I [divine sovereignty] have gathered them? “Ye would not”, indicated continual negative attitude towards God.

The Lord prophesied that the beautiful Temple renovated by Herod the Great over a period of 42 years is going to be destroyed. This would happen in 70 AD - **Psalm 118:26**.

He now in verse 39 says that they will not see Him again until He will return at the Second Advent of Christ. This is to provide deliverance of the Jews.

The structure of the verbs shows that Jesus went out [participle] with the fact that he kept on departing [imperfect tense]. The participle always precedes the main verb. He left the religious leaders and kept on walking. The disciples follow after Him and at a point in time [aorist tense] they try to show Him the architecture of the temple [infinitive mood, it was their purpose].

Jesus walked on in verse 1. He walked out of the Temple and out of religion with His disciples scurrying behind Him probably looking over their shoulders as to whether they were being pursued by irate Pharisees. He was the one represented by the Temple, and it spoke of everything He was just about to do.

The disciples were impressed by the buildings, but Jesus said, “do not look at them” [present active Imperative] - do not look - Get your eyes off the buildings – keep them on God. The buildings looked as if they were going to last forever, but in August of 70 AD they would all be destroyed. The disciples now waited until they got on the Mount of Olives to ask the questions.

MARK 13:1-2

1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

KEY WORDS

Went out	Ekporeuomai	Go out from [Present Middle Participle]
Temple	Hieron	Temple
One	Heis	One
Disciples	Mathetes	Disciple
Saith	Lego	Say [Present Active Indicative]
Master	Didaskalos	Teacher, Doctor
See	Idou	Lo Behold
Manner	Potapos	What sort of
Stones	Lithos	Stone
Buildings	Oikodome	Building, Architecture
Are here	-	Not in the original
Answering	Apokrinomai	Answer
Said	Epo	Say [Aorist Active Indicative]
Seest	Blepo	See [Present Active Indicative]
Great	Megas	Great
Shall not be	Ou me	In no case
Left	Aphiemi	Leave alone [Aorist Passive Subjunctive]
Stone upon another	Lithos Epi Lithos	Stone upon Stone
Be thrown down	Kataluo	Loosen down [Aorist Passive Subjunctive]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

As the Lord Jesus was leaving the temple area for the last time before His death on the Cross one of his disciples enthusiastically pointed to the architectural marvels of Herod's temple which had been over 40 years in the making. They were amazed at the size and beauty of it.

Jesus however points out that the buildings they are admiring are not permanent, in fact they are going to all be totally destroyed within the generation, with not one stone remaining on another of the Temple. This would be literally fulfilled when the Roman legions destroyed the city of Jerusalem in August of 70 AD. It is with seriousness that the Lord daily challenges us as to our own values on this front. Do we worship the beauty of the natural and so called "man-made" wonders of our present world, without remembering it is our "present world" and has a "use by date". **2 Peter 3:9-18.**

LUKE 21:5-6

Luke 21:5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

KEY WORDS

Spake	Lego	Speak [Present Active Participle]
Temple	Hieron	Temple
It was adorned	Kosmeo	Decorated, Adorned [Perfect Passive Indicative]
Goodly	Kalos	Valuable
Stones	Lithos	Stone
Gifts	Anathema	Gift

Said	Epo	Say [Aorist Active Indicative]
Things	Tauta	Objects, Things
Behold	Theoreo	Look at [Present Active Indicative]
Days	Hemera	Day
Come	Erchomai	Come [Future Middle Indicative]
Be left	Aphiemi	Leave [Future Passive Indicative]
Stone upon another	Lithos Epi Lithos	Stone upon Stone
Thrown down	Kataluo	Loosen down, fall down, Demolish [Future Passive Indicative]

PERFECT TENSE VERB

KOSMEO – GARNISHED, ADORNED – Occurs 10 times in the New Testament five of which are in the Perfect Tense. The Perfect Tense in Matthew 12:44 and Luke 11:25 shows the complete restoration of the house of Israel which had been swept and put in order but they have refused to let the Lord Jesus Christ come in and take possession.

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

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

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

REFLECTION

Verse 5. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6. As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

Some of the disciples were impressed with the Temple, and as they left the religious leaders were commenting about the beautiful craftsmanship that made this building one of the most striking in the ancient world. Jesus warned the disciples however that even though the Temple would appear to be lasting forever, it would be destroyed, and that one stone would not remain on another.

The perfect tense was the expectation, but it was a false expectation, for the temple would be gone within 38 years. The disciples were shocked and this stimulated in their minds one of the three questions they were about to ask the Lord when they arrived at the Mount of Olives, and his answers will form the Lord’s Olivet Discourse.

The temple compound they were walking through here was initially built by Zerubbabel and Joshua between 535-516 BC, with the next massive renovation begun by Herod the Great in about 20 BC, and it wouldn’t be completely finished until 64 AD. The stones they point out are Herodian stones which were easily identified, as they were several tonnes in weight and 3 to 4 metres in length. They also had/have a unique border around them that may still be seen in the last remnant of it, the “Wailing Wall”.

The Temple was therefore destroyed just six years after the completion of the renovations. This prophetic statement was fulfilled when in the final part of the battle for Jerusalem a Roman soldier contrary to the orders of Titus threw a lighted torch into the Temple setting it alight.

Most of the gold in the temple melted due to the heat of the fire and the molten metal went into the crevasses between the stones. In order to recover the gold the looting soldiers therefore ripped all the stones apart thus not one stone was left on or even beside another.

APPLICATION

Many people are engrossed with the works of art, culture and history to such an extent that they put their trust in the apparent solid foundations of human society, but nothing in this universe is solid or lasting. **2 Peter 3:10-18.**

We should not place our faith in man or the works of man, for situations can change drastically and rapidly.

We should place our trust in the Creator rather than the creation, for the Word of God lives and abides forever.

The Word of God is more sure than anything we can see however permanent those things appear.

DOCTRINES**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 (**2 Samuel 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. (**2 Thessalonians 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**).

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.

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)**

HARMONISATION

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

HARMONY

JESUS LAMENTS OVER JERUSALEM

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

JESUS FORETELLS THE DESTRUCTION OF THE TEMPLE

And as Jesus went out of and departed from the temple, and his disciples spake of the temple and came to him for to shew him the buildings of the temple and how it was adorned with goodly stones and gifts, one of them saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings and all these things? The days will come when there shall not be left here one stone upon another, that shall not be thrown down.

135 THE WIDOWS MITE

MARK 12:41-44

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

KEY WORDS

Sat over	Kathizo	Sit [Aorist Active Participle]
Over Against	Katenanti	Over against, Directly opposite, Before
Treasury	Gazophulakion	Treasury house, Temple court where the treasury boxes are located
Beheld	Theoreo	Saw [Imperfect Active Indicative]
People	Ochlos	Multitude, Crowd
Cast	Ballo	Cast, Throw [Present Active Indicative]
Money	Chalkos	Coinage
Many	Polus	Many, Much
Rich	Plousios	Rich, Wealthy
Cast	Ballo	Cast, Throw [Imperfect Active Indicative]
Much	Polus	Many, Much
Came	Erchomai	Come [Aorist Active Participle]
Certain	Mia	One, First
Poor	Prochos	Poor, Pauper, Beggar
Widow	Chera	Widow
Threw	Ballo	Cast, Throw [Aorist Active Indicative]
Two	Duo	Two
Mites	Lepton	Small coins
Make	Ho eimi	That is [Present Active Indicative]
Farthing	Kodrantes	Farthing
Called unto	Proskaleomai	Summon, Call unto [Aorist Middle Participle]
Disciples	Mathetes	Disciple
Saith	Lego	Say [Aorist Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Hath cast	Ballo	Cast, Throw [Aorist Active Indicative]
More	Pleion	More
All	Pas	All
Have cast	Ballo	Cast, Throw [Present Active Participle]
Cast in	Ballo	Cast, Throw [Aorist Active Indicative]
Abundance	Perisseuo	Abundance, Excess [Present Active Participle]
Want	Busteresis	Want, Poverty, Penury
Cast in	Ballo	Cast, Throw [Aorist Active Indicative]
Had	Echo	Have and hold [Imperfect Active Indicative]
Her living	Bios	Livelihood

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

As the disciples walk out and go by the treasury they see many of the wealthy people casting money into the treasury. They give much; however, as much as they give, it is only a portion of their wealth, and it is to impress people, not to give thanks to God. They do not give to the point where it affects their level of wealth, or hurts them in any way.

Verse 42. And there came a certain poor widow, and she threw in two mites, which make a farthing. 43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

From of the court of the Gentiles where He conducted His public teaching Jesus entered the court of the women. Against the wall of this court were thirteen trumpet shaped collection receptacles some for receiving worshiper's freewill offerings and contributions.

From the vantage point opposite one of these receptacles, Jesus was observing the Passover crowd putting their money into the temple treasury.

However along comes a widow who is only able to give two mites, which was the legal minimum that the treasury will accept. Jesus knows who she is and says that she has spent her entire living meaning she had to trust God to provide for her daily needs.

As the Gospel of Mark was written primarily to the Romans, Mark stated the value of the mites in terms of Roman coinage, namely as a fraction of a penny or denarius. The offering was very small, but was all she had, so in God's sight it was of immense value for her in heaven.

LUKE 21:1-4

1 And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

KEY WORDS

Looked up	Anablepo	Look up [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Indicative]
Rich Men	Plousios	Wealthy
Casting	Ballo	Cast, Throw [Present Active Participle]
Gifts	Doron	Gift
Treasury	Gazophulakion	Treasury house, Temple court where the treasury boxes are located
Saw	Eido	See, Perceive [Aorist Active Indicative]
Certain	Mia	One, First
Poor	Prochos	Poor, Pauper, Beggar
Widow	Chera	Widow
Casting	Ballo	Cast, Throw [Present Active Participle]
Two	Duo	Two
Mites	Lepton	Small coins
Said	Epo	Say [Aorist Active Indicative]
Of a truth	Aleithos	Truth
Say	Lego	Say [Present Active Indicative]
Hath cast	Ballo	Cast, Throw [Aorist Active Indicative]
More	Pleion	More
All	Pas	All
All these	Hapas Houtos	Every One of these
Abundance	Perisseuo	Abundance, Excess [Present Active Participle]
Cast in	Ballo	Cast, Throw [Aorist Active Indicative]
Offerings	Doron	Offering, Gift
God	Theos	God
Penury	Busteresis	Want, Poverty, Penury

Cast in	Ballo	Cast, Throw [Aorist Active Indicative]
Living	Bios	Livelihood
Had	Echo	Have and hold [Imperfect Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. And he looked up, and saw the rich men casting their gifts into the treasury. 2. And he saw also a certain poor widow casting in thither two mites. 3. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

As Jesus watched the rich putting their gifts into the treasury of the Temple, he was struck by the contrast between the rich, and a certain poor widow, and he points this out to the disciples to teach them the principle of genuine and spiritual giving, as against the hypocrisy of the Pharisees.

In contrast with many wealthy people who gave large amounts of money one unnamed widow gave two lepta. A lepton was the smallest of bronze Jewish coins in use in Palestine. Two lepta represented 3% of a denarius, which was a day’s wages for a labourer in the Roman world at the time. Its “coffee money”.

They gave some, but she gave her all. In God’s estimation she gave more than all of them put together. They gave out of their abundance; she gave out of her poverty, but it was the cost of her next loaf of bread.

They gave what cost them little or nothing, she gave all of the livelihood that she had.

APPLICATION

The wealthy people are characterised by their external wealth and giving, but the poor person, the widow, has fulfilled the internal demands of the Law.

We are not to give out of tradition, habit or obligation, or to impress others; we are to give ourselves recognising that all that we are belongs to Him. We are His servants.

The Lord wants obedience rather than ritual. He views our giving on the basis of motivation not amount. This gives great encouragement to those who have a few material possessions, but a great desire to give to Him.

DOCTRINES

CHRISTIAN LIFE – GIVING see page 88

CHRISTIAN LIFE – OBEDIENCE see page 48

MONEY see page 15

POVERTY see page 85

WOMEN - WIDOWS see page 83

HARMONISATION

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

HARMONY

THE WIDOWS OFFERING

And Jesus sat over against the treasury, looked up and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing. Jesus called unto him his disciples, and saith unto them, Of a truth I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all these have of their abundance cast in unto the offerings of God: but she of her want did cast in all that she had, even all her living.

136 A VISIT OF THE GREEKS**JOHN 12:20-31**

John 12:20 And there were certain Greeks among them that came up to worship at the feast: **21** The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. **22** Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. **23** And Jesus answered them, saying, The hour **is come**, that the Son of man should be glorified. **24** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. **25** He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. **26** If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. **27** Now **is my soul troubled**; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. **28** Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. **29** The people therefore, **that stood by**, and heard it, said that **it thundered**: others said, An angel **spake to him**. **30** Jesus answered and said, This voice **came not** because of me, but for your sakes. **31** Now is the judgment of this world: now shall the prince of this world be cast out.

KEY WORDS

Were	Eimi	Keep on being [Imperfect Active Indicative]
Certain	Tis	Some
Came up	Anabaino	Come up, Ascend [Present Active Participle]
Worship	Proskuneo	Worship [Aorist Active Subjunctive]
Feast	Heorte	Feast
Came	Proserchomai	Come into the presence [Aorist Active Indicative]
Was of	Apo	From
Desired	Erotao	Ask [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Sir	Kurios	Lord, Master
Would	Thelo	Wish to, Desire [Present Active Indicative]
See	Eido	See [Aorist Active Infinitive]
Cometh	Erchomai	Come [Present Middle Indicative]
Telleth	Lego	Tell [Present Active Indicative]
Tell	Lego	Tell [Present Middle Indicative]
Answered	Apokrinomai	Answer [Present Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Hour	Hora	Hour
Come	Erchomai	Come [Perfect Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Should be glorified	Doxazo	Glorify [Aorist Passive Subjunctive]
Verily	Amen	Truly denoting a point of doctrine
Say	Lego	Say [Present Active Indicative]
Except	Ean me	If not, Except

Corn	Kokkos	Corn, Grain
Wheat	Sitos	Wheat
Fall	Pipto	Fall [Aorist Active Participle]
Ground	Ge	Earth, Ground
Die	Apothnesko	Die [Aorist Active Subjunctive]
Abideth	Meno	Abide, Stay
Alone	Monos	Alone, Single
Die	Apothnesko	Die [Aorist Active Subjunctive]
Bringeth forth	Phero	Bear, Carry [Present Active Indicative]
Much	Polus	Much
Fruit	Karpos	Fruit
Loveth	Phileo	Love [Present Active Participle]
Life	Psuche	Soul, Life
Shall lose	Apollumi	Lose [Present Active Indicative]
Hateth	Miseo	Love less [Present Active Participle]
World	Kosmos	World
Keep it	Phulasso	Preserve, Keep [Future Active Indicative]
Life	Zoe	Life
Eternal	Aionois	Eternal
Any man	Tis	Anyone
Serve	Diakoneo	Serve [Present Active Subjunctive]
Let him follow	Akoloutheo	Follow [Present Active Imperative]
Am	Eimi	Keep on being [Present Active Indicative]
Servant	Diakonos	Servant
Shall be	Eimi	Keep on being [Future Middle Indicative]
Serve	Diakoneo	Serve [Present Active Subjunctive]
Father	Pater	Father
Will honour	Timao	Honour
Is my	Mou	My
Soul	Psuche	Soul
Troubled	Tarasso	Troubled [Perfect Passive Indicative]
Say	Epo	Say [Aorist Active Subjunctive]
Save	Sozo	Save [Aorist Active Imperative]
Hour	Hora	Hour
For this cause	Dia Touto	For this
Came	Erchomai	Come [Aorist Active Indicative]
Glorify	Doxazo	Glorify [Aorist Active Imperative]
Name	Onoma	Name
Came	Erchomai	Come [Aorist Active Indicative]
Voice	Phone	Voice
Heaven	Ouranos	Heaven
Saying	-	Not found in the original
Have glorified	Doxazo	Glorify [Aorist Active Indicative]
Will glorify	Doxazo	Glorify Future Active Indicative]
People	Ochlos	Multitude, Crowd
Stood By	Histemi	Stand by [Perfect Active Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Thundered	Ginomai Bronte	Began to thunder [Perfect Active Infinitive]
Other	Allos	Others
Said	Lego	Say [Imperfect Active Indicative]
Angels	Aggelos	Angel
Spake	Laleo	Speak [Perfect Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Came	Ginomai	Come into being [Perfect Active Indicative]
Because of	Dia	Because of
Your sakes	Dia Humas	For you
Is	Eimi	Keep on being [Present Active Indicative]
Judgement	Krisis	Judgement
Shall the	Ho	The
Prince	Archon	Ruler

Cast out

Ekballo

Cast out [Future Passive Indicative]

PERFECT TENSE VERBS

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is predominantly in the Gospels and always in the Active Voice. It occurs twice in Mark and Acts, four times in Luke, eleven times in John, once in both Philipians and 1 John.

GINOMAI – TO CAUSE TO BE, MADE, TO COME INTO BEING - Occurs 647 times in the New Testament with 65 times in the Perfect Tense. It is the third most common verb to be in the Perfect Tense after Oida and Grapho. It occurs in this form in 17 different New Testament books and is almost always in the Active voice. Ginomai often is said to become something or change something from one situation to another. The Perfect Tense should therefore in many cases permanently change situations to demonstrate God’s power or modification of His plan. In John’s gospel there are seven verses. The Creator is seen in John 1:3 The revelation by John the Baptist that the Messiah who was born after him was before him in John 1:30, the permanent changing of the water into wine John 2:9, the cure of the invalid from Bethesda John 5:14, the sudden appearance of the Lord Jesus Christ at Capernaum without using a boat John 6:25 and the voice from heaven to glorify the Lord Jesus Christ **John 12:29, 30**.

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

LALEO – TO SPEAK - Occurs 298 times in the New Testament with 14 appearances in the Perfect Tense, In John 6:63 Jesus says that the words He “speaks” are spirit and are life. Jesus said that the Jews seek to kill Him, a Man who had “told” them, the truth from God, John 8:40. However in John 9:29 the Jews say that they know that God “spoke” to Moses but do not know about Jesus.

TARASSO – TROUBLE - Occurs 16 times in the New Testament. In Luke 24:38, The Lord asks why are you perpetually troubled when he appears and shows them that He is not just a spirit by is flesh and bone. **In John 12:27**, "My soul is troubled" - tarasso - means agitated, troubled grieved. This is the same word used at the disturbing of the water at the pool of Bethsaida. This is the first of four perfect tenses that underline the importance of the events here. The Lord’s anguish had eternal results, for he went through the anguish to glory, and so must we at times, and we have the Holy Spirit to assist us. The angelic voice is also with “eternal results and consequences”, for the events about to unfold will have human and angelic significance. The fallen angels/demons are certainly doomed, with their master Satan by the Cross, and the elect angels rejoice with us in the perfection of the person and work of Jesus.

The Lord was in anguish, He knew what was going to happen, the pain that He would have to bear, the terrible pain as God being separated from His Father for the first time in eternity. As the sinless one experiencing the pain beyond words upon His sinless body, experiencing the pain of the judgement that is yours and mine that He bore. Much of the preaching of today is about the physical suffering, but it is the spiritual suffering that made Him cry out. He cried aloud when your sins and mine hit him. "My God, My God why hast thou forsaken me?" The Lord was forsaken because He was bearing your sin and mine. For the first time in eternity he is going to experience spiritual death, and it was for us, that you and I might not be ever separated from living fellowship with God.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
136A	Psalm 72:16	The corn of wheat to fall into the ground	John 12:24-25
	Isaiah 42:4	The nations shall wait on His teachings	John 12:20-26

REFLECTION

Verse 20. And there were certain Greeks among them that came up to worship at the feast: 21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22. Philip cometh and telleth Andrew: and again Andrew and Philip tell

Jesus. 23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

The Lord teaches in the porch of Solomon - **John 10:23**. There is circumstantial evidence that this may also be the location where the giving of the Spirit occurred at the Feast of Pentecost, as the numbers involved and the immediate crowd that gathers indicate it is likely. That makes us pause, and think about the very public teaching and witnessing of the early church at Jerusalem before persecution drives it underground.

There were Greeks there and they said, "Sir we would see Jesus", to Philip. They were keen to see what to do with their lives, as they had seen the cleansing of the Temple and wondered what it meant. They came to Philip as Philip had a Greek name. He came from Bethsaida in Galilee and probably spoke Greek fluently. They politely asked for an interview with the Lord. Many people think that their faith is an excuse for arrogance and bad manners; learn from these men, politeness is godly. The literal translation of their statement was, "we have resolved in our minds, and our one concern is to see and speak to Jesus".

The word "thelo" means to desire. It is in the present, active, indicative. They were saying, "We keep on desiring to see Jesus". It is not an emotional desire; it is a desire that flows from our thinking. They say that they want to get to know Him.

The Greeks were always made to feel that they were second class believers; they were proselytes and had joined the religion of Israel. They were always only allowed into the outer court, the court of the Gentiles. The legalistic Jews were and the ultra-orthodox equivalent today, still are often racist and superior in attitude. If you were a Gentile you were never good enough and made to feel it.

These people are conscious of the fact that they might not be able to meet with Jesus. They therefore do not walk up to a Jewish rabbi and speak to him. The Lord may appear to be rude here (but he isn't), he does not even look up but continues teaching, but what He says is interesting. He had just cleansed the Temple.

In verses 23 and following, the Lord says He is going to do something quite different. He is going to cause the Greeks to come before Him face to face. The Greeks will no longer be second class in the spiritual realm, everyone will be equal. The Lord is going to talk about the purpose of the Temple system.

The Lord now comments on everything that He has done, but notes that the final hour "is come", the time of culmination has arrived, the last phase of God's plan is about to begin. The perfect tense reminds us that the action of the verb is going to be eternal in its consequences. The Lamb has come to his Temple for the last time and the Son of Man is going to be glorified.

Verse 24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

When the Lord says verily verily He is saying, "this is vital doctrine, so make a note of it". These are promises to us today. They are promises to the Greeks that were listening. The Lord is saying that even this great building will pass away, but that He is going to do something different and all who are serious about spiritual life must follow Him. We must follow Him outside the camp. As the Lord carried His cross and walked outside the city so must we. We must follow Him, and have no part in religion and its organisation, or its apparent success in time.

The Lord focuses His attention on His humanity, because it is in His humanity that He is going to go to the Cross. He will go as the perfect man.

The grain of wheat is the thing which falls into the earth and dies, as it must change its form to be productive. It ceases to be a seed, its outer shell rots, and it becomes a sprout, and becomes a new plant, with new life. "I am no longer going to be what I am now, I am going to change", says the Lord. At the resurrection there is going to be another change. He is going to be sown into the ground, His dead body will be buried after His death on the Cross. When He rises from the dead, He is not going to be the same again. He is in a new eternal body, His old one has been changed totally, as ours will be also one day.

The Temple and its system will be replaced by a spiritual group, the Church. Out of His death is going to come new life. The animals offered in the Temple over the years before only covered sin, the Lord came to

take away the sin of the world. The Greeks have a question, which they want to ask the Lord. However before the Greeks actually asked the question they had their question answered by the Lord.

As a Greek, even though they had accepted Judaism, they were seen as second class citizens. They had joined Israel in religion but had never been truly accepted. They could come to the Temple but only go half way in the sense of them being restricted to the Court of the Gentiles. The Lord focuses their attention on Himself and what He is going to do.

The Son of Man is going to be glorified in the victory on the Cross. The Cross is not defeat, it is victory, and this is doubled at the resurrection. It is the spiritual death of Christ which paid the penalty for sin. He died for three hours bearing our sins on the Cross, crying out, "My God, My God, why hast thou forsaken me"?

At the end of this period He said, "It is finished, Father into thy hand I dismiss my spirit". It should be noted that the spirit is not taken from Him He gives it up freely to the Father (He cheats the very angel of death itself!). However He suffered separation from the Father, during those terrible three hours, as your sin and mine was poured out on Him. Over these three hours He pays the penalty and wins salvation for us. The sting of death is sin. The Lord has defeated sin and death on the Cross.

The phrase the "blood of Christ", sums up the completed work of the Lord on the Cross. This penalty was so horrible that the Father clothed the scene in darkness. During that darkness the problem of our sins were solved. He obtained the victory as a man on the Cross.

It is the Son of Man who is on the Cross. It is God and man who is hanging there on the Cross. We share in victory in union with Him. We are raised in Him into a superior position to the angels.

We share in the spoils of victory. He portrays this sharing in the ear of wheat. Corn in the ancient world was wheat. Here we have the single grain of wheat illustration with the single grain being Christ. It has its life locked within it by a strong outer coating. This outer coating breaks, and rots away, the wheat ceases to be a grain of wheat and it becomes a short stalk of wheat. At maturity the one grain becomes many grains. The grains are multiplied through the "death" of the single parent grain.

The wheat must change its form (not its nature) to produce more wheat. The Lord says that He is going to change, He is going to die on the Cross. He says that His death is going to produce newness of life. The new body is the new body of the church.

He began this passage with the analogy of the shepherd and the sheep. We are part of the flock, and in this analogy, we are the seed in the pod, and it is all because of what He did for us. He in us, we in Him. As the grains on the stalk share in the nature of the grain that died in the ground so we share in the character of Him who died for us.

Notice that the Lord always taught with a picture so that all could understand. Word studies are very important/helpful to do in these teaching examples. The ear of wheat was attached to the stem, the stem to the root and the root came from the seed that died. This will be the Lord's message in John 15.

Paul takes this up years later in Romans 11. We have the stem of Israel and the root into which we are grafted. Paul uses the grape vine analogy, which is also used by our Lord in John 15. The root is Christ, we are grafted into that root. We are meant to be the productive seed pod.

We are an ear of corn, we are part of the plant. If we draw life at all, it comes from Him. As believers we are in union with Christ and that makes us wheat and keeps us wheat. We do not change from wheat to tomato. We are part of His plant and not something else.

The Lord tells us and tells the crowd that He is going to be new life to/for them all, whether they are Jew or Greek. Israel considered itself the, be all and end all, but Christ said that all of you can be part of Me, and that He is the "one".

Here we have a contrast of attitudes, this world and eternity as a contrast. Man faces a choice; to love life here and lose it eternally, or hate life here and gain it eternally. I always reflect upon the words of the MAF missionary to the Amazon, Jim Elliot, "A man is no fool if he gives what he cannot hold to win what he cannot lose". He died in the work, but the very man who killed him became the pastor of the Indian Tribe.

He is talking about new life, which is going to be available in and through Him. This passage does not mean to love and hate. The Greek word for love is "phileo" which means to delight in, to be emotionally attached and involved.

It is not the attached love of "agape", or the sexual love of "eros", or the mateship love of "storge". It is a love which desires to prolong it fearing death and clinging to life. You have got many scientists who are trying to prolong life. They love life and fear death.

It is such a gain to die for the mature believer says the Apostle Paul. **2 Corinthians 5:1-20**. All the things that are a gain in this life are going to be over one day. If that is what you are living for when you die you are going to lose everything. If you are living for things which last for ever however, you have lost nothing at all.

John Wesley was on a boat crossing the Atlantic when there was a great storm and he was scared stiff of dying as the boat looked as if it was going to founder. There was a small group of Moravians on that boat. They had been living with Count von Zinzendorf. He saw that these people were quietly singing hymns and praying and this Anglican minister was hanging on with white knuckles filled with fear. The Moravians when asked, said that they were not concerned with death, as they were in God's hands and that death was nothing to them. Wesley decided he needed to get his life right.

"Apoluo" means to loose from an ultimate source, or to be released from. This is like slipping the cable of a ship to head out into life on the ocean deep. Life is either going to be lived fully in Christ Jesus, or it is going to just drift away. Is it going to be a good thing for you eternally? If you greedily hang on to everything you want in this life you are going to lose it. Wherever your treasure is there is your heart also. **Matthew 6:19-24**.

The word translated hate is "miseo", it is the present, active, participle. It is the same as in **Luke 14:26**. Miseo does not mean to hate but to put in second place. To place in order of priority behind someone else. It is to recognise that physical life is secondary to something far more important. Here is contrasted two objects; one you love, and one you have as a second priority. It is blessing or cursing by our choices, and they are eternal in their consequences, and the sadness is that so many people will be cursing their bad choices forever.

This does not mean going around saying that you hate being alive, or that you despise your life. The most important thing in life is doing God's will where He wants, in loving, warm, enthusiastic obedience. Or is it to get what you want out of life at the time measured in material things that do not last forever, except in their regrets?

In verse 26 - Will you follow me asks the Lord? Are you a genuine sheep? Are you in the Lord's will? To give good fruit you need to deal with sin in your life and do what He wants, as He want, when He wants, in His provided Holy Spirit power – there is no other option. Make your decisions on what matters.

The Lord makes three points to the Greeks.

- [a] The death of the Lord on the Cross is going to be providing salvation for all who will believe in Him.
- [b] Our relationship with God through Christ is more important than anything else. If you glorify Him in this way everything else will be added unto us.
- [c] If we follow Him we will be in the place of blessing and service. There is no other place for blessing.

Verse 27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28, Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29, The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30, Jesus answered and said, This voice came not because of me, but for your sakes. 31, Now is the judgement of this world: now shall the prince of this world be cast out.

This continues the conversation between Jesus and the crowd, that now the Greeks are part of. One commentator calls this, "the agony of glory". At the end of the passage in question He hides himself from the crowd to avoid any final "show down" with the authorities too early. All Satan's attacks since this day have been to obscure the meaning of the Cross, and this continues to be his thrust, and so the Lord makes the meaning of the Cross clear here. The eternal significance of his actions is spelled out for all to hear, and the

enemy present would have been very angry at the end of this discussion – Satan and his people hate this message in this level of clarity.

Satan was trying desperately to stop the Lord from getting to the Cross at this point. He tried to stop Him going to the cross, to take the crown without it, and when that failed he tried to kill him before He got there. If you see what the Lord bore before He got to the Cross, He should have been dead before He got there, such was the evil thrown at Him. It is apparent that Satan was "hell bent" in trying to prevent the Lord getting to the Cross because He knew what would happen there. From the temptations of Matthew 4 to the last blow of the Roman soldiers the Lord was attacked. The perfect tenses in this section remind us of the eternal consequences of everything occurring here.

Satan's power was centred in sin and death, and he is called the angel of death. The Lord even cheated him on that. When the payment of sin was made he said, "it is finished, Father into thy hands I dismiss my spirit". The angel of death had no power over Him, He gave His spirit to God the Father, and from that second Satan's power over any believer is over. - **1 Corinthians 15:56** - the sting of death is sin but with the death of the Lord Jesus Christ on the Cross every woman and man has the possibility to defeat the power of death which nothing can rob them of. Sin and Death reigned over mankind from Adam to the Cross – but no more!

Verse 27. "My soul is troubled" - tarasso - means agitated, troubled, grieved, which in the perfect tense is a lasting thing. This is the same word used at the disturbing of the water at the pool of Bethsaida. The Lord was in anguish, He knew what was going to happen, the pain that He would have to bear, the terrible pain as God being separated from His Father for the first time in eternity. As the sinless one experiencing the pain upon His sinless body, experiencing the pain of the judgement that is yours and mine that He bore.

Much of the preaching is about the physical suffering but it is the spiritual suffering that made Him cry out. He cried aloud when your sins and mine hit him. "My God, My God why hast thou forsaken me?"

The Lord was forsaken because He was bearing your sin and mine. For the first time in eternity He is going to experience spiritual death, and it was for us, that you and I might not ever be separated from God.

The Lord saw what was going to happen to the Temple in 70 AD. The numbers that were killed at the time vary in number but Josephus record that the blood was so thick that the soldiers slipped over in it and the bodies were piled so high that the Romans had to climb over them to kill some more.

The hour has come, Jesus says; the time of the Cross. The purpose of the incarnation was the Cross on which the Lord came to die. His primary aim in coming to the earth was to go to the Cross and break down the sin/death barrier between God and man. If He was just a great teacher, a great leader you would still be in your sins. Everything He said and did points to the Cross and culminates in it.

The Lord quotes from Psalm 42. The rejection of the Lord and their hatred to Him was a great anguish to Him. In **Isaiah 53:3**, He is despised and rejected of men, a man of sorrows and acquainted with grief. In verse 10 of that chapter it says that His soul was an offering for sin. What the Lord is going through is the anguish of love. He is doing all that is necessary for these people; salvation is a free gift because of the Cross, even to those who abused Him. But see what it cost the Lord. In the middle of the anguish of the Lord there is victory certain. There is also hope for all.

In verse 28 the Lord asks for God the Father's name to be glorified. If He had asked to have been delivered from it, it would have caused us not to have salvation. The Lord committed Himself to the Cross. The Lord has done all this for you - what should your response be?

Here we have the Lord Jesus Christ putting His own life as a secondary consideration after the Plan of God and our salvation, He has placed His life on the altar, putting Himself second so that you and I might be first. He chooses to break the perfect fellowship with His Father, so that we might have the opportunity to choose life, as an unbeliever to believe, and now as a believer to change our life and be blessed forever.

In verse 29 the crowd speculates as to the source of the noise they hear, with some thinking it was thunder whilst others thought it an angel. The Father spoke at the Baptism of our Lord, on the Mount of Transfiguration, and again at this point. It is of interest how people reacted to it. Some took the natural source of the noise in thunder demonstrating that they did not believe in the supernatural. Others say, "its an angel speaking", they spiritualise, trying to make it ethereal and harmless, requiring no action but awe expressed. We must remember the words of James, **James 2:19**, for just acknowledging the truth saved no-one!

However His glorification has begun and it will continue with His name being lifted up, the Father's name will be glorified and the process will continue. The Lord will be glorified at the right hand of the Father, and at the Second Advent.

At this time the Lord shows this as a transaction between eternity and time so that the creatures of time might become creatures of eternity. Glorify - "doxazo" - to recognise, to honour or praise. The Father will glorify the Son.

The voice came for the disciples in verse 30 to be strengthened, for the unbelievers to be convicted. The gospel message itself has two sides and two reactions. One is glory, and the other is judgement. Here again we have the choice coming out. This was a sign and the signs were for the Jews. They had a choice of the possibility of salvation or the certainty of judgement.

Verses 31. The Cross is the judgement point of this world. This phrase starts with the word "nun" which means, right now. Several days before the Cross the Lord is so certain of victory that it is announced "now" before it happens. The prince of the world shall be cast out. Satan is to be defeated and he will be eternally judged. Victory is certain.

"Ekballo", is in the future, passive, indicative, which means it is a future certainty with someone receiving the throwing out. That someone is Satan. It must be remembered that Satan is not equal with God in any way since he is going to be thrown out like a ball, and it is certain.

The Cross is the pivot of all history; it is the point on which everything comes to rest. Man is given hope at the Cross and Empty Tomb, at the Ascension, and on the Day of Pentecost. Satan is given his sentence of doom right here, which is confirmed at the Cross, and on resurrection day, at the Ascension, Session and Pentecost. This is one of the reasons that Satan hates us so intensely, because we are saved through the Cross. You are the receiver of God's Great Grace, but he is the subject of God's great and righteous judgement. You will be with God forever, and he will be in the Lake of Fire forever.

What does the Cross mean to you? Is it judgement or liberation? Many Christians live in darkness. They know Him a little, enough to be saved, but not enough to rejoice in their salvation, and so they need to allow the light of the Word to shine into their life, that they might have the joy the Lord intends. **John 10:10**.

APPLICATION

A lot of Christians do not like working with other Christians, and even avoid fellowship. Do not think that you must do everything individually; we must work together in the salvation of souls or at least to be willing to do so, and we will benefit from fellowship with others.

We are living after the Cross, after the Resurrection, after the Ascension, and after the permanent shift in the Spirit's ministry to believers at Pentecost. We are to live in the fullness of what Christ has provided for us and glorify Him as He was glorified. We do this by upholding the blood of Christ and His resurrection in the power of the Holy Spirit. If we do not have the Spirit in power we are none of His. **Romans 8:9**.

We should give thanks for what He did and bring praise, glory and honour to Him, giving thanks for the indwelling Holy Spirit who guides, leads and directs us on the path that we might become more like Him. We should desire above all things the honour that God gives rather than what man can give.

You may be good or bad wheat, you may be productive or non productive, but you are wheat. Our job is to grow in Him and be more productive every day.

If you know Him death is nothing. However most Christians fear death. The more we know Him and the closer our fellowship with Him the less we fear death. Fear of death and fellowship with Christ are related; the more you have of one the less you have of the other!

You consider what is going to be important. We have not got forever on this temporary planet; we have limited time here. Put the eternal things, the unseen things, before the seen or physical things. Get your eternal life in perspective. Your eternal life started at salvation, how have you been using it to date?

You are going to have two types of people in your church, you are going to have a group who is living for now and another who are living for eternity. The latter group are those who are going to achieve for the Lord. The Greeks recognised that it did not matter what your race was, for all were in the same position.

You have a choice to make, and when you make it, if you are Jew or Greek; if you go with the Lord you have a life which is going to count not only here but for ever.

Get the eternal life perspective and make sure you are in conformity with God's plan.

Since the Cross Satan's big push has been to obscure what the Cross means, so that people might not believe in the Lord and be saved. The Lord says however that He is going to make it clear to everybody what He has done. The Holy Spirit is going to move over this world, no one will be with an excuse, saying that God was unfair, for all will know in their hearts what he did.

In verses 22-24 we have choices that we make in our life whilst in verses 27-28 we have the choices He made in His life, so that we would be free to decide.

We should live our life daily in the light of eternity. Some talk about cheap grace. It is not cheap in that while it is free for you it cost Christ His all.

We must teach grace even though some will take grace as a licence to sin. If you do not get things right it is because you do not see clearly enough what He did for you.

Christians waste time because they do not look at time through the Cross. He is not asking us to do anything that the Lord has not done himself.

DOCTRINES

BLOOD SACRIFICE

1. Ever since the earliest recorded time God has required a blood sacrifice for sin. It is implied by the coats of skin provided by the Lord in the garden after Adam and Eve had attempted to clothe their nakedness with leaves. Abel brought an acceptable animal sacrifice, unlike Cain's who brought an unacceptable bloodless offering.
2. The requirement for blood sacrifices was continued with Noah after the flood; (cf. the near sacrifice of Isaac by Abraham); and was established as a requirement not only by the Passover lamb but also in the Levitical offerings.
3. When recording the will of God for Israel in the matter of food and the abstinence from eating "any manner of blood" Moses states, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul".
4. It is clear from the above that the life of an innocent victim (the animal sacrifice) acted as a shadow until the once and for all payment was paid with the true sacrifice of Christ.
5. There is an absolute necessity of the unique sacrifice of the Lord Jesus Christ as indicated by the phrase "the blood of Christ". (**Romans 3:25, Ephesians 1:7, Hebrews 9:22**)
6. Up to the time of the once and for all sacrifice the sins of believers were set aside adjacent to them (gk. para) but since the cross they have been taken fully away.
7. The twelve elements of grace which involve the blood of Christ:-
 - a) The New Covenant. (**Hebrews 8:8, 9:20-21**)
 - b) The blood is the life. (**John 6:53**)
 - c) Purchase and Redemption. (**Acts 20:28, Ephesians 1:7, 1 Peter 1:18-19**)
 - d) Propitiation. (**Romans 3:25**)

- e) Justification. (**Romans 5:9**)
- f) Sanctification. (**Hebrews 13:12**)
- g) Cleansing. (**Hebrews 9:14, 1 John 1:7, Revelation 7:14**)
- h) Victory. (**Revelation 12:11**)
- i) The blood of sprinkling. (**Hebrews 10:22, 1 Peter 1:2**)
- j) Made nigh. (**Ephesians 2:13**)
- k) Peace. (**Colossians 1:20**)
- l) Boldness to enter. (**Hebrews 10:19**)

8. It is of interest that the resurrection body consists of flesh and bone but apparently no blood.

CHRIST – SEED - CHRIST THE SEED

Jesus is said to be:

1. The woman's seed. (**Genesis 3:15; Matthew 1:18; Hebrews 2:14, 15; Revelation 12:1-6**)
2. Abraham's seed. (**Genesis 12:2,3; 22:18; 26:4; Matthew 1:1; Acts 3:25,26; Galatians 3:8,16**)
3. Isaac's seed. (**Genesis 21:12; Romans 9:7; Galatians 4:28**)
4. Jacob's seed. (**Genesis 28:14; Matthew 1:2**)
5. Judah's seed. (**Genesis 49:10; Hebrews 7:14; Revelation 5:5**)
6. Jesse's seed. (**Isaiah 11:1, Matthew 1:6; Luke 3:32**)
7. David's seed. (**Psalms 89:3-4; 35-37; 2 Samuel 7:12-13; Revelation 3:7; 22:16; 2 Tim 2:8; 1 Kings 9:5**)

ANGELS: CROSS AND SATAN

1. With His death on the Cross Christ dealt with sin as a whole. (**Colossians 1:15-22, 1 John 2:2**)
2. With the removal of the sin barrier Satan's power was negated. (**John 12:31, 16:11, Colossians 2:14, Hebrews 2:14,**)
3. Judgement upon Satan has been pronounced but the sentence has not been executed, he is still prince of this world. (**2 Corinthians 4:4, Ephesians 2:2**)
4. He is still the deceiver and liar who leads astray foolish believers (**1 Peter 5:8-9**)
5. The cross is God's grace provision for the salvation of all who will believe in the Lord. Satan's attack is the philosophy of works, promoting the idea that man can do without the need of a Saviour. (**Ephesians 2:8-9**)
6. Satan's judgement has been progressively revealed:-
 - a) In the Garden of Eden. (**Genesis 3:15**)
 - b) At the Cross. (**John 12:31**)
 - c) In the Tribulation. (**Revelation 12:7-12**)
 - d) At the Second Advent. (**Revelation 20:1-3**)
 - e) At the Last Judgement. (**Revelation 20:10**)
7. Satan's rebellion centres on two sins, pride and lying. (**Isaiah 14:12-24, Ezekiel 28:17, John 8:44**)

8. God's plan calls for sin to be removed and with it Satan's power. The victory on the Cross will lead to the glory of God and the proclamation throughout all eternity of the perfect justice of God. **(1 John 3:8)**

SALVATION: ATONEMENT - UNLIMITED ATONEMENT

1. Definition:

- a) The totally effective work of Christ on the cross to pay the penalty of sin on behalf of mankind.
- b) Atonement as a noun means reconciliation after enmity and includes reparation made for wrong or injury.
- c) The verb has several related meanings such as to be at one, to be in accordance, to make reparation or amends, to make up for errors or deficiencies, to reconcile.
- d) In the Old Testament, the true meaning of atonement is related to the Hebrew verb "to pass over, to cover" - it is also the word for 'pitch' used to seal Noah's Ark.

2. In Old Testament times, animal sacrifices were used to cover sin.

- a) God forgave and restored where sin was covered by the blood of animal sacrifices.
- b) However, the true basis for atonement was not found in these animal sacrifices. This is why the sacrifices needed to be repeated time and time again.
- c) Animal sacrifices were used as a cover for sin until the true sacrifice, Jesus Christ, could be offered on the cross.
- d) Atonement in the Old Testament refers to the use of animal sacrifices to picture the saving work of Christ.
- e) The two concepts of atonement (Old and New Testament) are brought together in **Romans 3:23-26)**

3. Atonement is unlimited

- a) When Jesus Christ was judged on the cross for sins he paid for the sins of the entire human race, not just the elect. **(Romans 5:6, 2 Corinthians 5:14-15, 1 Timothy 2:6, 4:10, 2 Peter 2:1, 1 John 2:2)**
- b) "Limited Atonement", the concept that Christ died for believers only is incorrect.

4. Unlimited Atonement eliminates sin in the unbelievers' indictment at the Last Judgement.

- a) When Christ died on the cross, He was judged for all sins of the human race.
- b) Therefore the issue in salvation is not sin, but faith in Christ. People choose either to accept the work of Christ **(John 3:18, 36)**, or their own "good" works to gain the approval of God.
- c) Therefore, human good will be the basis of the unbelievers' indictment at the Last Judgement. **(Revelation 20:12)**

HARMONY

VISIT OF THE GREEKS

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out.

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JOHN 12:32-41

32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness **knoweth not** whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. 37 But though **he had done** so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39 Therefore they could not believe, because that Esaias said again, 40 He **hath blinded** their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41 These things said Esaias, when he saw his glory, and spake of him.

KEY WORDS

Lifted up	Hupsoo	Lift up, Exalt [Aorist Passive Subjunctive]
Earth	Ge	Earth
Will draw	Elkuo	Draw, Drag [Future Active Indicative]
All men	Pas	All
Said	Lego	Say [Imperfect Active Indicative]
Signifying	Semaino	Signify [Present Active Participle]
Death	Thanatos	Death
Should	Mello	Should [Imperfect Active Indicative]
Die	Apothnesko	Die [Present Active Infinitive]
People	Ochlos	Multitude
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Have Heard	Akouo	Hear [Aorist Active Indicative]
Law	Nomos	Law
Christ	Christos	Messiah
Abideth	Meno	Abide, Dwell [Present Active Indicative]
For ever	Eis Aion	For ever
Sayest	Lego	Say [Present Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Must	Dei	Must [Present Active Indicative]
Must be lifted up	Hupsoo	Lift up, Exalt [Aorist Passive Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Little while	Mikros Chronos	Little Time
Is	Eimi	Keep on being [Present Active Indicative]
Light	Phos	Light
Walk	Peripateo	Walk [Present Active Imperative]
Have	Echo	Have and hold [Present Active Indicative]
Lest	Hina Me	That not
Darkness	Skotia	Darkness
Come upon	Katalambano	Come upon [Aorist Active Subjunctive]
Walketh	Peripateo	Walk [Present Active Participle]
Knoweth	Eido	Perceive [Perfect Active Indicative]
Goeth	Hupago	Go [Present Active Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Believe	Pisteuo	Believe [Present Active Imperative]
May be	Ginomai	Become [Aorist Middle Subjunctive]
Children	Uihos	Sons
These things	Tauta	These
Spake	Laleo	Speak [Aorist Active Indicative]
Departed	Aperchomai	Depart, Leave [Aorist Active Participle]

Hide	Krupto	Hide [Aorist Passive Indicative]
Done	Poieo	Do [Perfect Active Participle]
Many	Tosoutos	So many
Miracles	Semeion	Sign, Wonder, Miracle
Believed	Pisteuo	Believe [Imperfect Active Indicative]
Saying	Logos	Word
Prophet	Prophetes	Prophet
Might be fulfilled	Pleroo	Fulfilled [Aorist Passive Subjunctive]
Spake	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Believed	Pisteuo	Believe [Aorist Active Indicative]
Report	Akoe	Report
Hath the	Ho	The
Arm	Brachion	Arm
Revealed	Apokalupto	Reveal [Aorist Passive Indicative]
Could	Dunamai	Have Power [Imperfect Middle Indicative]
Believe	Pisteuo	Believe [Present Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Blinded	Tuphloo	Blind [Perfect Active Indicative]
Eyes	Ophthalmos	Eye
Hardened	Poroo	Harden [Aorist Active Indicative]
Heart	Kardia	Heart
Should not	Me	No
See	Eido	See [Aorist Active Subjunctive]
Understand	Noieo	Understand [Aorist Active Subjunctive]
Be Converted	Epistrepho	Converted [Aorist Passive Subjunctive]
Should heal	laomai	Heal, Make whole [Future Middle Indicative]
These things	Tauta	These things
Said	Epo	Say [Aorist Active Indicative]
Saw	Eido	See [Aorist Active Indicative]
Glory	Doxa	Glory
Spake	Laleo	Speak [Aorist Active Indicative]

PERFECT TENSE VERBS

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

POIEO – DONE, MADE - Occurs 475 times in the New Testament with 16 times in the Perfect Tense and with one exception all are in the Active Voice. John 12:18 tells of those who had heard of Lazarus being resuscitated and came to meet Jesus because they heard He had done this sign. However in **John 12:37** although He had done so many signs they did not believe in Him, fulfilling the prophecy of Isaiah 53:1. At the foot washing of the disciples in John 13:12 Jesus said, he had “done” this as a mentor, and the disciples were to do likewise.

TUPHLOO - BLIND - Occurs 3 times in the New Testament with only once in the Perfect Tense. In **John 12:39-40** the use of the verb seems to indicate that God is blinding them, that God has blinded their eyes. This is not the case, and let us see what this means by an example of “blinding the eyes”. The easiest way to be blinded in the day is to look at the sun for too long, rather than walking in its light. Man only gets blinded by being so angry at God that they actively reject any thought of Him or His work.

The unbeliever will say that she/he requires more evidence. Their rebellion causes them to “stare at the sun” and become blind, rather than recognizing the truth and simply walking in it. The word for “hardened” means to be squeezed in such a way that what is really within comes out. This happens when we take a wet towel and squeeze all the water out of it, it then becomes quite hard and stiff. This is the meaning of the term.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
136B	Numbers 21:9	The serpent on a pole, Christ lifted up	John 12:32
	Isaiah 6:1	When Isaiah saw His glory	John 12:40-41
	Isaiah 6:8	The One sent by God	John 12:38-45
	Isaiah 53:1	His people would not believe Him	John 12:37-38
	Isaiah 53:11a	God fully satisfied with His suffering	John 12:27

REFLECTION

Verse 32. And I, if I be lifted up from the earth, will draw all men unto me. 33. This he said, signifying what death he should die.

What is stated here with the Lord saying that He will be lifted up refers to His crucifixion. This is clarified in the next verse, indicating that it was dealing with the way he would die. The Lord says that He will draw "elkuo" future active indicative, He will really do the drawing in the future.

The verb for lifting up however is in the passive voice, aorist tense saying that He will receive lifting up at a point in time. I am going to draw you all. There is no coercion. Elkuo is to lead voluntarily. He is not being driven you to the Cross; He is being led to the Cross. This is the work of the Holy Spirit within the Lord, and even today on the life of the unbeliever bringing them to face their sin and the Lord's sole solution for it - **John 16:8-11.**

It is a first class condition. This means there are two certainties. He is going to the Cross and He is going to draw all men to the Cross. This is a very important principle here, the difference between the drawing ministry of our Lord and the calling ministry; where all are drawn, but only some are called and saved.

All people come under the convicting ministry of the Holy Spirit at some point in their short life; they are drawn to face the issue of the cross. All are convicted of sin, righteousness and judgement; some will reject or resist, but all are accountable and responsible for their choices. **Titus 1:14.** Only those who respond to the gospel message can be referred to as the "called ones", the elect.

In **Acts 7:51** the people killing Stephen resist the Holy Spirit, and make their choice to murder him, and forever they are in the lake of fire to regret their choices – but they were freely made. In **2 Timothy 3:8** we have people resisting the truth. All human beings are drawn to the issue; they are confronted with the Cross. What will they do with God in their life? They can hear and respond to the Spirit's conviction, or they can walk away, ignore or reject it outright.

There is no merit to responding, but they are recognising the truth, in the same way as the other person rejecting the truth. It has as much merit as recognising that 2 and 2 equal four, so no-one can say they "worked" for their salvation. Those who ignore or reject will be held responsible for their actions and will share the destiny of Satan. No one will be able to say, that it is not fair.

If the five points of Calvinism are biblically correct everybody who ends up at the last judgement will be able to claim that the Lord was not fair. If it was all predestined, then the unbeliever could say that she/he did not have a chance, but this passage with many others makes it clear, all are drawn, and all freely respond to the gospel with their authentic choice.

All people are drawn to that point, and the Lord will ensure that there is a believer on hand to give them a message if they desire to hear it. You should pray that the Lord will bring someone across your path who is under the conviction of the Holy Spirit, so that you can truly play your part upon the earth.

Recognising that the Lord is drawing the whole world to Him, we are to go into the whole world to preach the gospel. Our job is to be ready at all times to give a message, and be always aware of what the Holy Spirit is doing in the lives of those around us.

Verse 34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

Who is the Son of Man who is to be lifted up? We understand that the Messiah lives forever say the people. **Isaiah 9:6-7**. In the Isaiah passage it says that the Messiah will live forever. They did not understand that there are two advents, and in between the Messiah will be cut off, as shown in **Daniel 9:24-27**.

Also look at **Psalms 110: 1 - 4**, as this is a Psalm of the Lord's glorification, where we see the results of the Cross. With all these verses pointing to the two advents, but the people expecting only one, and they were confused. It was an inconvenient truth that Messiah had to suffer and die.

Verse 35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Jesus answered by saying that a little while is the light with you. He tells them to work on what you do know. Do not confuse what you do know with what you do not. He does not sit down and talk to them about Messiah having two advents. This is because it is not the right time to teach these things.

What he says is that you know enough to be saved. They are "in the dark" because they have not paid attention to His teaching. It is culpable ignorance, and potentially fatal for them all, unless they get it. They have seen His works and heard His words, and so they have enough information to believe upon Him as their Saviour.

Do not be confused that you cannot know about all the answers to your questions at the moment. We are to operate upon what we know; we must not stop and wait until we know more, for some things are only known as earlier things are applied! After the Cross they are going to be faced with the fact of His later Second Advent, but at this time He wants them to see the Cross, for that is why he came at this time.

At the Ascension they are again going to hear that the Lord is the Messiah, that He is the "Son of Man", and that He will return again. Even at that point it will be a further sixty five years before all the teaching is given by the Holy Spirit on the subject through the apostles and recorded into the Bible.

Often when you understand something it raises other questions. The Lord says to us, understand the solution to the one question and leave the problems you have with the others to His timing and teaching at a later point. Have a promise/ questions book, record them and wait until the Lord makes clear the answers in his time.

The command is an old one! Walk in the light of His Word and let the Lord God lead you step by step. **Psalms 119:105**. The light of the Word is not a floodlight but a torch. Keep walking in the light and eventually the light will get to the place on the path of life where your question can be answered. The believer makes choices every day in this area. Are we going to apply the doctrines we know to the situations we face? It is only as we do this that we can learn new things.

If you are a child of God you need to live in the light, be true to the light. If you believe in the truth are you living in the truth; applying it step by step through each day, in each decision you make? The Lord's appeal here is a gospel appeal. They had enough evidence upon which to believe.

Verse 37. But though he had done so many miracles before them, yet they believed not on him: 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39. Therefore they could not believe, because that Esaias said again, 40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41. These things said Esaias, when he saw his glory, and spake of him.

John now quotes **Isaiah 6:9-10**. The times of Isaiah were very similar to the Lord's days and ours; the rejection of God and His Word yield terrible results. The Lord holds people responsible for these rejections, and the consequences will be horrific in 66-70 AD. It is a terrible thing to reject the Love of God, for you stand without hope in the place of ultimate judgement.

Verses 39-40 seem to indicate that God is blinding them, that God has blinded their eyes. This is not the case, and let us see what this means by an example of "blinding the eyes". The easiest way to be blinded in the day is to look at the sun for too long rather than walking in its light.

The unbeliever will say that he requires more evidence. Their rebellion causes them to "stare at the sun" and become blind, rather than recognising the truth and simply walking in it. The sun is there to walk in the light of, not stare at!

The word for "hardened" means to be squeezed in such a way that what is within comes out. This happens when we take a wet towel and squeeze all the water out of it, it then becomes quite hard and stiff. This is the meaning of the term as we saw in the parallel passage above.

The sad thing for the unbeliever is that they almost can be said to blind themselves by their rejection of the light, and then Satan can really move in and deepens their blindness. **2 Corinthians 4:3-6**. It is important to remember that the Lord is in control. Satan has no power that he is not given permission to exercise by the individual whose life he can then destroy.

Do not let anyone quote the Corinthians passage out of context of the other passages we have studied. Satan can only blind the rebellious unbeliever, and this does not stop the Holy Spirit convicting them, so they still remain personally responsible. They cannot say at the Great White Throne, that "the devil made me this way", for they made the choice to resist the Holy Spirit and joined Satan in their rejection of the light.

Having done that they have no hope to escape the satanic blindness that the unbeliever lives within. Remember our role! To be ever ready to give the gospel of light to those walking in darkness, that they might have no excuse!

APPLICATION

The Lord's victory on the cross has great significance for us:

- [a] We are free from the power of sin and we are able to deal with the OSN.
- [b] We are free from the fear of death, as the sting of death is sin.
- [c] At the Cross we gain an implacable enemy.

Satan hates us with a depth of hatred, which we would do well to recognise, and directly resist him in biblical ways. **John 15:18ff, James 4:7, 1 Peter 5:8-11**.

Satan is condemned, and with him those who have rejected the Lord - **John 3:36, 8:24, 12:47-48**.

To reject the Lord Jesus Christ is to turn away from the grace of God and accept the lie and deception of Satan. It is one or the other. You cannot be a fence sitter over the chasm here, you are either on one side or the other or you fall into the chasm. In the gospel if you do not mention the other side you are not being truthful. The gospel is good news but there is bad news if you reject it, as you have turned away from the truth and are now following a lie.

This passage says that everybody has a chance. In the passages in John mentioned above there is a choice for which God holds man responsible. If God holds you responsible for a choice, as God is totally fair, everybody must have a potential to be saved. Everyone is faced with the challenge of the Cross.

You will see this work out in your own life and witnessing. You may have unbelieving friends who are interested in the gospel. They hear the gospel, but reject it and then they change and have a very different attitude to you.

They looked at the Cross and decide against it and return into the darkness, and once they have made that choice they will tend to hate the light and all who walk in it. There is always a chance while they live that they can be saved, so you keep praying, if they are your friends. After the rejection of the gospel it is a matter of praying that the Lord will convict them and that they will repent.

Often there are a number of doctrines you have to learn to have an answer to one problem, and that may take some time. Each doctrine must not only be heard and understood but must be applied to life and become part of your thinking before it can be built upon.

We need to walk in the light and to trust in the Lord. Many believers reject doctrines that they do not understand and they fail to live in the doctrines that they do understand because they are so concerned about the ones they do not.

As a believer you need to stay in the light and not stray back into the darkness where one will come under judgement and condemnation. Many believers live in Hebrews 12 rather than in John 12. They are under discipline rather than walking in the light. At the end of your message it is good to ask if there are any questions to ensure that all understand what has been said.

Each person is fully responsible for their rejection or arrogant ignoring of the Cross. If the unbeliever rejects the light there is damnation, but it is the path they have chosen. If a believer rejects the light of the Word of God, discipline results.

PROPHECY

HIS WORDS REJECTED

PROPHECY

Isaiah 53:1 (712 BC): 'Who hath believed our report? and to whom is the arm of the Lord revealed.

FULFILMENT

John 12:37,38 (30 AD): But though he had done so many miracles before them, yet they believed not on him: 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

DOCTRINES

LIGHT

1. God is light and in Him there is no darkness at all. **(1 John 1:5)**
2. The Lord is the visible manifestation of that light. **(John 1:4, 8:12, 12:46)**
3. The Lord's coming as the Light of the World was prophesied. **(Isaiah 49:6)**
4. The light was seen in the darkness of the world. **(Matthew 4:16, Luke 2:32)**
5. The Lord brought light and immortality through the gospel. **(2 Timothy 1:10)**
6. Believers are said to be light bearers. **(Matthew 5:14-16, John 12:36)**
7. We are said to be the children of the light. **(John 11:9-10, Ephesians 5:8, 1 Thessalonians 5:5, 1 Peter 2:9)**
8. Light is necessary for man's existence on the earth. **(Ecclesiastes 11:7; Jeremiah 31:35)**
9. Divine guidance of Israel was provided by God through light. **(Exodus 14:20)**
10. Bible doctrine in the soul is portrayed by light. **(Psalm 119, 105,130)**
11. The gospel is called light. **(2 Corinthians 4:3,4; 2 Timothy 1:10)**
12. Salvation brings the believer out of darkness into light just as the planet Earth was brought out of darkness into light by God. **(Luke 1:79; 1 Peter 2:9).**
13. Satan is the distorter, the angel of light. **(2 Corinthians 11:14)**
14. Satan's strategy is to outshine the true light with his own false gospel. **(2 Corinthians 4:3-6)**

HARMONY

LIVING IN THE LIGHT

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

136 C - THE EVIL OF UNBELIEF

JOHN 12:42-50

John 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43 For they loved the praise of men more than the praise of God.44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that seeth me seeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

KEY WORDS

Nevertheless	Homos	Nevertheless, Notwithstanding
Chief rulers	Archon	Chief rulers
Many	Polus	Many
Believed	Pisteuo	Believe [Aorist Active Indicative]
Because	Dia	Because of
They did not	Ou	Not
Confess	Homologeoo	To say the same thing, Confess [Imperfect Active Indicative]
Lest	Hina Me	In order that not, Lest
They should be	Ginomai	Become [Aorist Middle Subjunctive]
Put out of synagogue	Aposunagoges	Excommunicated
Loved	Agapao	Love [Aorist Active Indicative]
Praise	Doxa	Praise, Glory
Men	Anthropos	Man
More	Mallon	To a greater degree
God	Theos	God
Cried	Krazo	Call out, Exclaim [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Believeth	Pisteuo	Believe [Present Active Participle]
Believeth	Pisteuo	Believe [Present Active Indicative]
Sent	Pempo	Send [Aorist Active Participle]
Seeth	Theoreo	See, Discern [Present Active Participle]
Seeth	Theoreo	See, Discern [Present Active Indicative]
Sent	Pempo	Send [Aorist Active Participle]

Come	Erchomai	Come [Perfect Active Participle]
Light	Phos	Light
World	Kosmos	World
Whosoever	Pas	Anyone
Believeth	Pisteuo	Believe [Present Active Participle]
Should not	Me	No, Not
Abide	Meno	Abide, Dwell [Aorist Active Subjunctive]
Darkness	Skotia	Darkness
Any man	Tis	Any
Hear	Akouo	Hear [Aorist Active Subjunctive]
Words	Rhema	Words
Believe	Pisteuo	Believe [Aorist Active Subjunctive]
Judge	Krino	Judge [Present Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Judge	Krino	Judge [Aorist Active Subjunctive]
Save	Sozo	Save [Aorist Active Subjunctive]
Rejecteth	Atheteo	Reject [Present Active Participle]
Receiveth	Lambano	Receive [Present Active Participle]
Hath	Echo	Have and hold [Present Active Indicative]
Judgeth	Krino	Judge [Present Active Participle]
Word	Logos	Word
Spoken	Laleo	Speak [Aorist Active Indicative]
Same	Ekeionos	Same
Judge	Krino	Judge [Future Active Indicative]
Last day	Eschatos	Last
Day	Hemera	Day
Spoken	Laleo	Speak [Aorist Active Indicative]
Father	Pater	Father
Sent me	Pempo	Send [Aorist Active Participle]
Gave	Didomi	Give [Perfect Active Indicative]
Commandment	Entole	Commandment
Should say	Epo	Say [Aorist Active Subjunctive]
Should speak	Laleo	Speak [Aorist Active Subjunctive]
Know	Eido	Know [Perfect Active Indicative]
Is	Eimi	Is [Present Active Indicative]
Life	Zoe	Life
Everlasting	Aionois	Everlasting
Speak	Laleo	Speak [Present Active Indicative]
Said	Ereo	Say [Perfect Active Indicative]
Speak	Laleo	Speak [Present Active Indicative]

PERFECT TENSE VERBS

DIDOMI - GIVE – The verb occurs 413 times in the New Testament with 36 times in the Perfect Tense. On 26 occasions it is in the Active Voice leaving 10 in the Passive. The vast majority of the Perfect Tenses occur in the Gospel of John with 24 and with 3 in 1 John accounts for 75% of the occurrences.

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is predominantly in the Gospels and always in the Active Voice. It occurs twice in Mark and Acts, four times in Luke, eleven times in John, once in both Philippians and 1 John. Mark 9:13 is the first of a series of perfect tenses which relate to the rejection of God's Plan. Here Jesus says that Elijah has come but was badly done by and rejected, He further says in Luke 7:33 That John the Baptist was rejected as demon possessed and He Himself rejected as a glutton and winebibber in Luke 7:34.

Jesus said that He had come into the world as the Light, John **12:46**, but men loved darkness, John 3:19, He had come in His Father's name and had been rejected, John 5:43, and that He had come forth from God but they rejected Him, John 8:42. He had come with a permanent result, which had divided the believer and unbeliever.

EREO – TO SAY, SPEAK OR – Occurs 71 times in the New Testament of which 21 times are in the Perfect Tense. Some of the Perfect Tenses of the verb Ereo consists of the Lord Jesus Christ commending the woman at the well telling the truth about he husbands in John 4:18, the fact that God the Father tells the Lord what to say in **John 12:49**. As a result the Lord tells his disciples the Perfect word of the Father in John 15:15 and that He is going away in John 12:49 so when it happens they will believe.

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

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
136C	Zechariah 11:12-13d	The Messiah would be God	John 12:45

REFLECTION

Verse 42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 43. For they loved the praise of men more than the praise of God.

Verses 42 and 43 are a little parenthesis where John gives a comment on what is happening. Here he says that even though there was a large number who rejected there were a number who accepted. It is noted that the chief rulers (Sanhedrin membership) who accepted Him did not make it known openly in case they were excommunicated.

There were Jews who were believers, who were keeping to the synagogue. There are still Jews who are convinced that Jesus is Messiah, who stay in the synagogue until their sons undergo the ceremony of maturity (Bar Mitzvah). Many are committed to their culture and fear that they might lose it when they have become a Messianic-Jew (Christian). It is true that there is a price to pay, especially for Jewish and ex-Moslem believers today, for the other people that you once loved in your culture will despise you.

Verse 44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45. And he that seeth me seeth him that sent me. 46. I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

No one comes to the Father except through Christ. To believe in the Lord Jesus Christ is to believe in God and His plan. To live in the Lord Jesus Christ is to have His light light up your life. To reject Him is to accept the darkness as your eternal abode. This is the most important decision for life. By whose light will you live, by man's or God's? The perfect tense of the verb in verse 46 makes that point; what will the hearers say and do? By each person's response to the Lord they determine their eternal destiny.

God has not left unbelieving man in the dark. This is the message of John the Baptist in John 1. God hardens the heart. God puts the heat on the clay pot and it becomes hard. God is light and in Him is there no darkness at all - **1 John 1:5, 2:8**. There is nothing unfair about the plan of God, all have a chance, none are lost without wanting to be!

Isaiah saw the coming of the Lord as light into the world. Some would stare defiantly at the light, and it would cause blindness. Those who reject the truth and turn away from the Saviour, are thereby showing what side they are on for eternity. People are responsible for their own choices. The Lord did great things but they did not believe Him.

In verse 46 the purpose of the incarnation is given that He has borne the sins of the world, so that you may dwell in Him and not in sin, and that you might dwell in light and not darkness. We all faced this choice as unbelievers, and we walked, in the Holy Spirit's power into the light of His presence.

As believers are we going to live in that light day by day, or stumble and hurt ourselves in the deception and darkness of falsehoods?

In verses 47-48 the Lord came to save us but rejection inevitably will lead to condemnation - **John 3:14-21**. The people are condemned already because they choose to stay in their sin. When they stand before the judgement seat of Christ they will have no excuse.

The unbeliever has no hope, you are not going to see them again, there will be no reunion or fun in hell. **Isaiah 14:9-11** speaks of this. This is the other side of the gospel. The Lord was the person who emphasised hell more than any other in the Scriptures, to warn mankind of the result of rejecting the gospel. We need to have the good news and the bad news in balance when we give the gospel.

Every unbeliever is walking with hell at his/her heels. As a revivalist you should be praying for the unbelieving people to really feel the fire under their feet, but you must major on the Cross, as the vital truth alone that will set them free. The unbeliever ends up in the dark forever and that truth must not be hidden.

God has said that they have chosen darkness rather than light. You can have darkness forever, says the Lord. The great existentialist philosophers (all unbelievers) said that they would choose hell. In one of their plays, "Waiting for Godot", the gates of hell are opened and the people inside choose to stay in. The doors are closed again, with no one having left. They tell the truth in spite of themselves!

Verse 49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

The words of the Lord are the words of God, and the Word of God, is the Word of the Lord. Here again we have an absolute claim of the deity.

Giving the gospel is giving something which is absolutely final, with eternal consequences for all who walk away, and all who embrace the truth. There is no third alternative. There are not "many paths up the mountain", there is but one, the path of the blood of Christ.

People cannot say that they are going to do their own thing and it will be all right in the end, it will not be so. To be without Christ, is to be without hope, without light, and without eternal life!

The results of retreating into darkness is given in **Romans 1:18-32** and **John 3:18**. This deals with people who think things that are true are false; they are those who laugh at righteousness, people who see good and call it evil, People who reject the Lord and stay in the dark.

In verse 19 of **John 3:15-21** it says that the truth has been revealed to all people, and as they have the testimony of creation also before them, they are truly without excuse. They had the testimony of creation but believed in evolution! They had the testimony of the sin in their life but they called it righteousness! They had the testimony of truth about what Christ did on the Cross, and they call it foolishness! They have no excuse.

In verse 21 of **Romans 1:18 – 32** the unbeliever knew God but worships the creation rather than the Creator. They reject the truth and accept a lie. Those who reject the gospel are dead sitters for the cults and for Eastern religious meditation gimmicks; for if you reject the truth you will end up believing anything, and the satanic loves to tranquilize his fools on their path to hell.

Verses 23 and following records a catalogue of evils that people get involved in when they worship things rather than the Creator. They become degenerate and evil.

Verses 26 and 27 shows that all false sexuality, drug taking and alcoholism are just signs of rejection, false worship also, all of which are the result of minds that are full of evil. They do things that are an abomination. Man was made to live in the light not to wallow in the darkness.

Once they have rejected the light they become completely darkened and evil, the opposite of what God wants for them. It is this darkness against what the light shines.

APPLICATION

As they learn many believers will be asking questions. As Pastors we must give them a good explanation of sin and sanctification. We must encourage them to have a problems and promises book, and learn to walk in faith and trust the Lord.

All of us need to read the Bible every day and record and claim the promises of God. When we have problems we are to record them in the back of our book with questions on one page and space for the answers on the other. I encourage people to date their questions and then record the date when the answer comes.

Remember some things are only answered through spiritual growth. We should be living "expectant" lives. We should be expecting God to answer our prayers and solve our problems, but we must live in faith, trusting his timing for these answers.

Many people will not come out openly because they fear men. When the Lord came some accepted Him but others would not because they were more concerned about the thoughts and opinions of others. If God exists it is insane to ignore Him.

The unbelievers pride will not allow them to accept this so they will be blind to the truth. These people do not care what God thinks but concern themselves about what people think. Such timid souls are wasting their time upon earth, and stand in danger of discipline!

God's Word is life eternal; God's Word is light. If you reject it you have only the horror of separation from God forever. Most however ignore the emptiness that they feel and distract themselves. They eat drink and be merry, they drink themselves silly, they turn the music up loud. People think they can get away with sin, they can't. This is why the preaching of eternal separation from God is so important. It is to show God's wrath as well as His love. The best way to see the light of the gospel is against the backdrop of darkness.

We should reflect the light clearly as we should show the Lord Jesus Christ in us. We should pray that the Holy Spirit should move and overcome satanic blindness. The Lord will guide you to the people. Make every shot count. Give them the whole truth and nothing but the truth.

DOCTRINES

CHRISTIAN LIFE – SPIRITUALITY see page 89

GOOD WORKS see page 82

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 an 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**)

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**)

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**)

CHRIST: DEITY OF CHRIST

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

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

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

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

4. Proofs of the deity of Christ.

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

5. Jesus Christ is Jehovah.

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

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

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

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

9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.
10. God became flesh; it is not a case of God merely possessing humanity.

CHRIST: DEITY OF CHRIST AND THE BELIEVER

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

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.

GOSPEL OF SALVATION

1. Gospel means "good news" - there are four gospels are found in the New Testament.
2. Gospel of the Kingdom.
 - a) Preached by John the Baptist (**Matthew 3:1, 2**) the Lord Jesus Christ (**Matthew 4:23**) and his disciples (**Matthew 10:7**) Thy Kingdom come (**Matthew 6:10**).
 - b) It consists of the setting up on earth of Christ's 1,000 year Kingdom thus fulfilling the Davidic Covenant (**2 Samuel 7:16**)
 - c) There will be another preaching of the gospel by the Jewish remnant in the days of the Great Tribulation before the 2nd Advent. (**Matthew 24:14, Revelation 7**) After the 2nd Advent the 1,000 year reign commences. (**Revelation 20:1-6**)
3. Gospel of Grace - the gospel of personal salvation by grace through faith. This gospel appears under many names and is the means of salvation throughout the history of mankind.
 - a) Gospel of God (**Romans 1:1, 1 Thessalonians 2:2**)
 - b) Gospel of Christ - (**Mark 1:1, Romans 1:16**)
 - c) Gospel of the Grace of God - (**Acts 20:24**)
 - d) Gospel of Peace - (**Ephesians 6:15**)
 - e) Gospel of your salvation - (**Ephesians 1:13**)
 - f) Glorious Gospel - (**2 Corinthians 4:4**)
4. The Everlasting Gospel - (**Revelation 14:6**) -the good news is everlasting. This gospel will be preached on earth just before Christ's return in glory. (**Matthew 25:31, 32**). This gospel is the means of salvation to countless thousands both Jews and Gentiles. (**Revelation 7:9-14**)
5. Paul's "My Gospel" - (**Romans 2:16**) This is the same gospel of salvation by grace through faith but includes the mystery doctrines of the church age not previously revealed. The gospel in the Old Testament was revealed by the Tabernacle, Feasts, Levitical Offerings etc.
6. "Another Gospel" which is not another (**Galatians 1:6, 7, 2 Corinthians 11:4**) This is a perversion of the Gospel of Christ (**Galatians 1:8, 9**) The curse is proclaimed on any who preach it. There have been many perversions - legalism in Galatia, angel worship in Colossae (**Colossians 2:18**) among others.

HARMONY

THE EVIL OF UNBELIEF

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

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HARMONY**THE QUESTION OF THE TRIBUTE MONEY**

And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Then went the Pharisees, and took counsel how they might entangle him by catching him in his words. And they sent out unto him their disciples with the Herodians, and when they were come, they say unto him, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? Shall we give, or shall we not give?

APPROPRIATE RESPONSES TO VARIOUS AUTHORITIES

But Jesus perceived their craftiness and wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money, that I may see it. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

THE PHARISEES AND HERODIANS RETIRE

When they had heard these words, they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, and left him, and went their way.

THE QUESTION OF MARRIAGE IN HEAVEN

The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Saying, Master, Moses wrote unto us, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh and last of all the woman died also. Therefore in the resurrection, when they shall rise, whose wife shall she be of the seven? for they all had her to wife.

NO MARRIAGE IN HEAVEN

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

RELATIONSHIP OF BELIEVERS TO GOD

But as touching the resurrection of the dead, have ye not read in the book of Moses how in the bush God spoken unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but God of the living: for all live unto him. Ye therefore do greatly err.

THE HEARERS RESPOND

When the multitude heard this, they were astonished at his doctrine. Certain of the scribes answering said, Master, thou hast well said and after that they durst not ask him any question at all.

THE QUESTION OF THE GREATEST COMMANDMENT

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together and having heard them reasoning together, and perceiving that he had answered them well then one of the scribes which was a lawyer, asked him a question, tempting him, and saying, Master, which is the first and great commandment in the law?

THE TWO MOST IMPORTANT COMMANDMENTS

And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: This is the first and great commandment.

And the second is like unto it, namely this "Thou shalt love thy neighbour as thyself". On these two commandments hang all the law and the prophets. There is none other commandment greater than these.

A SCRIBE ORIENTATED TO CONCEPT OF OBEDIENCE RATHER THAN RITUAL

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

THEOLOGICAL CONUNDRUM

While the Pharisees were gathered together, Jesus, while he taught in the temple, asked them, How say the scribes that Christ is the son of David? What think ye of Christ? whose son is he? They say unto him, The son of David. Jesus saith unto them, How then doth David himself say in the book of Psalms by the Holy Ghost, "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. And the common people heard him gladly.

EVALUATION OF THE PHARISEES AND SCRIBES

Then in the hearing of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes. The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.

THE TRUE SERVANT

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

CONDEMNATION OF THE RELIGIOUS LEADERS OF ISRAEL

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

JESUS LAMENTS OVER JERUSALEM

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

JESUS FORETELLS THE DESTRUCTION OF THE TEMPLE

And as Jesus went out of and departed from the temple, and his disciples spake of the temple and came to him for to shew him the buildings of the temple and how it was adorned with goodly stones and gifts, one of them saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings and all these things? The days will come when there shall not be left here one stone upon another, that shall not be thrown down.

THE WIDOWS OFFERING

And Jesus sat over against the treasury, looked up and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing. Jesus called unto him his disciples, and saith unto them, Of a truth I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all these have of their abundance cast in unto the offerings of God: but she of her want did cast in all that she had, even all her living.

VISIT OF THE GREEKS

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out.

LIVING IN THE LIGHT

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

THE EVIL OF UNBELIEF

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.