

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 14

FEAST OF DEDICATION

by

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[BOOK 74-14]

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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 (1 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 (1 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 (1 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
74-23	BETRAYAL AND TRIALS
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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) |

97 JESUS RETIRES FROM JERUSALEM - RETURN OF THE 70

LUKE 10:17-24

Luke 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. **18** And he said unto them, I beheld Satan as lightning fall from heaven. **19** Behold, **I give unto you** power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. **20** Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names **are written** in heaven. **21** In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. **22** All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. **23** And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: **24** For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

KEY WORDS

Seventy	Hebdomkonta	Seventy
Returned again	Hupostrepho	Return again [Aorist Active Indicative]
Joy	Joy	Chara
Saying	Lego	Saying [Present Active Participle]
Lord	Kurios	Lord
Devils	Daimonion	Demons
Are subject to	Hupotasso	Subject to [Present Passive Indicative]
Through	En	In
Name	Onoma	Name
Said	Epo	Say [Aorist Active Indicative]
Beheld	Theoreo	Behold, Watch, See [Imperfect Active Indicative]
Satan	Satanas	Satan
Lightning	Astrape	Lightning
Fall	Pipto	Fall [Aorist Active Participle]
Heaven	Ouranos	Heaven
Behold	Idou	Behold, Lo
Give	Didomi	Give [Perfect Active Indicative]
Power	Exousia	Power, Authority
Tread	Pateo	Tread [Present Active Infinitive]
Serpents	Ophis	Serpent
Scorpions	Scorpios	Scorpion
All	Pas	All
Power	Dunamis	Power
Enemy	Echthros	Enemy, Foe
Nothing	Oudeis	Nothing
Shall hurt	Adikeo	Hurt, Injure [Aorist Active Subjunctive]
By any means	Ou Me	Not at all
Rejoice	Chairo	Rejoice [Present Active Imperative]
Spirits	Pneuma	Spirit
Are subject	Hupotasso	Subject to [Present Passive Indicative]
Rejoice	Chairo	Rejoice [Present Active Imperative]
Are written	Grapho	Write [Perfect Passive Indicative]
Hour	Hora	Hour
Rejoiced	Agalliao	Rejoice greatly [Aorist Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Thank	Exomologeoo	Acknowledge [Present Middle Indicative]
Father	Pater	Father
Earth	Ge	Earth
Hast hid	Apokrupto	Keep secret [Aorist Active Indicative]
Wise	Sophos	Wise

Prudent	Sunetos	Learned
Hast revealed	Apokalupto	Reveal [Aorist Active Indicative]
Babes	Nepios	Baby, Child
Seemed	Ginomai	To become [Aorist Middle Indicative]
Good	Eudokia	Good pleasure
Thy sight	Emprosthem	In front of , In thy sight
All things	Pas	All
Delivered	Paradidomi	Deliver [Aorist Passive Indicative]
No man	Oudeis	No one
Knoweth	Ginosko	Know [Present Active Indicative]
Son	Uihos	Son
Is	Eimi	Keep on being [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Will reveal	Apokalupto	Reveal [Aorist Active Infinitive]
Turned	Strepho	Turn [Aorist Passive Participle]
Disciples	Mathetes	Disciple
Said	Epo	Say [Aorist Active Indicative]
Privately	Kata Idios	By themselves, Alone
Blessed	Makarios	Blessed, Inner happiness
Are	-	Not found in the original
Eyes	Ophthalmos	Eye
See	Blepo	See [Present Active Participle]
See	Blepo	See [Present Active Indicative]
Tell	Lego	Tell [Present Active Indicative]
Many	Polus	Many
Prophets	Prophetes	Prophet
Kings	Basileus	King
Have desired	Thelo	Desire [Aorist Active Indicative]
See	Eido	Perceive, See [Aorist Active Infinitive]
See	Blepo	See [Present Active Indicative]
Have seen	Eido	Perceive, See [Aorist Active Indicative]
Hear	Akouo	Hear [Aorist Active Infinitive]
Hear	Akouo	Hear [Present Active Indicative]
Have heard	Akouo	Hear [Aorist Active Indicative]

PERFECT TENSE VERBS

DIDOMI - GIVE occurs 413 times in the New Testament with 36 times in the Perfect Tense. The Lord Jesus Christ gives permanent spiritual knowledge to believers, which allows them to understand. Matthew 13:11, 19:11, Mark 4:11, Luke 8:11, John 17:8, 17:14, 1 John 5:20.

The Lord Jesus Christ also gives an open door for evangelism, indicating that God offers opportunities to give the gospel. Revelation 3:8. During His ministry the Lord gave His disciples total protection over attacks from Satan as well as snakes and scorpions, **Luke 10:19**. The Lord tells us that a person can receive nothing unless it is given from heaven. John 3:27

GRAPHO – WRITE, WRITTEN – Occurs 192 times in the New Testament with 96 times in the Perfect Tense so that, with the exception of Oida [to knows], Grapho is the most common verb appearing in the Perfect Tense in the New Testament. It appears in 11 individual books and is intimately involved with Bible prophecy.

The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word. As prophecies comprise 27% of all verses in the Bible, God expects us to use them, those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

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

REFLECTION

Verse 17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. **18.** And he said unto them, I beheld Satan as lightning fall from heaven. **19.** Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. **20.** Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

When the 70 disciples came back they were excited that even the demons had submitted to them in Jesus' name. Common knowledge in the ancient world was that exorcists usually had to employ various incantations to persuade demons to leave, so the seventy disciples are amazed at the immediate reaction of the demons to the name of Jesus.

The response of the demons was dramatic and instant because of the authority that Jesus had given them. They had such authority because Satan's power had been broken by the First Advent of Jesus Christ itself, even before the Cross and Resurrection would end his power over sin and death. The imperfect tense of the word Theoreo, meaning to watch, in verse 18, may mean that the ruler of this world, Satan, actually retreated from his position before Jesus' representatives.

We know that in the future Satan will be literally cast out from his access to heaven. **Revelation 12:7-9.** This will be done by Michael and his angels, and will occur half way through the future Tribulation period, which as a result will be the worst period in the history of mankind. In addition we need to remember that if we resist the devil he will flee from us. **James 4:7-10, 1 Peter 5:5-10, 1 John 4:4.**

In verse 19 the Lord had given the disciples authority against the forces of evil. The protection that Jesus promises is similar to that promised in the Old Testament. **Deuteronomy 8:14-16, Psalm 91:13.** They were granted immunity from harm during their mission. However this protection was given them for this particular mission even though as servants of the Living God we are protected as we walk with Him under the control of the Holy Spirit. The perfect tense of the verb "given" in verse 19 indicates that the protection is permanent as they walk with Him on assigned missions.

He tells them to get their priorities right and to rejoice in their salvation that is eternal in its scope and blessing, rather than the wonderful power they had been able to wield through the power of the Lord Jesus Christ. This is the only recorded incident of the Lord telling His disciples not to rejoice.

There are subtle dangers connected with success in the Christian life, for we can get focused upon the dramatic things the Lord has enabled us to do. Whereas the fact that our names are written in heaven permanently (perfect tense) reminds us of our infinite debt to God the Father for the Plan, to the Holy Spirit for the power we have flowing through us, and to The Son for all He did for us and the fellowship we enjoy on the rough road we often find ourselves walking. It is always safe to rejoice in our salvation by grace, as God gets all the glory. **Philippians 4:4, 8, Nehemiah 8:10.** Worship and Praise always stabilizes us.

Verse 21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. **22.** All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

In this prayer the Lord explains belief and unbelief. Those who believed did so because it was revealed by the Father through the Spirit to their open hearts, and those who didn't believe, didn't because it was hidden from them, due to their closed hearts and minds.

It is also noted that again it is the Son who reveals the Father, and the unique advantage enjoyed by all these disciples is mentioned – they had great blessing in their walk with Him but also great responsibility, and they all give the rest of their lives to Him.

Rejected by the mass of the people, Jesus looked at the seventy and rejoiced greatly. These were not the leaders, the most important, or the most intelligent people of the day; they were in the opinions of the educated, just babies, but they were babies with faith, and faith was what the leaders did not have.

The disciples were ones who trusted the Lord, and followed Him. They could be used effectively by God. The so called "wise" were too wrapped up in their own self-importance, and considered the Lord to be a false teacher who threatened their position and so needed to be stopped. The arrogance of the religious leaders stopped them seeing the truth, and the humility of the disciples opened their hearts over time to the truth.

The Father, who is spoken of as the originator of the Eternal Plan, has handed everything relating to the operation of the Plan over to the Son. God is above human understanding. The Son however knows Him perfectly, and has revealed Him to the weak and despised people who have faith in Him. **1 Corinthians 1:26-29**. Those who have seen the Son have seen the Father, **John 1:18**.

Verse 23. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Privately the Lord told His disciples that they were living in a day of tremendous privilege. Old Testament prophets and kings longed to see this day, the day when the Messiah was on earth, but they had not seen them. Here the Lord Jesus Christ claims to be the one to whom the Old Testament prophets looked forward. The disciples were privileged to hear the words of the Messiah and see His miracles performed before them. With great privilege always comes great responsibility.

APPLICATION

It is of the greatest importance that we get our priorities right in this short life of ours, recognising the infinite value of our salvation as being more worthy of praise to the Father than anything undertaken on earth. We need to praise God daily for His grace and mercy. **Isaiah 61:3**.

Our Christian life is but a short period in space-time, which is as nothing when compared to eternity.

Satan is a doomed enemy. If we resist the devil in the power of the Spirit he will run from us. He however is like a roaring lion seeing whom he may devour. It is important to keep in close fellowship with the Lord so that we remain protected, and do not become a casualty in the Angelic Conflict.

The Lord rarely uses the self important and self-promoted "wise", but always uses the humble and obedient. If we are obedient in the small things of life the Lord will give us increasing responsibilities.

We are a very privileged generation in the 21st century, with excellent world wide means of communication and relaying of information using electronic means. In a similar way to Kings and the Prophets desiring to be present when the Messiah was on earth, so Wesley and Livingstone may have desired the opportunities that we have by communication nowadays. Let us be prayerful and useful.

DOCTRINES

CHRISTIAN LIFE - PRIORITIES

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

ANGELS: DEMONS

1. Occult practices such as astrology, divination and spiritism are condemned by the scriptures (**Leviticus 19:31; Deuteronomy 18:9-12**). This was punishable by death in Israel. (**Leviticus 20:27**)
2. Demonism has exercised much influence in history (**Ezekiel 21:21, Daniel 10:13**). Evil is associated with the rule of demon possessed kings. (**2 Kings 21:1-17**)
3. The judgement of demons involved the destruction of demon possessed people and religious systems associated with idolatry (**Isaiah 19:1-3, cf. Deuteronomy 7:5**)
4. Many nations have been destroyed for demon practices.
 - a) Canaanites (**Deuteronomy 18:9-12**)
 - b) Babylonians (**Isaiah 46:1-7, 47:1-15**)
 - c) The judgement of Egypt's first born included the judgement of demons (**Exodus 12:12**)
5. The return of nations to the battle of Armageddon is by demon influence (**Revelation 16:13-16**).
6. Satan and the occult forces will be imprisoned during the Millennium (**Isaiah 24:21-23; Revelation 20:1-3**).
7. Demons are called "hairy ones" (**Leviticus 17:7**), destroyers (**Deuteronomy 32:17**) and demons.
8. Demons
 - a) seek to possess men or animals (**Mark 5:1-13**).
 - b) deceive man into false doctrines (**1 Timothy 4:1**).
 - c) believe and tremble (**James 2:19**).
 - d) speak both truth and lies (**2 Chronicles 18:21; Acts 16:17-18**).
9. Satan rules the demon world (**Matthew 12:24-28**). Demons have a hierarchy (**Daniel 10:12, 13, 20; Ephesians 6:12**).
10. Sacrificing to idols is worship of demons (**Deuteronomy 32:17, Psalm 106:36-38, 1 Corinthians 10:19-21**).
11. The following activities can lead to demon possession (for the unbeliever) or demon influence (for the believer):
 - a) Submission to demons through idolatry (**1 Corinthians 10:19-21**) and occult practices such as mental telepathy, clairvoyance and spiritism (**Deuteronomy 18:9-12**).
 - b) Specific dedication of one's body to demons, such as the Hindu soma and shamanism.
 - c) Any practice in which you "lose control" of your mind and senses, such as drugs and alcohol (**Galatians 5:20**, the Greek word for "sorcery" is "pharmakeia"), meditation and trances, hypnotic rhythms in music and dance.
 - d) Sexual cults, such as the asherah (**Judges 6:25-28, 2 Kings 21:3**)
12. When people reject God, He may allow Satan and demons to administer discipline, even death (**John 8:44, 1 Corinthians 5:5, 1 Timothy 3:6-7**).
13. Demon influence can cause abnormal psychological behaviour, physical strength, sickness, etc (**Mark 5:1-5, Job 2:6-8**)
14. Jesus Christ has conquered all demon power (**Matthew 10:8**).

ANGELS: SATAN - ADVERSARY

1. SCRIPTURE - Genesis 3; Isaiah 14; Ezekiel 28; Matthew 4; Revelation.

2. BIOGRAPHY

Satan is the most beautiful creature ever to be created by God. He is an angel who rebelled against God before the creation of man (**Isaiah 14:12-15**).

Originally he was the covering angel, the personal attendant of Jesus Christ in the very throne room of God. Unlike God, Satan is a created being and as such can only be in one place at any one time. He is attended by a vast number of angels (called demons) who have given him unswerving allegiance. After the creation of man, he tempted Adam and Eve to be as gods and to know good and evil by disobeying God. Satan then became the ruler of this world (**Genesis 3:1-7**). He attacked the human race in many ways prior to the birth of Jesus Christ. Throughout Jesus Christ's life, Satan attacked the Lord. Since Christ's victory at the cross he attacks believers. Satan still has access into heaven where he accuses the brethren. Halfway through the tribulation period Satan is thrown out of heaven (**Revelation 12:7-9**). This causes him to intensify his attack on the human race. During the millennium he is confined to the bottomless pit, allowing a perfect environment on the earth (**Revelation 20:1-3**). After a brief rebellion at the end of the millennium (**Revelation 20:7-10**), Satan is condemned to the eternal lake of fire which was created for the devil and his angels.

3. EVALUATION

Satan is called:

- a) The destroyer (**Revelation 9:11**).
- b) The accuser of the brethren (**Revelation 12:10**).
- c) The adversary (**1 Peter 5:8**).
- d) Beelzebub, prince of devils (**Matthew 12:24**).
- e) The deceiver of the whole world (**Revelation 12:9**).
- f) The great dragon (**Revelation 12:9**).
- g) An enemy (**Matthew 13:28, 29**).
- h) The wicked one (**Matthew 13:19, 38**).
- i) The father of lies (**John 8:44**).
- j) The god of this world (**2 Corinthians 4:4**).
- k) A murderer (**John 8:44**).
- l) The prince of the power of the air (**Ephesians 2:2**).
- m) The ruler of this world (**John 12:31; 14:30**).
- n) The ancient serpent (**Revelation 12:9**).
- o) The tempter (**Matthew 4:3; 1 Thessalonians 3:5**).
- p) A blinder of minds (**2 Corinthians 4:4**).
- q) A roaring lion (**1 Peter 5:8**).

4. PRINCIPLES

- a) Believers are in Christ and therefore in a position of supremacy over Satan (**Romans 8:37**).
- b) Satan was defeated at the cross once and for all (**Colossians 2:14, 15**).
- c) He can therefore only use devices and schemes, trying to convince the believer that he can still win the battle against God.
- d) Satan, through religion, tries to get man to work independently from God.
- e) A Christian out of fellowship can promote principles proposed by Satan (**Matthew 4:8-10; Mark 8:33**).
- f) Satan will use Scripture slightly changed, or added to, to try and confuse believers and lead them astray (**Matthew 4:3-10; cf. Psalm 91:11,12**).
- g) If Satan the adversary is resisted he will flee from you (**James 4:7**).
- h) Knowledge and application of the Scriptures is essential in understanding the wiles of the devil (**Ephesians 6:11**).

ANGELS: SATAN'S DESTINY

1. Satan is called a "prince" indicating that he had his own power and followers. (**John 12:31, 14:30, 16:11, Ephesians 2:2, 2 Corinthians 4:4**)
2. Yet he is still a creature, and is still ultimately subject to God (**Job 1:12**)

3. At the cross, Christ defeated Satan, as his main power was through sin and death. (**John 12:27-32, Romans 5:12, 1 Corinthians 15:54-56, Colossians 2:14-15, Hebrews 2:14-15**)

4. God purpose with the world is not yet complete - therefore the enforcement of Satan's defeat will not take place until the end of the Millennium (**Hebrews 1:13, Revelation 20:10**)

5. Satan's final judgment is sure:-

- a) When he fell he was condemned, this was before (**Genesis 1:2**).
- b) In the garden the certainty of God's judgment was announced. (**Genesis 3:15**)
- c) The Cross was his final defeat. (**John 12:31, Colossians 2:14-15**)

d) In the midst of the Great Tribulation his access to heaven will be stopped. He will no longer be able to slander believers. (**Revelation 12 :7-12**)

e) At the Second Advent he is arrested and bound. (**Revelation 20:1-3**)

f) After the Millennium he is briefly released to lead the last great rebellion against God, and is finally cast into the Lake of Fire. (**Revelation 20:10**)

g) There are therefore four falls of Satan:-

- i) from his place in eternity past to the earth with access to heaven.
- ii) then that access is denied causing him to be restricted to the Earth.
- iii) he is then contained in Hades for a thousand years.
- iv) then his final fall into the Lake of Fire.

6. Satan has six abodes in his journey from the throne room of God to the Lake of Fire.

- a) The Throne of God - **Ezekiel 28:12**
- b) The Mineral Garden of Eden - **Ezekiel 28:13**
- c) The Atmospheric Heavens - **Ephesians 2:2, 6:12**
- d) The Earth - **Revelation 12:7-12**
- e) The Abyss - **Revelation 20:1-3**
- f) The Lake of Fire - **Revelation 20:7-10**

POWER

1. Five Greek words for power.

- a) Dunamis - from which we get dynamite - inherent power.
- b) Energes - from which we get energy - operational power.
- c) Kratos - part of our word autocratic - ruling power.
- d) Iscuous - endowed power.
- e) Exhusios - authoritative power or authority.

2. God's power is available to all believers.

- a) God the Father's power. (**1 Peter 1:5**)
- b) God the Son's power (**2 Corinthians 12:9, 10**)
- c) God the Holy Spirit's power. (**Acts 1:8**)
- d) The power of the Word. (**Hebrews 4:12**)
- e) Kingdom of God power. (**1 Corinthians 4:20**)

SALVATION

1. Salvation is the gift of God by grace through faith.

2. We cannot work for salvation - we must receive it as a gift. (**Ephesians 2:8, 9, Romans 4:4-5**)

3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. (**Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4**)

4. We are saved so that we can serve God. (**Ephesians 2:8-10**) Our good works show that we have been saved.

5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

BOOKS

1. There are several books mentioned in the Bible:-

- a) The Book of Life.
- b) Lamb's Book of Life.
- c) The Books of Works.

2. The Book of Life contains the names of all who are physically alive.

[a] Names can be blotted out. **(Revelation 3:5)**

[b] However the names of Christian believers will never be blotted out but others, those who are lost, are blotted out.

[c] Those who are blotted out of the book of life are removed from the Book of Life on their physical death if they have not accepted the Lord Jesus Christ as Saviour.

[d] Their inclusion in the Book of Life shows the possibility of all to be saved which is God's will for the unbeliever **(2 Peter 3:9)**.

3. The Lamb's Book of Life is the record of the eternal purposes of God. The names in it are written through God's foreknowledge from before the foundation of the world **(Revelation 13:8, 21:27)**.

They can never be blotted out. All that are written in the Lamb's Book of Life have eternal life. It is based on God being all-knowing.

4. The Book of Works are books from which unbelievers are judged at the Last Judgement at the Great White Throne. **(Revelation 20:11-15)**.

The good works in the Books of Works are held up in comparison to the good work of Christ and demonstrated to be deficient. They are then sentenced to the lake of fire - the second death. **(Revelation 20:11-15)**

CHRISTIAN LIFE – BLESSING OF THE BELIEVER

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

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

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

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

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

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

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

8. Blessings from God include such things as:

- a) Peace **(Psalm 29:11)**

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

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

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

10. God's blessings are secured by:

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

- e) Generosity (**Proverbs 11:26; Malachi 3:10**)
- f) Walking in God's way (**Psalm 128:1-4**)
- g) Prayer (**James 5:16**).

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

- a) Those who heed the words of the book - 1:3, 22:7
- b) Those who die in the Lord - 14:13
- c) Those who are alert in the Tribulation regarding the Second Advent - 16:15
- d) Those who attend the marriage supper of the Lamb - 19:9
- e) Those who are part of the first resurrection - 20:6
- f) Those who as believers will have eternal blessings in heaven. - 22:14

CHRISTIAN LIFE: OBEDIENCE

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

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

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

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

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

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

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

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

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

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

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

- a) The Lord's temptation in the wilderness (**Matthew 4:1-11**), where the Lord resisted the temptation in His humanity to use His divine power outside the Father's will (**Philippians 2:5-8, Hebrews 10:7**)
- b) In the Garden of Gethsemane the Lord resisted all temptation to the contrary but set His face firmly to go through with the horror of the cross (**Matthew 26:38-46, Mark 14:34-42, Luke 22:41-44**)
- c) During the provocations of the trials the Lord stood firm and resolute. Although He had the power to resist arrest, as shown briefly in (**John 18:6**), He voluntarily went with the troops, even chiding Peter for his sword play (**Luke 22:49-51**). Although abused (**Matthew 26:67-68**), struck (**John 18:22**), scourged (**Matthew 27:26**), mocked and beaten (**Matthew 27:27-31**), and finally crucified the Lord calmly accepted this all as part of the Father's Plan, resisting any temptation to rebel at the injustice, cruelty and callousness of those who perpetrated this evil. Rather He prayed for them, acknowledging to Pilate that all this was part of His role as Saviour (**Luke 23:34, John 18:37**)
- d) When miracles were demanded by Herod Antipas (**Luke 23:8-11**) the Lord resisted any temptation to instantly judge that evil man and his court but saying nothing set His face to the cross on which He would bear even the sins of Herod Antipas (**1 John 2:2**)
- e) When He stumbled on the road to the cross He did not call on divine strength but Simon of Cyrene had to be pressed into service to carry the cross. (**Matthew 27:32, Luke 23:26**)
- f) When reviled by the crowds as He hung on the cross, taunted to do things which He could have done, He resisted all temptation to step down from the cross but stayed there to bear the sins of all. (**Matthew 27:39-44, Mark 15:29-32, Luke 23 :35-39**)

CHRISTIAN LIFE: FAITH

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

Incident	God's Promise	Scripture	Response	Result
Last plague	Passover Lamb	Exodus 12:21-30	Trust	Jews spared last plague.
Egyptian Army	Red Sea Crossing	Exodus 14:1-31	Trust	Moses leads Jews over Red Sea.
No Water	Water	Exodus 17:1-7	Trust	By striking rock (Christ) water obtained.
Gold Calf	God's Doctrine	Exodus 32:15-28	Distrust	Sons of Levi (Priests) slaughtered for leading
Quails	Manna	Num 11:10-33	Distrust	Many deaths due to quails
Giants	Enter Canaan	Num 13:1-14:38	Distrust	Death of fearful spies. Wandering in desert
No water	Water	Num 20:2-13	Distrust	Moses strikes rock in disobedience. Will not enter Promised Land.
Wanderings	Cross Jordan	Joshua 3:1-17	Trust	Israel crosses Jordan on dry ground

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

CHRISTIAN LIFE: FAITH – OVERCOMING BY FAITH

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

HOLY SPIRIT: MINISTRY TO JESUS CHRIST

1. The ministry of the Spirit in sustaining Jesus Christ was prophesied in the Old Testament. **(Isaiah 11:1-3, 42:1, 61:1-3)**
2. The virgin birth was only possible by the work of the Holy Spirit. **Matthew 1: 18, 20, Psalm 40:6, Hebrews 10:5.**

3. The Holy Spirit was given without measure (constant unhindered filling) to the humanity of Christ. (**John 3:34**)
4. The Holy Spirit was related to the baptism of Jesus. (**Matthew 3:16**)
5. The Holy Spirit sustained Jesus Christ during his earthly ministry. (**Matthew 12:18, 28, Luke 4:14, 15, 18**)
6. The Lord acknowledged the work of the Spirit in his works and miracles. **Matthew 12:8** (Quoting **Isaiah 44:1**), **18, 28, Luke 4:14-21**.)
7. The sustaining ministry of the Holy Spirit was withdrawn from the Lord when he bore our sins on the cross. **Matthew 27:46, Psalms 22**.
8. The Holy Spirit had a part in the resurrection of Jesus Christ. (**Romans 8:11, 1 Peter 3:18**)
9. The present ministry of the Holy Spirit to Jesus Christ (**John 7:39, 16:14**)
10. The same sustaining ministry of the Holy Spirit is passed on to us at salvation, and we are commanded to make use of this ministry
11. to grow thereby. **Galatians 4:19, 5:16, Ephesians 3:16, 17, 5:18, Romans 13:14**.

CHRISTIAN LIFE: THANKFULNESS

1. In everything we are told to give thanks. In (**1 Corinthians 1**) Paul gives thanks for a number of items concerning God's provision.
2. Thanksgiving for grace ((**1 Corinthians 1:4**).
3. Thanksgiving for spiritual wealth ((**1 Corinthians 1:5**).
4. Thanksgiving for witnessing ((**1 Corinthians 1:6**).
5. Thanksgiving for spiritual gifts ((**1 Corinthians 1:7**).
6. Thanksgiving for ultimate sanctification ((**1 Corinthians 1:8**)
7. Thanksgiving for divine faithfulness ((**1 Corinthians 1:9**)
 - a) Faithful to forgive us our sins (**1 John 1:9**)
 - b) Faithful in not allowing too great a temptation (**1 Corinthians 10:13**)
 - c) Faithful is He who calls you (**1 Thessalonians 5:24**)
 - d) Faithful in keeping us from evil (**2 Thessalonians 3:3**)
 - e) Faithful even when we are unfaithful (**2 Timothy 2:13**).

BEATITUDES

1. The Blessing of Salvation - **Matthew 5:3**
2. The Blessing of Suffering - **Matthew 5:4**
3. The Blessing of Humility - **Matthew 5:5**
4. The Blessing of Spiritual Desire - **Matthew 5:6**

5. The Blessing of Grace in Action - **Matthew 5:7**
6. The Blessing of Single-Mindedness - **Matthew 5:8**
7. The Blessing of Witnessing - **Matthew 5:9**
8. The Blessing of Persecution - **Matthew 5:10-12**

HARMONY

THE SEVENTY RETURN

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

98 LAWYER INSTRUCTED, GOOD SAMARITAN

LUKE 10:25-37

Luke 10:25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? **26** He said unto him, What **is written** in the law? how readest thou? **27** And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. **28** And he said unto him, Thou hast answered right: this do, and thou shalt live. **29** But he, willing to justify himself, said unto Jesus, And who is my neighbour? **30** And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. **31** And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. **32** And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. **33** But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, **34** And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. **35** And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. **36** Which now of these three, thinkest thou, **was** neighbour unto him that fell among the thieves? **37** And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

KEY WORDS

Behold	Idou	Behold Lo
Certain	Tis	Certain
Lawyer	Nomikos	Lawyer
Stood up	Anistemi	Stand up [Aorist Active Indicative]
Tempted	Ekpeirazo	Test thoroughly [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher

Shall I do	Poieo	Do [Aorist Active Participle]
Inherit	Kleronomeo	Inherit [Future Active Indicative]
Eternal	Aionios	Eternal
Life	Zoe	Life
Said	Epo	Say [Aorist Active Indicative]
Is written	Grapho	Write [Perfect Passive Indicative]
Law	Nomos	Law
Readest	Anaginosko	Read with understanding [Present Active Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Shalt love	Agapao	Love [Future Active Indicative]
Lord	Kurios	Lord
God	Theos	God
All	Holos	Whole
Heart	Kardia	Heart
Soul	Psuche	Soul
Strength	Ischus	Strength
Mind	Dianoia	Deep thought, Mind, Understanding
Neighbour	Plesion	Neighbour
Said	Epo	Say [Aorist Active Indicative]
Hast answered	Apokrinomai	Answer [Aorist Passive Indicative]
Right	Orthos	Rightly, from which we get the word Orthodox
Do	Poieo	Do [Present Active Imperative]
Shalt live	Zao	Live [Future Middle Indicative]
Willing	Thelo	Wishing, Desiring [Present Active Participle]
Justify	Dikaioo	Justify [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Answering	Hupolambano	Answer [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Man	-	Not found in the original
Went down	Katabaino	Go down [Imperfect Active Indicative]
Fell among	Parapipto	Fall among [Aorist Active Indicative]
Thieves	Lestes	Thief, Robber
Stripped	Ekduo	Divest, Strip [Aorist Active Participle]
Raiment	-	Not found in the original
Wounded	Epitithemi	Wound [Aorist Active Participle]
Departed	Aperchomai	Depart [Aorist Active Indicative]
Leaving	Aphiemi	Leaving [Aorist Active Participle]
Half dead	Hemithanes	Half dead, Totally exhausted
By chance	Sugkuria	Chance, Accident
Came down	Katabaino	Go down [Imperfect Active Indicative]
Priest	Hiereus	Priest
Way	Hodos	Way, Road
Saw	Eido	See, Perceive [Aorist Active Participle]
Passed by on other side	Antiparerchomai	Pass by on the other side [Aorist Active Indicative]
Likewise	Homoios	In a similar way
Levite	Leuites	Descendant from Levi
Was	Ginomai	Come [Aorist Middle Participle]
Place	Topos	Place
Came	Erchomai	Came [Aorist Active Participle]
Looked	Eido	See, Perceive [Aorist Active Participle]
Passed by on other side	Antiparerchomai	Pass by on the other side [Aorist Active Indicative]
Journeyed	Hodeuo	Travel [Present Active Participle]
Came	Erchomai	Came [Aorist Active Indicative]
Where was	Kata	Aside, According to
Saw	Eido	See, Perceive [Aorist Active Participle]
Had compassion	Splagchnizomai	To have compassion, Feel sympathy [Aorist Passive Indicative]
Went	Proserchomai	Come face to face [Aorist Active Participle]

Bound up	Katadeo	Bind, Bandage [Aorist Active Indicative]
Wounds	Trauma	Wound from which we get the word Trauma
Pouring in	Epicheo	Pour upon [Present Active Participle]
Oil	Elaion	Oil
Wine	Oinos	Wine
Set upon	Epibibazo	Set upon, Cause to mount [Aorist Active Participle]
Beast	Ktenos	Domestic or trained animal
Brought	Ago	Bring [Aorist Active Indicative]
Inn	Pandocheion	Inn, Public lodging place
Took care	Epimeleomai	Take care [Aorist Passive Indicative]
Morrow	Aurion	Next day
Departed	Exerchomai	Depart
Took out	Ekballo	Throw out, Take out [Aorist Active Participle]
Two	Duo	Two
Pence	Denarion	Denarion, A day's wage
Gave	Didomi	Give [Aorist Active Indicative]
Host	Pandocheus	Inn keeper, Host
Said	Epo	Say [Aorist Active Indicative]
Take care	Epimeleomai	Take care [Aorist Passive Imperative]
Whatever	Hostis	Whatever
Spendest more	Prosdapanao	Spend more [Aorist Active Subjunctive]
Come again	Epanerchomai	To come again, Return [Present Middle Infinitive]
Will Repay	Apodidomi	Repay [Future Active Indicative]
Three	Treis	Three
Thinkest	Dokeo	Think [Present Active Indicative]
Was	Ginomai	To become [Perfect Active Infinitive]
Fell among	Empipto	Fall among, Be overcome by [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Shewed	Poieo	Do [Aorist Active Participle]
Mercy	Eleos	Mercy
Said	Epo	Say [Aorist Active Indicative]
Go	Poreuomai	Go, Depart [Present Middle Imperative]
Do	Poieo	Do [Present Active Imperative]
Likewise	Homoios	Likewise, The same

PERFECT TENSE VERBS

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

In **Luke's** Gospel there are seven verses. The night time vigil of the shepherds is changed radically after the angel tells them of the birth of the Messiah, **Luke 2:15**, the people of the Gadarenes in **Luke 8:34**, go and see about the fate of the swine as in Mark 5:14, also see the change in the cured demoniac, **Luke 8:35**. In **Luke 8:56** we see the raising of the daughter as recorded also in Mark 9:21. The Good Samaritan is seen changed from a passerby to a good neighbour in **Luke 10:36**, and the servants of the rich man invite all and sundry to the feast, as he has had a number of apologies from his usual contacts, **Luke 14:22**. The final verse is **Luke 24:12**, where Peter marvels at the tomb, where he sees evidence that the Lord has risen from the dead.

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

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

REFLECTION

Verse 25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26. He said unto him, What is written in the law? how readeest thou? 27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

A lawyer, or better "Scribe", now stands up. The term lawyer here is that for a scribal expert on the Mosaic Law. He has been sent to see if he can entrap the Lord Jesus Christ; he is not here to find truth. The question the lawyer asked was a common question in Jewish theological circles. The lawyer addresses Jesus as teacher and such legal and other challenges to rabbis were common at the time of Christ.

The question is, "What shall I do to inherit eternal life?" The word translated do is Poieo, and is in the Aorist tense meaning that the lawyer is asking, what "once and for all act" can I do to inherit eternal life?

It was also common for the rabbi to respond to a question with questions himself such as, 'How do you read', a question which our Lord asks in verse 26, inviting the lawyer to consult the Old Testament Torah for the answer. The perfect tense of the verb for "written" is the reminder to us all that the Word is written by men, but given by God for us, and its truth stands forever. To this question the legal expert offers answers from the Torah. **Deuteronomy 6:5, Leviticus 19:18.**

Some texts in the Torah promised life for those who kept the Law. This life meant extended life in the land which God had given them, but many later Jewish interpreters read it as a promise for eternal life also, and that suits Jesus message here.

Contrasting with the Aorist tense of the question in verse 25, Jesus Christ replies with a present tense and imperative mood of Poieo in verse 28, informing the lawyer that he must continuously keep the requirements of verse 27; which quite obviously nobody can. He wants this man to see that he needs God's Grace, not more Laws. It is not more trying to keep the Law that he needs, but more grace! **James 4:5-6, Proverbs 3:34.**

Verse 29. But he, willing to justify himself, said unto Jesus, And who is my neighbour? 30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

The "textual lawyer" recognising that what has been asked of man is impossible, now takes a side track asking the Lord, "If I must love my neighbour how do you define my neighbour?" Jewish teachers usually used the word neighbour to mean only a fellow Jew. While **Leviticus 19:18** means fellow Israelite, the concept also applies to non Israelites in the land, as seen in **Leviticus 19:34.**

To answer his question the Lord Jesus Christ uses a parable, the parable of the Good Samaritan. It starts with the victim starting off to Jericho from Jerusalem. As always the Bible is correct where it says that the man went down, Katabaino, as the elevation of Jericho is below that of Jerusalem. It is interesting that Jesus picks the "worst case scenario" to make it very confronting. Had he picked a "Moabite" it would have been less so, as we have Ruth, and David then descends from her, but Samaritans were universally despised by all Jewish groups. As we have seen before, even the disciples will try to call down judgment on them.

Robbers were very common on this road, and a person travelling alone would be at great risk of being attacked and robbed. This sad event takes place, and the victim is left severely wounded and stripped of his goods and even his few garments, which in the ancient world were a sought after commodity. It is a heartless crime, like many in today's newspaper, but because it is a Jewish person injured possibly by other Jewish criminals it will be felt immediately as an outrage by the crowd listening to Jesus that day.

Verse 31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

Priests were very particular about defilement especially that associated with corpses. Pharisees were so particular, due to their OCD manner of expanding the Mosaic Law by their petty and multiple regulations, that they believed that they would be defiled if even their shadow fell on a corpse. The priest notes the half dead victim of this crime. The priest and later the Levite who was from the priestly tribe of Levi ignore the victim, lest they get their hands dirty, or their "aura" defiled..... Jesus point is very strong – they are fakes! By their fruit of indifference to suffering they are condemned as not being God's true people.

The priest is also heading down to Jericho, away from Jerusalem, and therefore not concerned about his priestly duties. The rules of mercy should apply, but the victim looks as if he might be dead and the priest decides not to take the chance of becoming spiritually defiled by a corpse, and continues on his journey. The Levite goes across to have a look at the victim and still decides to do nothing. Sensitivity to defilement was less for the Levite than the priest but still came into play. Like so many today he decides not to be involved. Doing wrong is the focus of Law, but Jesus is pointing out here, that not doing what is right is equally wrong, and shows a heart far from God.

Verse 33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

There was a large amount of racial hatred, and political antagonism between the Samaritans and Jews. The Samaritans, who were by origin, half Jew and half Gentile were an introduced race by the Assyrian conquerors of Israel to water down the Jewish state and destroy both culture and faith. Their hostility towards the Jews was well known, and was recorded in both Jewish and Samaritan literature. **Nehemiah 4:1-18.**

The use of a Samaritan as the example of the good and honourable person in this parable would therefore been quite offensive to His legalistic Jewish listeners, but a challenge to all to consider that lawyer's question, as to who the "neighbour" truly is under the Mosaic Law, which is written 700 years before the Samaritans even come into existence, and so they are not condemned by the Law.

The Samaritan comes to the victim's aid, and gives him assistance. He binds the victim's wounds with his own "First Aid Kit", having treated them with his own oil and wine to disinfect and cleanse the wounds. He then assists him to mount the pack animal and takes him to a public boarding house, where he continued to minister to the victim. He not only tends to his immediate needs, but also to his future needs by giving the host the equivalent of two days wages for the victim's support, until he is well and able to proceed on his journey. He must also have provided clothes for the victim from his own baggage.

Verse 36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Having given the parable, the Lord Jesus Christ challenges the lawyer as to who acted in the way of a neighbour, according to the principles of the Law of Moses, to which the lawyer replies, that the Samaritan was like that with his gracious attitude. Jesus tells him to do the same, to act graciously with mercy and loving care (agape love). Note the perfect tense of the verb translated "was" in verse 36. Who "was" the neighbour, with eternal results for them because of their neighbourly attitude?

It is of note that the lawyer in answering this question did not want to show the Samaritan in a good light and the Jewish hierarchy in a bad light, so he does not even say the Samaritan by name, but refers to the Samaritan as "the one who showed mercy". Jesus point is strong – those who show the fruit of the Holy Spirit are alone those with the Holy Spirit – they alone are true believers in God. **James 2:18-26.**

APPLICATION

Often in theological discussions those asking the questions are not well motivated, often wishing by their questions to belittle or destroy others, who they are either frightened of, or despise. Threatened legalists are always malicious.

The answer to the search for the things needed to inherit eternal life obviously does not lie in the power and works that unsaved men and women can do, but is purely related to the grace, mercy, and provision of God. Religious or biblical learning, without Christ like application in our lives, leads to a dead legalistic existence which is made up of rituals with no practical and certainly no eternal value.

There are many people, very well qualified in theology in the church who are not believers, as they are relying on the rules, or rituals, or emotional experience, as their "ticket" to access into heaven. The only way to heaven is through Christ by grace through faith which leads to personal salvation.

As Christians we are to be known by our fruit. As leaders in the church we need to be "fruit inspectors" of dubious people, as it is by their fruit that we will know them. We are to manifest the fruit of the Spirit. No fruit = no spiritual life, and no eternal life. **Romans 8:9.**

DOCTRINES

CHRISTIAN LIFE: ETERNAL LIFE

1. DEFINITION: Life belonging to the ages (Greek word Aionios). This is the life of the believer who had a beginning in time but whose life will continue through the other side of death into the infinite future.

2. Mankind were created for eternity. God's purpose was to create a being to enjoy fellowship with forever. **2 Peter 3: 9.**

3. The issue for entry into eternal life is faith in Christ. The choice for man is clearly stated in **John 3:36, 5:24, Acts 13:46, Galatians 6:8, Matthew 25:6.**

4. Those who are serious about life and concerned about death ask about it. **Matthew 13:40-43, 19:16, Mark 10:17, Luke 10:25, 18:18.**

5. The Lord's words provide the answer to the questions about eternal life. **John 6:68, Romans 5:20, 21, Romans 6:22, 23.**

It is the Lord who gives eternal life, **John 5:39, 40, 12:50.**

6. The Lord gives eternal life to those who believe on him, **John 10:28, 17:2,**

The door to fellowship and all that goes with it is opened by faith in him as Saviour. **John 3:15,16, Acts 13:48, John 6:40, 47.**

"To Eat His Flesh and Drink His Blood" is graphic language to picture his work and our need to appropriate it for ourselves. **John 6:54, John 4:14.**

7. While it may only be fully known in heaven the believer may grasp a glimpse of eternal life here and now by way of anticipation and relationship. Knowing God is a glimpse of eternal life now, **John 17:3,** and fellowship with him is the joy of every believer now and forever. **1 John 1:1-4, 5:10-12, 20, 1 Timothy 6:12, 19.**

8. Eternal life is received in full at the resurrection/rapture when we all receive our new bodies from the Lord. Rewards are received then to enjoy with the Lord forever. We are all urged to live each day with the eternal life perspective in mind, thinking of our place with the Lord forever. **Matthew 19:29, 30, Mark 10:29-31, John 12:25, John 4:36, Romans 2:6,7.**

9. Eternal Life is the believers hope, associated with the Rapture and Resurrection, and should be on our mind through each day, as it sets us apart from the unbelievers who have no such hope. **Philippians 3:20, 21, Titus 1:2, 2:13, 3:7, 1 Thessalonians 2:19, 4:13, 1 Peter 1:3,**

10. The assurance of eternal life is grounded in the promise of God given through Christ. **1 John 2:24,25, 1 John 5:13-15.**

PARABLES

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

PARABLES OF CHRIST

PARABLES	PLACE	REFERENCES
Parable of the Sower	Capernaum	Matthew 13:1-23
Parable of the Tares	Capernaum	Matthew 13:24-43
Growing Seed	Capernaum	Mark 4:26-29
Grain of Mustard Seed	Capernaum	Matthew 12:31, 32
Leaven	Capernaum	Matthew 13:33
Found Treasure	Capernaum	Matthew 13:44
Precious pearl	Capernaum	Matthew 13:45-46
Net	Capernaum	Matthew 13:47-50
Two Debtors	Capernaum	Luke 7:36-50
Unmerciful Servant	Capernaum	Matthew 18:21-35
Samaritan	Near Jericho	Luke 10:25-37
Rich fool	Galilee	Luke 12:13-21
Servants who waited for their Lord	Galilee	Luke 12:35-48
Barren Fig Tree	Galilee	Luke 13:6-9
Lost Sheep	Galilee	Luke 15:3-7
Lost coin	Galilee	Luke 15:8-10
Prodigal Son	Galilee	Luke 15:11-32
Dishonest steward	Galilee	Luke 16:1-12
Unjust Judge	Perea	Luke 18:1-8
Pharisee and publican	Perea	Luke 18:9-14
Labourers in the vineyard	Perea	Matthew 20:1-16
Pounds	Jericho	Luke 19:12-27
Two sons	Jerusalem	Matthew 21:28-32
Vineyard	Jerusalem	Matthew 21:33-46
Marriage feast	Jerusalem	Matthew 22:1-14
The Virgins	Jerusalem	Matthew 25:1-13
Talents	Jerusalem	Matthew 25:14-30
Sheep and the Goats	Jerusalem	Matthew 25:31-46

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**)

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**)

CHRISTIAN LIFE – MENTAL ATTITUDE

1. Definition: Attitude or Mental attitude is the state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.
2. Every believer faces the inner conflict of divine versus human viewpoint. These two attitudes are at war in humanity in human history from the time of the fall. (**Isaiah 55:7-9**)

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

CHRISTIAN LIFE: FRUIT OF THE SPIRIT

1. The filling of the Holy Spirit produces fruit in the life (love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance). (**Galatians 5:22-23**) Note that "fruit" is singular - all the characters are produced at the same time in the filling of the Holy Spirit.
2. The Fruit of the Spirit is also listed as follows:-
Romans 14:17 - Righteousness, Peace, Joy
Colossians 3:12-15 - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness
1Thessalonians 1:3 - Faith, Love, Endurance, Hope
2. In principle, it is the imitation of God (**Ephesians 5:1**). The reason we are left on the earth after salvation is to produce fruit. (**John 15:16, Philippians 4:17**)
3. We produce fruit by hearing the word (**Mark 4:20-28**) and applying it to our lives. (**Hebrews 4:2**)

4. Failure to grow and produce fruit means divine discipline even to the point of the believer's early departure from this life. (**Luke 13:6-9 John 15:2**)
5. Rewards in eternity are distributed on the basis of faithful production. (**1 Corinthians 3:10-15, 2 Corinthians 5:10**)
6. Fruit is not to be confused with spiritual gifts. These are listed in (**Romans 12:6-8; 15:18-19; 1Corinthians 12:8,10; 1Corinthians 12:28-30; Ephesians 4:1**) and other places.
7. One can know Christians by their fruit (**Matthew 7:16-20; Luke 6:43-45; 1John 3:10 & 11; John 15:8**) especially by their love (**John 13:35**) but not by their gifts, as Satan can imitate them (**2Thessalonians 2:9**).
8. Three natural fruits represent some of the facets of the fruit of the Spirit: Apples - love, Grapes - Joy, Pomegranates - Peace.
9. In Galatians **5: 22-23** the fruit of the Spirit is divided into three sections
 - [a] Love, Joy and Peace towards God;
 - [b] Patience, Goodness and Kindness towards others;
 - [c] Faithfulness, Gentleness and Self-control towards oneself.

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. **(Psalm 38:11, 88:18)**

17. We are recipients of Gods 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 Gods love towards them **Matthew 28:18-20.**

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

20. Love is commanded of all believers towards other believers, **John 13:34, 1John 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 persons 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.**

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**)

MERCY

1. The Hebrew and Greek words for mercy carry the meanings of, gentleness, tenderness, and compassion towards others.

2. It is not a passive concern but an active one that works out to help the one in need of love and concern.

3. God is merciful towards us all. **Exodus 33:19, Romans 9:15, Isaiah 13:18, Jeremiah 6:23, 21:7, cf. 1 Kings 8:50, Jeremiah 3:13, 42:12**

4. God is rich in mercy towards us. **Ephesians 2:4, James 5:11, 1 Timothy 1:2, 2 Timothy 1:2, Titus 3:5, 1 Peter 1:3.**

5. People appealed to the Lord on the basis of his mercy towards the weak and needy. **Matthew 9:27, 15:22, 17:15, 20:30, Mark 10:47, 48, Luke 17:13, 18:38, 39.**

6. The good Samaritan's acts were praised by the Lord as acts of mercy. **Luke 10:37**
7. When the rich man appealed to Abraham in the story of Dives, he appealed on the basis of mercy **Luke 16:24.**
8. As we are recipients of mercy so we must be merciful to others. **Zechariah 7:9, 10, Luke 1:50.**
9. Grace gives us that (blessing) which we don't deserve; mercy withholds that (judgement) which we do deserve.

HARMONY

JESUS TESTED BY A LAWYER

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

THE GOOD SAMARITAN

But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

THE LAWYER ANSWERED

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

99 JESUS AT THE HOUSE OF MARTHA AND MARY

LUKE 10:38-42

38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

KEY WORDS

Came to pass	Ginomai	Come into being, Become
Went	Poreuomai	Depart, Went [Present Middle Infinitive]
Entered	Eiserchomai	Enter in [Aorist Active Indicative]
Certain	Tis	Certain
Village	Kome	Town, Village
Woman	Gune	Woman
Named	Onoma	Name

Received	Huperdechomai	Entertain or receive a visitor [Aorist Middle Indicative]
House	Oikos	House
Had	Eimi	Keep on being [Imperfect Active Indicative]
Sister	Adelphe	Sister
Called	Kaleo	Call [Present Passive Participle]
Sat	Parakathizo	Sit down near to [Aorist Passive Participle]
Feet	Pous	Foot
Heard	Akouo	Hear [Imperfect Active Indicative]
Word	Logos	Word
Cumbered about	Perispao	Burdened with care [Imperfect Passive Indicative]
Much	Polus	Much
Serving	Diakonia	Service, from which we get Deacon
Came	Ephistemi	Stand before [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
Dost Care	Melo	Care [Present Active Indicative]
Left	Kataleipo	Leave, Forsake [Aorist Active Indicative]
Serve	Diakoneo	Serve [Present Active Infinitive]
Alone	Monon	Alone
Bid	Epo	Say, Tell [Aorist Active Imperative]
Help	Sunantilambanom	Co operate, Assist [Aorist Middle Subjunctive]
	ai	
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Art careful	Merimnao	Anxious [Present Active Indicative]
Troubled	Turbazo	Troubled [Present Passive Indicative]
About	Peri	About
Many things	Polus	Much
One thing	Heis	One
Is	Eimi	Keep on being [Present Active Indicative]
Needful	Chreia	Needful, Necessary
Chosen	Eklegomai	Choose out of, Select [Aorist Middle Indicative]
Good	Agathos	Good
Part	Meris	Portion
Shall not	Ou	Not
Taken away	Aphaireo	Remove, [Future Passive Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. **39.** And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. **40.** But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

Among the homes that have been prepared for Messiah by the visit of some of the seventy disciples is the home of Lazarus, Martha and Mary. The proximity of the story to the 70 indicates that they are involved here but other references to this family indicate a long standing friendship of the Lord with them. After Jesus arrives at the house the two women minister to Him; Martha meeting Jesus' physical needs, while Mary meets His spiritual need as she has fellowship with Him.

Being one of Jesus' hostesses would be a lot of work for Martha as there were a number of disciples to feed as well as our Lord. We don't know how many of the 70 are with him at this point, but the crowd of disciples and other followers may be more than 100!

Martha's act may fall short of Mary's in the passage, but it represented the best type of devotion she knows how to offer and the Lord will not criticize Martha's service, just her attitude to Mary on this day of the Lord's visit.

Mary's position and her eagerness to learn from our Lord at the expense of the more normal female role would have shocked most Jewish men. It is that issue that the Lord and the Gospel writer is drawing attention to. Women following the Lord are to lay aside all accepted traditional role model viewpoints, and do what the Holy Spirit directs, not what society prescribes!

Verse 41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Martha complains that Mary is not helping around the house, but Jesus tells her that the importance of meeting the spiritual need of fellowship this day, was even more important than meeting the physical needs of the team. Remember that the Lord's team included many women who ministered to Him and the others.

Martha had likely an entire team of helpers to draw on. **Mark 15:41, Luke 8:2-3.** Despite the cultural importance of hospitality with food preparation normally being the responsibility of the women in the house Mary's role as a disciple of the Lord is more important than anything else she can do.

APPLICATION

The focus on this passage is not that the people should be unconcerned with household duties and food preparation for guests, but that the proper attitude towards the Lord Jesus Christ is firstly to listen to Him and obey.

We need to remember the saying that, "Man shall not live by bread alone but by every word that proceeds out of the mouth of God". We need to regularly feed on the Word of God and apply it to our lives.

Different people have different spiritual gifts and we should grow to know what the gift is and then exercise those gifts for the benefit of the body of Christ. All gifts are servanthood gifts, but Martha didn't have to labour on alone on this day; there were lots of people to call on the assist her and for her to rejoice in her service, not be resentful of her sister's devotion.

Our Lord prizes our affections above our service, as service may be tainted with pride and self importance, rather than be the relaxed out pouring of a Holy Spirit filled life.

We do however have to produce fruit and this passage should not be used as a cloak for laziness, for God's servants are active, but in Holy Spirit power, and always without any resentment. **2 Timothy 4:6.**

DOCTRINES

BIBLE: BIBLE AND THE BELIEVER

1. The Scriptures are designed to have the following effect on the believer.
 - a) Illuminating. (**Psalm 119:130**)
 - b) Making wise the simple. (**Psalm 19:7**)
 - c) Producing faith (**John 20:31**), hope (**Psalm 119:49, Romans 15:4**), and obedience (**Deuteronomy 17:19-20**)
 - d) Cleansing the heart (**John 15:3, Ephesians 5:26**) and the ways (**Psalm 119:9**)
 - e) Keeping us from destructive paths. (**Psalm 17:4**)
 - f) Supporting life. (**Matthew 4:4 cf. Deuteronomy 8:3**)
 - g) Building up in the faith. (**Acts 20:32**)
 - h) Comforting. (**Psalm 119:82, Romans 15:4**)
 - i) Promoting growth in grace. (**1 Peter 2:2**)
 - j) Admonishing. (**1 Corinthians 10:11**)
 - k) Rejoicing the heart. (**Psalm 119:18,111**)
 - l) Sanctifying. (**John 17:17, Ephesians 5:26**)

2. The Scriptures should be:-
 - a) Believed (**John 2:22**) and obeyed (**James 1:22**)
 - b) The standard for teaching. (**1 Peter 4:11**)
 - c) Appealed to. (**1 Corinthians 1:31, 1 Peter 1:16**)
 - d) Read publicly to all. (**Acts 13:15**)
 - e) Known. (**2 Timothy 3:15**)
 - f) Received as the Word of God (**1 Thessalonians 2:13**) with meekness (**James 1:21**)
 - g) Searched. (**John 5:39, Acts 17:11**)
 - h) Used against our spiritual enemies. (**Ephesians 6:11, 17**)
 - i) Taught to everyone including children. (**Deuteronomy 6:7, 11:19, Nehemiah 8:7-8**)
 - j) Talked about continually. (**Deuteronomy 6:7**)
 - k) Not handled deceitfully. (**2 Corinthians 4:2**)
3. For the unbeliever the Scripture should be for:-
 - a) Regeneration. (**James 1:18, 1 Peter 1:23**)
 - b) Quickening. (**Psalms 119:50, 93**)
 - c) Converting the soul. (**Psalms 19:7**)

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.
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**.
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**.

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**).

GOOD WORKS

1. Anything we can do in our own strength (human good) is unacceptable to God (**Isaiah 64:6, Romans 8:8**).
2. Only those things we do in the power of the Holy Spirit (divine good) are acceptable to God, since it is God Himself who produces the work in us (**Ephesians 2:10**).
3. When a believer produces human good he imitates an unbeliever (**Galatians 5:19-21, 1 John 2:11, 3:4**).
4. When a believer produces divine good he imitates Jesus Christ (**Ephesians 5:1-2**).
5. Human good is:
 - a) Identified as dead works (**Hebrews 6:1**).
 - b) Cannot save mankind (**Titus 3:5**).
 - c) Is condemned by God (**1 Corinthians 3:11-16; Ecclesiastes 12:14**).
 - d) Is the basis of indictment at the Last Judgement (**Revelation 20:11-15**).
 - e) Has no place in the plan of God (**2 Timothy 1:9**).
 - f) Is destroyed at the Judgement Seat of Christ (**1 Corinthians 3:11-15**).
6. Divine good is the basis of rewards (**1 Corinthians 3:11-15**).
7. God is satisfied with His own work in four general areas:

a) IN SALVATION

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

b) IN THE CHRISTIAN LIFE

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

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

c) IN THE WORD OF GOD

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

d) IN ETERNITY

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

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

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

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

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

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

CHRISTIAN LIFE: GIFTS - SPIRITUAL GIFTS

1. Three general passages which list spiritual gifts (**Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8**).

2. The purpose of spiritual gifts is to serve and build up the church (**Ephesians 4:8-13**)

3. The gifts are given by the Holy Spirit at the point of salvation (**1 Corinthians 12**)

4. Some gifts were temporary (**1 Corinthians 13:8-10**) and others permanent (**1 Corinthians 12:28 cf. 1 Corinthians 13:8**)

5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (**1 Corinthians 13:8-10**)

6. The operation of a spiritual gift depends entirely on the filling of the Holy Spirit to be effective (**Acts 2:4**)

CHRISTIAN LIFE - SERVICE

1. Our duty is to surrender our entire lives to God. (**Romans. 12:1**)

2. Willingness is essential. **Judges 5:2, 8:25, Isaiah 1:19, 2 Corinthians 8:3**

3. Service in the big things requires by faithfulness in the small things.

4. Monotony and difficulties are transformed into the opportunities with the correct attitude (**Matthew 6:33**)

5. Everything we do should be "as unto the Lord" (**Colossians 3:17**)

6. Service to Christ is acceptable to God and approved of men (**Romans 14:18**)

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

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

9. Qualities of our service:-

a) It is demanded. **Hebrews 12:28**

b) It should be immediate. **Matthew 21:28**

c) It is abundant. **1 Corinthians 15:58**

d) It is according to ability. **Matthew 25:22, Luke 12:48**

e) It is in co-operation with God. **2 Corinthians 6:1**

f) Must be exclusive (**Luke 16:13**)

g) In the power of the spirit (**Romans 1:9**)

h) Undertaken in Godly fear (**Hebrews. 12:28**)

i) Motivated by love (**Galatians. 5:13**)

10. It is :-

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

11. It requires:-

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

12. Benefits of Service:-

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

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

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

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.

HARMONY

MARTHA AND MARY

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And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

100 DISCIPLES TAUGHT HOW TO PRAY

LUKE 11:1-13

Luke 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. **2** And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. **3** Give us day by day our daily bread. **4** And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. **5** And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; **6** For a friend of mine in his journey is come to me, and I have nothing to set before him? **7** And he from within shall answer and say, Trouble me not: the door **is now shut**, and my children are with me in bed; I cannot rise and give thee. **8** I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. **9** And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. **10** For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. **11** If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? **12** Or if he shall ask an egg, will he offer him a scorpion? **13** If ye then, being evil, **know** how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

KEY WORDS

Came to pass	Ginomai	Become, Come to pass [Aorist Middle Indicative]
Was praying	Proseuchomai	Pray [Present Middle Participle]
Place	Topos	Place
Ceased	Pauo	Cease [Aorist Middle Indicative]
One	Heis	One
Disciples	Mathetes	Disciple
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
Teach	Didasko	Teach [Aorist Active Imperative]
Pray	Proseuchomai	Pray [Present Middle Infinitive]
Taught	Didasko	Teach [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Pray	Proseuchomai	Pray [Present Middle Subjunctive]
Say	Lego	Say [Present Active Imperative]
Father	Pater	Father
Art in	En	In
Heaven	Ouranos	Heaven
Hallowed	Hagiazo	Make Holy [Aorist Passive Imperative]
Be thy	Sou	Thy
Name	Onoma	Name
Kingdom	Basileia	Kingdom
Come	Erchomai	Come [Aorist Active Imperative]

Will	Thelema	Will
Be done	Ginomai	Come into being
Earth	Ge	Earth
Give	Didomi	Give [Present Active Imperative]
Day	Hemera	Day
Daily	Epiousios	Daily
Bread	Artos	Bread
Forgive	Aphiemi	Forgive [Aorist Active Imperative]
Sins	Hamartia	Sin
Forgive	Aphiemi	Forgive [Present Active Indicative]
Every one	Pas	All
Is indebted	Opheilo	Indebted [Present Active Participle]
Lead into	Eisphero	Carry inward, Lead into [Aorist Active Subjunctive]
Temptation	Peirasmos	Adversity
Deliver	Rhuomai	Deliver, Rescue
Evil	Poneros	Evil
Said	Epo	Say [Aorist Active Indicative]
Shall have	Echo	Have and hold [Future Active Indicative]
Friend	Philos	Friend
Shall go	Poreuomai	Go [Future Middle Indicative]
Midnight	Mesonuktion	Midnight
Say	Epo	Say [Aorist Active Subjunctive]
Lend me	Chrao	Lend [Aorist Active Imperative]
Three	Treis	Three
Loaves	Artos	Loaf
Journey	Hodos	Road, Way
Is come	Paraginomai	Become close [Aorist Middle Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Nothing	Ou	No, Not
Set	Paratithemi	Place alongside [Future Active Indicative]
Within	Esothen	Within
Shall answer	Apokrinomai	Answer [Aorist Passive Participle]
Say	Epo	Say [Aorist Active Subjunctive]
Trouble	Parecho Kupos	Bring pain [Present Active Imperative]
Door	Thura	Door
Is	Ede	Even now
Shut	Kleio	Shut [Perfect Passive Indicative]
Children	Paidion	Children
Are	Eimi	Keep on being [Present Active Indicative]
Bed	Koite	Bed
Cannot	Dunamai Ou	Unable [Present Middle Indicative]
Rise	Anistemi	Rise up [Aorist Active Participle]
Give	Didomi	Give [Aorist Active Infinitive]
Say	Lego	Say [Present Active Indicative]
Will rise	Anistemi	Rise up [Aorist Active Participle]
Give	Didomi	Give [Future Active Indicative]
Is	Eimi	Keep on being [Present Active Infinitive]
Importunity	Anaideia	Rudeness
Will rise	Egeiro	Get up [Aorist Passive Participle]
Give	Didomi	Give [Future Active Indicative]
Many	Hosos	What
Needeth	Chrezo	Need [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Ask	Aiteo	Ask [Present Active Imperative]
Shall be given	Didomi	Give [Future Passive Indicative]
Seek	Zeteo	Seek [Present Active Imperative]
Shall find	Heurisko	Find [Future Active Indicative]
Knock	Krouo	Knock [Present Active Imperative]
Shall be opened	Anoigo	Open [Future Passive Indicative]
Everyone	Pas	All
Asketh	Aiteo	Ask [Present Active Participle]
Receivith	Lambano	Receive [Present Active Indicative]

Seeketh	Zeteo	Seek [Present Active Participle]
Findeth	Heurisko	Find [Present Active Indicative]
Knocketh	Krouo	Knock [Present Active Participle]
Shall be opened	Anoigo	Open [Future Passive Indicative]
Son	Uihos	Son
Shall ask	Aiteo	Ask [Future Active Indicative]
Bread	Artos	Bread
Is	-	Does not occur in the original
Give	Epididomi	Give to, Offer [Future Active Indicative]
Stone	Lithos	Stone
Ask	-	Does not occur in the original
Fish	Ichthus	Fish
Give	Epididomi	Give to, Offer [Future Active Indicative]
Serpent	Ophis	Serpent
Shall ask	Aiteo	Ask [Future Active Indicative]
Egg	Oon	Egg
Offer	Epididomi	Give to, Offer [Future Active Indicative]
Scorpion	Skorpion	Scorpion
Being	Huparcho	Live under [Present Active Participle]
Evil	Poneros	Evil
Know	Eido	Perceive, Know [Perfect Active Indicative]
Give	Didomi	Give [Present Active Infinitive]
Good	Agathos	Good
Gifts	Doma	Gift
Children	Teknon	Children
How much	Posos	How much
More	Mallon	More
Shall give	Didomi	Give [Future Active Indicative]
Heavenly	Ek Ouranos	Out of heaven or Heavenly
Holy	Hagios	Holy
Spirit	Pneuma	Spirit
Ask	Aiteo	Ask [Present Active Participle]

PERFECT TENSE VERBS

KLEIO - SHUT – This verb occurs 16 times in the New Testament with the Perfect Tense used three times. In **Luke 11:7** a person arrives very late at a friend’s house in order to borrow some loaves due to the unexpected arrival of a visitor after the markets have closed. The person knocks on the door and awakes the owner of the house, who is annoyed at the lateness of the hour, and the fact that this commotion is going to wake up the children, who are in his room with him. In the ancient world the children would often sleep on the floor of the one roomed dwelling and any unbarring of the door which was normally permanently secured by a heavy bar laid through rings would be a great inconvenience. In John 20:19 and 20:26 we see two times where the doors are permanently shut tight, and the Lord Jesus Christ in resurrection body appears to His disciples without opening the doors.

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 1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

There are frequent references to the Lord praying in the gospel of Luke. This is in conformity with the emphasis of Luke’s Gospel, being that of Jesus Christ as the perfect Man and dependant on God the Father.

As the disciples heard our Lord pray, it witnessed to the fact that prayer was important, as they had noted with the ministry of John the Baptist, where he had taught his disciples how to pray. They therefore ask Jesus to teach them how to pray. If prayer was vital for the Lord Jesus in fellowship with the Father, how much more it is important for us? Have we learned from the Lord the lessons of prayer? This is the first lesson, and there are others and we will put them all together as we advance through this section.

Verse 2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Again, as in Matthew, this is the model prayer, and again this focuses the minds of all upon the forthcoming millennial reign of Christ in the Kingdom. The prayer is addressed to the Father showing an intimate personal relationship between God and the believer asking that His name be hallowed or set apart.

In praying that the Lord's kingdom would come, the disciples were looking forward to the day when Satan would be removed, and in the Person of Christ God would rule over all the earth. It is this same focus that we are to have at the Communion Table, **1 Corinthians 11:26**, where we are always to say aloud, "until He Comes". The disciple's prayer here, and our Communion affirmations, remind us of the forgotten doctrines of today's churches – we do not speak of the Lord's return enough! We do not remember, as we ought, that He is gone for a time and will return to rule!

Having oriented themselves to their position, awaiting the Lord's return, the disciples are now instructed to ask God for their daily needs, both spiritual and physical. This request is made with the recognition of the Lord's requirement in His providing for them, that they are being gracious to others as an overriding characteristic of God's dealing with them.

They are also to ask that they not be led into testing, although testing will come in the Christian life. They are to recognize that they are kept by the Lord's power alone, and remember this when any testing comes – they have prayed for it not to come, so if it comes the Lord has allowed it specifically, so they must look up and ask what God is doing through it!

This prayer also expresses a realistic distrust of our own ability to resist temptation and the need for protection from places, people and angelic powers, where/when such a problem could occur. Alertness is part of this prayer – a daily recognition that we are to walk closely with our Lord. **Ephesians 6:14-20**.

Verse 5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6. For a friend of mine in his journey is come to me, and I have nothing to set before him? 7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

Jesus now gives an illustration from real life of the mental attitude of the person praying. It is an example of how fallen man responds to a request from a friend, and how that experience can be related to the Lord's treatment of His children, and encourage our approaching the Lord with requests, that may appear to be rude or inappropriate to ask the Lord about. **1 Peter 5:5-10**.

A person arrives very late at a friend's house in order to borrow some loaves, due to the unexpected arrival of a visitor well after the markets have closed. The person knocks on the neighbour's door and awakes the owner of the house, who is annoyed at the lateness of the hour and the fact that this commotion is going to wake up the children who are in his room with him. The neighbour may be an old friend but this night he is a real pain! That is one of the Lord's points in this parable – caring for others will cost us time, effort, money, goods, inconvenience, and sleep at times.

In the ancient world the children would often sleep on the same mat/mattress/floor of the one roomed dwelling as the parents, all together in one bed, and any unbarring of the door, which was normally secured by a heavy bar laid through rings would be noisy and wake up the entire household, and as animals were often in the same dwelling, would wake up all the animals also. In the end however he gets up and unbolts the door and provides the food required by the neighbour outside to feed his weary late visitor. This is another "Neighbour" parable – remembering the previous lawyer's question – "who is my neighbour?"

Verse 9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. **10.** For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. **11.** If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? **12.** Or if he shall ask an egg, will he offer him a scorpion? **13.** If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

The Lord now encourages His disciples to be persistent in their petitioning of God. It does not mean that God is irritated by our prayers, or that He is reluctant to answer them, and that the only way to get results from God is to persistently ask for answers. It is the comparison of the neighbour being woken to God's attitude to us that is in view here. The Lord compares the response of man who has an Old Sin Nature to his neighbour, to that of God to His own Children by faith, for God is much more willing to hear the cries of His children, than the neighbour to hear his friend's inconvenient request.

We need to remember that when the Lord mentioned about the Holy Spirit in this passage it was before His glorification. The Scriptures clearly say that the Holy Spirit was not yet given because Christ had not been glorified. **John 7:39.**

After Pentecost and throughout the Church Age the believer is indwelt continuously by the Holy Spirit from the point of salvation onwards. One of the main ministries of the Holy Spirit in our lives is encouragement and empowerment to pray through each and every difficult situation we face, giving us inner confidence to "boldly approach the throne of grace". **Hebrews 4:16.**

While this passage may relate to the person of the Holy Spirit it is noted that the definite article, "The", does not occur in the Greek, but the absence of the definite article draws great emphasis to the noun. Where the definite article is used it relates to the third person of the Trinity, whilst when it does not occur it relates more to His Holy ministries in our lives.

A parallel passage is **Matthew 7:11**, "*If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*"

APPLICATION

Prayer is of great importance in the Christian life, as we are children of God talking to our heavenly Father, and such communication should be regular; "without ceasing". **Colossians 4:2, 1 Thessalonians 5:17.**

We pray that the Lord's name should be set apart with honour, so that we are focused in our approach to Him with reverence and adoration. He is above all, and should be worshipped bearing this in mind. Too many believers are cute and folksy in their prayers, and we ought to be holy and focused on His glory!

In Matthew 6 the disciples were told to seek first the kingdom of God and His righteousness, which they do in this prayer, and then they are instructed to pray for their daily needs. We need to pray in a similar sequence confessing our sin, giving thanksgiving to God, asking for others, and then for ourselves.

We are to live day by day, recognising God alone as our source of sustenance, both physically and spiritually. He is the source of every good thing and we need to be constantly in touch with the Lord, and hear from Him directly about what we need to survive and serve each day.

We should ask the Lord to keep us from falling into sin, even though we might not see the danger, praying that the desire and opportunity to sin should not coincide.... Prayerfulness means alertness, and given our Old Sin Nature that is critical for our spiritual usefulness to the Lord.

We ought not to ask for the Holy Spirit today, as He is in us permanently from the point of salvation, and the need is not for Him to "come upon us", but to "fill us". **Ephesians 5:18.**

DOCTRINES

JOHN THE BAPTIST – HERALD

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

2. BIOGRAPHY

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

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

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

4. PRINCIPLES

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

PRAYER

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

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

2. Promises Involving Prayer

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

3. Prayer Divided into 4 Segments

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

4. Power of Prayer

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

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

6. To Whom are Prayers Addressed?

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

7. Prayers can be Divided into Petition and Desire

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

8. Four Possible Combinations

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

9. Reasons for Unanswered Prayer

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

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

10. Intercessory Prayer

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

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

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

PRAYER: - THE TRUE LORD'S PRAYER

The true Lord's Prayer is given in **(John 17)**. It contains some seven petitions. It should be contrasted with what is commonly called the Lord's prayer which more correctly could be called the disciples prayer as it had elements in it which are specific to the time in which it was spoken.

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

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**)

GOD: COMFORT FOR BELIEVERS

1. God is in control. Nothing will ever happen to you as a Christian that you have not had the opportunity to develop resources to deal with. (**1 Corinthians 10:13**)
2. God's character is stable.
 - (a) if God is for you who can be against you. (**Romans 8:31-34**)
 - (b) no matter what happens God's love is stable. (**Romans 8:35-39**)
3. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
4. God's power is always the same:-
 - (a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
 - (b) God does not forget us or loose His power to keep. (**Jude 24**)
 - (c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
5. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
6. God has the power to bless us. (**2 Corinthians 9:8**)
7. God is able to make all grace abound towards us. (**Ephesians 3:20**)
8. We should grow to the place of real confidence and blessing. (**2 Peter 3:18**)
9. We do this by feeding on His Word. (**John 6:29, 33, 63**)

GOD – FAITHFULNESS OF GOD

1. God's faithfulness is based on his unchangeability - **Hebrews 13:8**
2. God's faithfulness is renewed "every day" - **Lamentations 3:21-24**
3. His promises are sure. - **Hebrews 10:23**
4. The faithfulness of Christ continues even when we are unfaithful. - **2 Timothy 2:13**
5. Christ is a faithful and merciful high priest - **Hebrews 2:17**
6. God is faithful to forgive sins - **1 John 1:9**
7. God is faithful to keep us saved - **2 Timothy 2:13**
8. God is faithful to deliver us through temptation - **1 Corinthians 10:13**
9. God is faithful to keep His promises to us - **Hebrews 10:23**

10. God is faithful to us in suffering - **1 Peter 4:19**
11. God is faithful in fulfilling His plan for us - **I Thessalonians 5:24**
12. God is faithful to strengthen us - **2 Thessalonians 3:3**
13. God is the faithful partner of our union with Christ - **1 Corinthians 1:9**
14. Christ is a faithful and merciful high priest - **Hebrews 2:17**
15. Jesus Christ is synonymous with faithfulness - **Revelation 19:11**

GOD – GOD CARES FOR YOU

1. God knows ...
 - a) Our sorrows. (**Exodus 3:7**)
 - b) Our devotions. (**2 Chronicles 16:9**)
 - c) Our thoughts. (**Psalms 44:21**)
 - d) Our foolishness. (**Psalms 69:5**)
 - e) Our frailties. (**Psalms 103:14**)
 - f) Our deeds. (**Psalms 139:2**)
 - g) Our words. (**Psalms 139:4**)
 - h) The composition of the universe. (**Psalms 147:4**)
 - i) All things. (**Proverbs 15:3**)
 - j) Our needs. (**Matthew 6:32**)
 - k) About animal creation. (**Matthew 10:29**)
 - l) Mankind. (**Matthew 10:30**)
 - m) What might or could have been. (**Matthew 11:23**)
 - n) His own. (**John 10:14**)
 - o) Past, present and future. (**Acts 15:18**)
2. God is able to...
 - a) Save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
 - b) Supply every need - **2 Corinthians 9:8**
 - c) Deliver all who are tempted - **Hebrews 2:18**
 - d) Sustain the weak believer and make him stand - **Romans 14:4**
 - e) Keep us from falling and make us blameless - **Jude 24, 25**
 - f) Surpass all that we could ask or think - **Ephesians 3:20**
 - g) Raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**
3. With God, all things are possible - **Matthew 19:26**
4. God is in control. Nothing will ever happen to you that you are not able to deal with. (**1 Corinthians 10:13**)
5. God's character is stable.
 - a) if God is for you who can be against you. (**Romans 8:31-34**)
 - b) no matter what happens God's love is stable. (**Romans 8:35-39**)
6. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
7. God's power is always the same:-
 - a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
 - b) God does not forget us or lose His power to keep. (**Jude 24**)
 - c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
8. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
9. God has the power to bless us. (**2 Corinthians 9:8**)
10. God is able to make all grace abound towards us. (**Ephesians 3:20**)

GOD: WORK OF THE FATHER AND THE SPIRIT

1. The virgin birth is the work of the Father and the Spirit **John 1:18, Matthew 1:18, Luke 1:28**
2. At the Lord's baptism the Holy Spirit is given to the Lord without measure **John 3:34, Matthew 3:16**. The Lord's ministry begins with the special anointing of the Holy Spirit so that He can minister in the power of the Spirit
3. This is illustrated by the miracles of Christ which are done in the power of the Holy Spirit - **Matthew 12:18, Luke 4:14-21**
4. All the way through His ministry He expresses his obedience to His Father's will. The Lord Jesus Christ as God was present in eternity past at the divine decrees but he says that He must be about His Father's business.

His Father is the planner. He shows that he is in obedience as a man. We should also be that way. I have come in my Father's name he said **Luke 2:49, John 5:30, John 8:28, 38, 54**
5. All the works that were done were in the Father's name - **John 10:25, 32, 37**
6. The Lord speaks of the unity of the Father and himself **John 10:30, 14:20**. You in the father, I in the Father. We are in Him.
7. The Lord's obedience to the Father was total, in His humanity **John 14:28**. We must follow him in acknowledge that the Father is superior. The Lord's obedience in His graciousness is seen here. He sets us the example to follow. He takes the Father's will whether it was good or bad. At times you have a hard thing to take, you have a time of suffering **John 18:11**
8. The perfect relationship between the Father, Son and the Holy Spirit was suspended for those three terrible hours on the Cross when the Lord became sin for us in perfect obedience to the will of the Father. **2 Corinthians 5:21, Psalm 22:1, Matthew 27:46, Luke 15:34**

HOLY SPIRIT: MINISTRY IN THE OLD TESTAMENT

1. In the Old Testament, the Holy Spirit did not indwell all believers, since Christ was not yet glorified (**John 7:39**). Instead, He only came upon some Old Testament saints to perform special functions.
 - a) JOSEPH, a believer who was a prime minister. (**Genesis 41:38**)
 - b) Believers who were artisans occupied in the construction of the Tabernacle. (**Exodus 28:3, 31:3**)
 - c) Believers involved in administration. (**Numbers 11:17, 25**)
 - d) A believer who was both a political and military leader - JOSHUA (**Numbers 27:18**)
 - e) Certain Judges: OTHNIEL (**Judges 3:9, 10**) GIDEON (**Judges 6:34**) JEPHTHAH (**Judges 11:29**) SAMSON (**Judges 13:24, 25, 14:5-6, 15:14**)
 - f) Kings of Israel (**1 Samuel 10:9, 10, 16:13**)
 - g) DANIEL (**Daniel 4:8, 5:11, 6:3**)
 - h) Post exilic rulers (**Zechariah 4:3, 12-14**)
2. Believers in Israel could be disciplined by the removal of the Spirit:
 - a) SAUL (**1 Samuel 16:14**)
 - b) DAVID (**Psalm 51:11**)
3. A believer could obtain the Holy Spirit by request, but not as an indwelling presence. (**2 Kings 2:9, 10, Luke 11:13**)
4. Jesus gave the Holy Spirit without request to the disciples just before the ascension. Purpose: To sustain them for the ten day interim before the Church Age would begin. (**John 20:22**)

HOLY SPIRIT: MINISTRY IN THE NEW TESTAMENT

1. TO THE UNBELIEVER

a) RESTRAINING (**2 Thessalonians 2:7**)

If unbelievers were unrestrained in the Church Age the one world system which Satan is trying to establish would come. After the rapture of the Church it will come.

b) CONVICTING (**John 16:7-11**)

i) Sin - the barrier which remains in unbelief.

ii) Righteousness - God is totally righteous, man is only relatively righteous and needs God's righteousness for salvation.

iii) Judgment - Satan and all unbelievers are judged.

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

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

2. TO THE BELIEVER AT SALVATION

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

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

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

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

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

3. TO THE BELIEVER AFTER SALVATION (Spirituality)

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

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

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

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

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

HARMONY

TEACHING THE DISCIPLES TO PRAY

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

THE LOVING HEAVENLY FATHER

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

101A JESUS HEALS THE MAN BORN BLIND

JOHN 9:1-12

John 9:1 And as Jesus passed by, he saw a man which was blind from his birth. 2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, **Sent.**) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, **I know not.**

KEY WORDS

Passed by	Parago	Pass by [Present Active Participle]
Saw	Eido	See, Perceive [Aorist Active Indicative]
Man	Anthropos	Man
Was blind	Tuphlos	Blind
Birth	Genete	Birth
Disciples	Mathetes	Disciple
Asked	Erotao	Ask [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Rhabbi	Rabbi
Did sin	Hamartano	Sin [Aorist Active Indicative]
This man	Houtos	This one
Parents	Goneus	Parent
Was born	Gennao	Born [Aorist Passive Subjunctive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Neither	Oute	Neither, Nor
Hath sinned	Hamartano	Sin [Aorist Active Indicative]
Works	Ergon	Work
God	Theos	God
Should manifest	made Phaneroo	Make apparent, Show forth [Aorist Passive Subjunctive]
Must	Dei	Must [Present Active Indicative]
Work	Ergazomai	Work [Present Middle Infinitive]
Sent	Pempo	Send [Aorist Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Day	Hemera	Day
Night	Nux	Night
Cometh	Erchomai	Come [Present Middle Indicative]
Can	Dunamai	Is able [Present Middle Indicative]
Work	Ergazomai	Work [Present Middle Infinitive]
As long as	Hotan	As long as
Am	Eimi	Keep on being [Present Active Subjunctive]
World	Kosmos	World
Am	Eimi	Keep on being [Present Active Indicative]
Light	Phos	Light
Spoken	Epo	Say [Aorist Active Participle]
Spat	Ptuo	Spit [Aorist Active Indicative]
On the ground	Chamai	Onto the ground
Made	Poieo	Make [Aorist Active Indicative]
Clay	Pelos	Clay
Spittle	Ptusma	Saliva

Anointed	Epichrio	Smear over, Anoint [Aorist Active Indicative]
Eyes	Ophthalmos	Eye
Blind man	Tuphlos	Blind
Said	Epo	Say [Aorist Active Indicative]
Go	Hupago	Go [Present Active Imperative]
Wash	Nipto	Wash [Aorist Middle Imperative]
Pool	Kolumbethra	Pool, Swimming pool
Is by Interpretation	Hemeneuo	Interpreted [Present Passive Indicative]
Sent	Apostello	Send out, Set apart [Perfect Passive Participle]
Went his way	Aperchomai	Depart [Aorist Active Indicative]
Washed	Nipto	Wash [Aorist Middle Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Seeing	Blepo	See [Present Active Participle]
Neighbours	Geiton	Neighbour and by implication Friend
Before	Proteron	Previously
Seen	Theoreo	See, Behold, Consider [Present Active Participle]
Was blind	Eimi Tuphlos	Keep on being blind [Imperfect Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Sat	Kathemai	Sit [Present Middle Participle]
Begged	Prosaiteo	Beg, Continually ask [Present Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Others	Allos	Others of the same kind
Said	-	Not found in the original
Is	Eimi	Keep on being [Present Active Indicative]
Like	Homoios	Like
Said	Lego	Say [Imperfect Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Were thine	Sou	Your
Opened	Anoigo	Open [Aorist Passive Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Man	Anthropos	Man
Called	Lego	Say, Call [Present Passive Participle]
Made	Poieo	Make [Aorist Active Indicative]
Anointed	Epichrio	Smear over, Anoint [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Go	Hupago	Go [Present Active Imperative]
Wash	Nipto	Wash [Aorist Middle Imperative]
Went	Aperchomai	Depart [Aorist Active Participle]
Washed	Nipto	Wash [Aorist Middle Participle]
Received Sight	Anablepo	Recover sight [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Said	Lego	Say [Present Active Indicative]
Know	Eido	See, Perceive, Know [Perfect Active Indicative]

PERFECT TENSE VERBS

APOSTELLO – SENT - Occurs 133 times in the New Testament with 22 times in the Perfect Tense. Of the Perfect tense occurrences, 13 are in the Active Indicative, and 9 in the Passive Participle. In an unusual case a person is not “sent”, but here the Pool of Siloam, to which the cured man was sent, was named “Sent”; permanently named “sent”. **John 9:7.**

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**

We are nearing the end of the Lord's First Advent ministry, being at this point just six months away from the Cross. This is an arbitrary chapter division as shown by the word "and" at the start of this chapter.

One of the dangers of memorising verses is that one can memorise verses out of context. Before the verse divisions were introduced, early in the fifteenth century to assist in the printing process, the Christians used to memorise whole sections of the scriptures. The Jews were specialists at memory work with a boy by the age of 14 having to memorise whole passages of the Torah as part of his becoming accepted as an adult. By the time you were 21 you had to have many more passages, even whole books memorized.

If you were a knowledgeable scholar you may even have memorised the complete Torah. Paul very likely had significant portions of the Old Testament memorised in both Greek and Hebrew. He also loved to have it in writing and as he faces his death he asks for the manuscripts of the scriptures that he has left at Troas, when arrested, to be brought to Rome for him. **2 Timothy 4:13**.

Books in the ancient world were so expensive that only kings could afford them. There were only a few libraries in the world. There were many books written but only a few copies made. As a result the Word was read to them and the early church members memorised it.

In verses 1-9 we have the Lord walking out of the Temple. He shows that He is not worried, as on the way out He stops, has a theological discussion with the disciples, and then heals a blind man, all within a short distance from a potentially stone throwing mob.

In John 8 the Lord Jesus Christ had claimed to be God and has been accused of being demon possessed. Here the Lord again demonstrates that He is God by healing a man born blind. He has claimed to be the light of the world and proves it by bringing sight to a blind man just as the Old Testament prophets said He would.

It is of interest that chapter 8 ends with the Pharisees claiming to see everything but being spiritually blind, and seeing nothing. This is a somewhat humorous contrast to the blind man of chapter 9.

When the blind man is healed he goes into the Temple and meets the people who are attempting to find and kill Jesus. The once physically blind approaches the spiritually permanently blind, to tell them how they might be made to see!

Verse 1. And as Jesus passed by, he saw a man which was blind from his birth. 2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

Here we have the spiritually blind trying to kill the "light of the world" while the "light of the world" is giving sight to a person who could not physically see, who then goes back to the ones who were trying to kill the "light of the world" to challenge them to "open their eyes" and see the Messiah. This again shows the necessity of teaching verse by verse, for the context here gives the real significance and even the humour of the events. The wonder of God's Word will only be seen when you teach it verse by verse. There is both humour and sadness here. The Pharisees are so blind that they will not see the truth, but the blind see!

The beggars were always sitting on the steps of the Temple where they were more likely to receive alms as people were on the way to worship, and where the money they carried had to be changed into temple currency for giving, or it was forfeit. This man was at one of the gates. The disciples ask the question, "Who sinned, he or his parents?" This is a theological question, raised by many of the Rabbinic Schools about the cause of suffering.

The disciples treat the problem of blindness as permanent, and so do not concern themselves about the plight of the man, for they see his situation as "fixed", and just academically wonder whether it is the result of sin somewhere...

In verse 3 the Lord makes it clear that this man has not sinned and neither have his parents that he should be blind this day, but the purpose of it is so that God's work can be seen. The Lord Jesus Christ as God is going to heal this man. He is going to get the glory in the end and does not need to tell us the reasons for all the baffling questions we confront in this brief life.

The principle we have here, is not to get into discussions about why things happen, but identify that God is sovereign and is in control, and always ask, "What is God doing here, or about to do here?" His reasons for all things are always for His glory. As we grow spiritually and get to know Him we will begin to get to know His purposes for things, and learn to trust Him in the things that we cannot understand this side of eternity.

The so called, "Four Generation Curse", is what the disciples are referring to here - where the results of the sins of the parents were perpetuated in the sins of their children, by their own evil choices, down to the fourth generation. **Exodus 20:5**. This does not mean that children suffer because of the parents, it simply means that if the children follow their parent's persistent sins, then God sets a limit on their evil to four generations of negativity, after which the unrepentant family is removed from history. **Proverbs 30:11-16, Jeremiah 31:29-30**.

The disciples are asking whether this person is being judged because of the sins of the parents, but this is an insult to the justice of God, and was answered 1000 years before by Solomon and 600 years before by Jeremiah as he faced the Babylonian Exile. **Exodus 20:4-6** forms a good commentary on John 8, and the significance of the answer to this issue is seen when we think about what is coming due to this generation's persistent sin of unbelief towards Jesus. Like Jeremiah's day they will go into Exile, but it won't be 70 years; it will be until they cry for Messiah to return. **Zechariah 12:10ff**.

Four generations of total rebellion of any nation, but especially Israel, is all God allows. A good example would be the Assyrians who repented under the ministry of Jonah, but after four generations of negative volition towards God they were eliminated in 612 BC. Another example is of the Canaanites who disappeared after a four generation rebellion against God.

The family of Herod the Great is an excellent example of the four generation curse, with his great grandson Herod Agrippa II dying in 93 AD, and Drusilla and her son dying in the eruption of Vesuvius in AD 79, and the last of them dying out childless within 160 years of Herod's beginning as king. If there is no revival in the fourth generation the nation or family will disappear. History is littered with examples like this; from power-players who all fear they evaporate into the dust of the earth.

In chapter 9 the disciples go back to discuss the application of the Mosaic Law. The Jewish people of Jesus day have sadly rejected Moses as well as Abraham. They have not only rejected the Word of God, but the Works of God. The Lord calls attention to the Word of God, for only the Lord can heal. The rejecting of the works in this era shows very clearly the fallacy of the concept that if there were signs and wonders today there would be mass conversions.

The two periods of mass miracles saw maximum rejection of God's Men! In Moses day, the many miracles, even the daily miracle of the Manna, still don't stop at least thirteen rebellions against Moses! Jesus did thousands of healings and other miracles, and yet the majority of the nation reject Him, and when the church leaves Jerusalem in 66 AD to flee across the Jordan to Pella, there are only a few hundred of them, leaving behind millions to continue to rebel against Rome and die in the siege, or slavery later!

It is only the work of the Holy Spirit which is changing people's lives at all time periods in history. If they do not change, it is because they do not respond to the Holy Spirit, who alone can do all sorts of signs and wonders, and so these negative people will have no effect upon history. The Lord shows us by all the details of His life and work that miracles will not convince them, because even when He rose from the dead they still did not believe.

These people saw the Lord heal and their reaction was to say that the Lord was demon possessed. He was going to undertake a work that only God could do here, and yet they rejected Him. Even as they see the signs that the Lord is approaching the Second Advent, the majority are not going to repent. Even in the Tribulation period only a third of the Nation will be saved! **Zechariah Chapter 12-14**.

The Lord says that it is not important that the disciples understand why this man is blind other than to understand that God is in control, and look about and see that the blindness of the lost is the biggest problem for the nation.

Verse 4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. **5.** As long as I am in the world, I am the light of the world. **6.** When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, **7.** And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

In verse 4 day and light, night and darkness are symbols of good and evil. The Lord's work is light whilst sin is darkness. The unbeliever runs from the light. As the light is turned on the rats run away. The Lord turns the light on the Pharisees and they reject it. **John 3:16-36.**

God shows who is ready for judgement and who is not by turning the light of truth on, through the ministries of the Holy Spirit, in the person's life. Rather than, "I am the light", the literal translation is, "I am light", which in the Greek, without the definite article, gives great emphasis to the noun indicating that the light is pure clear and strong. **John 14:6.**

The blind man has not yet been addressed directly; he has been the subject of a theological discussion and the next thing he hears is the noise of the Lord spitting on the ground. The blind man is quite used to people spitting on him as they walked past so will not be unduly shocked by this, but he will be by the Lord's next actions and words.

For this time the Lord anoints his eyes with clay, made of the spittle of contempt and the dust that speaks of the curse of sin over mankind, **Genesis 3:17**, and tells him to go to the pool of Siloam to wash.

This was the pool that was used to collect the water used for the washing of the Temple steps in the Feast of Tabernacles, at the very place where the Lord announces that He is the water of life.

The Lord's presence eliminates the curse of sin and provides sight. The Lord is going to go to the Cross and take the sin of the world upon Him and remove the curse from man and turn the light on in the hearts of mankind. He is going to take upon Himself the two curses, of sin and death, and by being hung on the tree, He will by his perfect sacrifice move all people positionally from cursing to the possibility of blessing.

When He heals he does so perfectly, and it is permanent. The man has been turned from a blind beggar into a person who can see and is full of joy. The change is so dramatic that many people do not recognise him. Everything that this man is told to do he does, and the result shows that God has indeed become man in the person of the Lord Jesus Christ.

Verse 8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? **9.** Some said, This is he: others said, He is like him: but he said, I am he. **10.** Therefore said they unto him, How were thine eyes opened? **11.** He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. **12.** Then said they unto him, Where is he? He said, I know not.

We have the similarity of the man born blind and those who are blind in sin. The blind man's life was so changed when he was healed, that he was physically changed so that people could not recognise him. He is not saved yet, but he can now see. This however is a picture of what some think is salvation. The basis of his joy is physical at this point, not spiritual yet.

Many people in church have some physical-emotional experience; they may have some social problem which is solved at a church and they feel pleased and comforted by it, but they are not saved. A lot of people are fooled or distracted by an emotional experience. Salvation is not an emotional experience although it may be accompanied by such an experience. A person jumping around means nothing more than showing that this person is excited.

Salvation is a sinner seeing they need a Saviour, and finding the only Saviour by personal faith in the Lord Jesus Christ. There is no emotion required.

There are cases where people are transformed physically by social clubs, a classical or rock concert, or an afternoon of tennis, but none of these things are salvation. They may have been depressed originally, but they come out animated. This is a social experience not a spiritual one.

A miracle like this one with the blind man however forces people observing it to make decisions; it is also going to force the Pharisees to think too. We will however see that no amount of evidence will convince people who **do not want to have God** in their lives.

In **Luke 16:19-31**, the Lord tells the parable of the rich man and the beggar Lazarus, illustrating this principle. The rich man asks Abraham to send Lazarus back from the dead to witness to his five brothers so that they do not finish up in torments like him. This is on the basis that if some one does come back from the dead, then that will arrest their attention, stop their distractions from eternal things, and they will believe. But Abraham says that if they do not believe Moses and the prophets they will not believe even if a man rises from the dead.

People will get involved with horoscopes, drink, drugs, partying, fame, wealth, power and ritualistic and legalistic religion, but will not get involved with God who is their only solution. This is the state of mankind blinded by sin. We see the Holy Spirit convicting them of that in **John 16:8-11**.

The Priests asked the man how he received his sight and he told them that a man named Jesus made him see. His testimony was accurate. He said he did not know any more, which was true, for he was blind at the time and so isn't able to identify Jesus except by his voice. He just gives the facts; he does not add or subtract anything. The people who ask are interested but cagey, for they don't want too many facts, for they do not want to accept Jesus at all.

APPLICATION

When pressed about the person of Christ many will react with the question of, "what about suffering in the world?", and use it and such moral problems as an excuse to reject Him. Do not get bogged down in theological argument, you need to lead them to Christ – His person, work, and words. This is a big problem in counselling also, it is important to remain focused – and for salvation the only issue is, "What think you of Jesus?"

If you worship Satan, or just don't care about spiritual things and so reject God's claims over your life, you will suffer for it. Your children will suffer as well if they follow your example, and from their own free will reject God as you have done. In this passage the Lord says that they should have no other gods before him. After the fourth generation your family or nation will cease to exist if they are consistently in rebellion against God.

Spitting in the Bible is always a sign of insult and the ground was cursed as shown in Genesis 3. The Lord is taking two things associated with the curse of sin and mixing them together and then washing them away at the pool of Siloam. Here you have a picture of saving faith. He goes, he washes, and he sees.

As a minister you must distinguish between your spiritual and physical experiences.

DOCTRINES

BLIND MAN IS A PICTURE OF THE UNSAVED.

1. He is outside the temple and like the unbeliever he was a stranger to fellowship with God.
2. He was blind and could not see. As unbelievers we are all blind to the gospel. **1 Corinthians 2:14-16, 2 Corinthians 4:3-4.**
3. He was born blind and we are born in trespasses and sins
4. He was beyond human help. There is still no hope for a person born blind. There is no human cure for sin. Man cannot deal with it.
5. He was a beggar and all unbelievers have nothing that they can offer to God. **Ephesians 2:8,9**
6. This man did not say anything, he made no appeal to the Lord, the Lord found him and saved him. It is the Holy Spirit who calls us.

7. No other people were really interested in him, the Pharisees ignored him and the disciples had a theological argument over him, the Lord touched him.
8. The Lord changed him. When you meet the Lord Jesus Christ you are changed.

JUDGEMENT: FOUR GENERATION CURSE

1. General Scripture (**Exodus 20:4-6**)

2. A believer without God's Word is in the position of hating the Lord as no believer can love God without the Word of God.

3. There are two kinds of people who hate God.

- a) Unbelievers - those who have rejected the word at salvation.
- b) Believers who reject the Word of God even though they are loved by God.

4. In this scripture the discipline goes to the 3rd or 4th generation but only if each generation rebels against God. The purpose of discipline is to focus the unbeliever's attention on Christ.

- a) Generation I - God disciplines where there is rebellion against Him.
- b) Generation II - God disciplines again but there must be rebellion in that generation.
- c) Generation III - If there is rebellion he punishes again.
- d) Generation IV - Where there is rebellion he punishes again but after the fourth generation a change occurs because if not there would be no perpetuation of the human race.

5. Should any of the generations believe in Christ, God's cursing is turned to blessing.

6. "And showing mercy unto thousands" -- Exodus 20:6

In each generation God does not visit the sins of the fathers on the children without their involvement in rebellion. Each generation stands on its own and is responsible for its own sins.

7. EXAMPLE - THE HERODIAN LINE

a) 1st GENERATION - Herod the Great (**Matthew 2**) He was an unbeliever who had every chance to receive Christ as Saviour, he killed 3 of his own sons, attempted to kill the Lord Jesus Christ at Bethlehem and died miserably. As a young man he was a great athlete, very handsome and a great ruler. He degenerated and died in misery.

b) 2nd GENERATION - Herod the Fox (**Matthew 14**) Herod who married his niece Herodias. Both had every chance to be saved. They came face to face with John the Baptist and the Lord Jesus Christ. Both rejected the gospel which was presented to them. Both died miserably in exile in Spain.

c) 3rd GENERATION - Herod Agrippa I (**Acts 12**) Agrippa heard the gospel and rejected it. He was responsible for the martyrdom of James and had ordered the death of Peter, though Peter escaped. Agrippa died in a very miserable manner as an unbeliever.

d) 4th GENERATION - Herod Agrippa II (**Acts 24, 25**) Agrippa and his two sisters who represent the 4th generation heard and rejected the gospel from Paul. They died in a very dramatic and unusual way. The Herodian line eventually disappeared as the last members of the family were killed in Pompeii when Vesuvius erupted in AD 78

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.

MIRACLES - PURPOSE

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

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

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

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

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

i) The miracles of the Lord.

ii) The miracles performed by the apostles.

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

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

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

2. Their purpose includes the following.

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

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

- c) To provide evidence for belief in Jesus as Messiah (**John 6:2, 14, 10:37-38, 20:30-31, 1 Corinthians 15:13-20**)
- d) To demonstrate the Lord's superiority over the forces of evil. (**Matthew 9:27-34; Mark 5:1-20; Luke 4:31-37**)
- e) To demonstrate the uniqueness of the Lord Jesus Christ, God with us. (**John 1:14**)

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

- i) The Lord's creative work of turning water into wine at Cana. (**John 2:1-11**)
- ii) His power when stilling the storm on Galilee. (**Mark 4:35-41; Matthew 8:18**)
- iii) The feeding of the 5000 and the 4000. (**Mark 6:33-44; 8:1-9**)
- iv) Walking on the water at Galilee. (**Mark 6:47-52**)
- v) His arrest in Gethsemane. (**John 18:6**)

b) The Righteousness of God was illustrated in:-

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

c) The Justice of God was illustrated in:-

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

d) The Love of God was illustrated in:-

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

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

The great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

- i) His knowledge of where unseen shoals of fish were. (**Matthew 4:18-22, Mark 1:16-20, John 21:1-14**)
- ii) Where the fish was with just enough money in its mouth to pay the required tax. (**Matthew 17:24-27**)
- iii) The knowledge about Nathaniel and the woman at the well at Sychar also shows his omniscience. (**John 1:45-51; 4:5-43**)

g) The Omnipresence of God was illustrated in:-

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

h) The Omnipotence of God was illustrated in:-

The raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

The repetition of the miracle of the draught of fishes both before and after the resurrection showing that His character and power were unchanged.

j) The Veracity of God was illustrated in:-

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

k) The Grace of God was illustrated in:-

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

MIRACLES OF CHRIST

MIRACLES OF CHRIST: CATEGORIES

1. Healing Miracles of Command

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

2. Healing Miracles of Touch

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

3. Resuscitation Miracles

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

4. Miracles where Faith was an Issue

- a) Command:-
 - i) Nobleman's son at Cana. **(John 4:46-54)**
 - ii) Centurion's servant. **(Luke 7:1-10)**
 - iii) Ten lepers. **(Luke 17:11-19)**
 - iv) Paralysed man. **(Mark 2:1-12)**
 - v) Man at pool of Bethesda. **(John 5:1-15)**
 - vi) Withered arm. **(Matthew 12:9-13)**
- b) Touch:-
 - i) Two blind men. **(Matthew 9:27-31)**
 - ii) A leper. **(Mark 1:40-45)**
 - iii) Woman with a haemorrhage. **(Luke 8:43-48)**

5. Miracles where Sin was an Issue.

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

6. Miracles associated with Parables or Teaching.

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

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

MIRACLES OF CHRIST: CHRONOLOGICAL ORDER

MIRACLE	MATTHEW	MARK	LUKE	JOHN
Water made wine - at Cana				2:1-11
Healing the Nobleman's Son				4:46-54
The Drought of Fishes			5:1-11	
The Man with an unclean spirit		1:23-26	4:33-35	
Healing Simon's Mother-in-law	8:14-15	1:30-31	4:38-39	
Healing the leper	8:2-4	1:40-45		
Healing the Paralytic	9:2-7	2:1-12	5:17-26	
The Impotent Man				5:1-15
The Withered Hand	12:9-14	3:1-6	6:6-11	
The Centurion's Servant	8:5-13		7:1-10	
The Widow's Son at Nain			7:11-17	
The Man Dumb and Blind	12:22			
Stilling the Storm	8:23-27	4:35-41	8:22-25	
The Gadarenes Demoniac	8:28-34	5:1-20	8:26-39	
The Daughter of Jairus	9:18-26	5:21-43	8:40-56	
The Afflicted Woman	9:20-22	5:25-34	8:43-48	
Two Blind Men, Dumb Demoniac	9:27-34			
Feeding of the Five Thousand	14:13-21	6:30-44	9:10-17	6:1-15
Syrophoenician Woman's Daughter	15:21-28	7:24-30		
Deaf and Dumb Man	15:29-31	7:31-7		
Feeding of the Four Thousand	15:32-8	8:1-9		
The Blind Man near Bethsaida		8:22-6		
The Demoniac Boy	17:14-20	9:14-29	9:37-43	
The Temple tax tribute money	17:24-7			
The Man born Blind				9:1-41
The Dumb Demoniac			11:14	
The Crippled Woman			13:10-17	
The Man having Dropsy			14:1-6	
The Raising of Lazarus				11:1-46
The Ten Lepers			17:11-19	
The Blind Man near Jericho	20:29-34	10:46-52	18:35-43	
The Withered Fig tree	21:20-22	11:20-25		
Healing the ear of Malchus			22:49-51	
The Draught of Fishes				21:6-11

MIRACLES: HEALING AND MIRACLES

- The healing ministry of Jesus was not primarily to relieve suffering but to show Himself to the Jews as the Messiah.
- Jesus Christ's major thrust in his ministry was healing from sin rather than physical healing, as healing from sin has eternal results whilst physical healing has temporal results only.
- Examples of healing by Jesus Christ
 - The Leper (**Matthew 8:1 -4**)
 The Jew was suffering from an incurable disease - leprosy. It was totally hopeless to expect a cure under normal conditions at that time in history.

The cured leper was told to go to the priests, the Levitical priest of those days who had been given by God two chapters in the Old Testament for such cases. Uncleanliness (Leviticus 13), Cleanliness (**Leviticus 14**). It was unknown to use (Leviticus 14), its use with the cure of the leper should have alerted the Levitical priests that the Messiah was on earth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Sickness is permitted for a number of reasons.

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

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

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

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

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

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

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

7. Miraculous healing does occur from time to time. God is able to heal anyone at any time but the Bible shows that it is not normally His purpose to do so. Satan can counterfeit divine healing through divine healers.

LAZARUS - PARADISE AND TORMENTS

1. SCRIPTURE **Luke 16:19-31**.

2. BIOGRAPHY

Lazarus is the Latin equivalent of the Hebrew name Eleazar (**Exodus 6:23**), which means "whom God helps". It was a very common Hebrew name. The rich man is usually called Dives, the Latin name for rich man. Lazarus was a beggar (**Luke 16:20**). At the time when he lived on earth he was covered with sores and in a desperate condition at the gate of the rich man. Lazarus waited outside the house for food scraps from the rich man's table. Eventually both Lazarus and the rich man died: Lazarus as a believer, the rich man as an unbeliever.

3. EVALUATION

a) At death Lazarus proceeded to Abraham's bosom, or Paradise, in Hades (**Luke 16:22**).

b) The rich man went to torments (**Luke 16:23**).

- c) The rich man was conscious (**Luke 16:23**) and was able to see Lazarus across a great fixed gulf.
- d) The rich man, as a Jew, appeals to Abraham, the first of his race (**Luke 16:24**).
- e) He requests that Lazarus give him water to cool his tongue as he is in flames (**Luke 16:24**).
- f) The rich man is in great agony (**Luke 16:24**).
- g) Lazarus, meanwhile, is comforted (**Luke 16:25**).
- h) There is a great gulf fixed between Lazarus and the rich man (**Luke 16:26**).
- i) The great gap is unable to be bridged (**Luke 16:26**).
- j) Realising the hopelessness of his situation, the rich man remembers that his five brothers are unbelievers and in danger of hell fire (**Luke 16:27,28**).
- k) The rich man asks Abraham to send Lazarus back to his brothers to witness to them (**Luke 16:27**).
- l) Abraham tells the rich man that his brothers have the Old Testament scriptures and that they reveal the means of salvation (**Luke 16:29**).
- m) The rich man believes a resuscitated Lazarus will have a great impact on his brothers (**Luke 16:30**).
- n) Abraham closes by saying that if they do not believe the Old Testament scriptures they will not believe a person who has been raised from the dead who witnesses to them (**Luke 16:31**).
- o) Hades means the unseen world and has the equivalent word, Sheol, in the Old Testament.
- p) It is a place for the dead and is often called the grave (**Genesis 42:38; Job 14:13; Psalm 88:3**).
- q) To the non spiritual man Sheol appears to be the end of existence (**Ecclesiastes 9:5,10**).
- r) The Bible tells us that it (torments), is a place:
 - i) Of sorrow (**2 Samuel 22:6; Psalm 116:3**).
 - ii) Into which the wicked are thrown (**Psalm 9:17**).
 - iii) Where they are fully conscious (**Isaiah 14:9-17; Ezekiel 32:21**).
 - iv) Like the belly of a great fish (**Jonah 2:2; Matthew 12:40**).
- s) Now the believer is with God in heaven (**2 Corinthians 5:8**).
- t) Both will be resurrected; the believer to commendation (**Revelation 20:6**), the unbeliever to condemnation (**Revelation 20:12-15**).
- u) Christ has the keys to hell's gate (**Revelation 1:18; Isaiah 38:10**).

4. PRINCIPLES

- a) There is such a place as Hades, Sheol or hell (**Mark 9:43**).
- b) It is a place of fire and sorrow (**Matthew 13:42**).
- c) The Word of God is the source of conversion (**Romans 10:17**).
- d) Unbelievers are tormented forever (**Mark 9:44, 46-48**).
- e) They are judged according to their works (**Revelation 20:13**).
- f) Death is not the end for either the believer or unbeliever (**Matthew 13:30**).
- g) After death there is no second chance of salvation, as your condition is permanent and there is no transfer between the categories of humanity (**Hebrews 3:15; Revelation 20:6,15**).

HARMONY

HEALING OF THE BLIND MAN

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

101B THE PHARISEES QUESTION THE HEALED MAN

JOHN 9: 13-34

John 9:13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We **know** that this is our son, and that he was born blind: 21 But by what means he now seeth, we **know not**; or who hath opened his eyes, we **know not**: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: **we know** that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I **know not**: one thing **I know**, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 29 **We know** that God **spake** unto Moses: as for this fellow, **we know not** from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that **ye know not** from whence he is, and yet he hath opened mine eyes. 31 Now **we know** that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 32 Since the world began was it not heard that any man opened the eyes of one that **was born** blind. 33 If this man were not of God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

KEY WORDS

Brought	Ago	Bring [Present Active Indicative]
Aforetime	Pote	In time past
Was blind	Tuphlos	Blind
Was	Eimi	Keep on being [Imperfect Active Indicative]
Sabbath day	Sabbaton	Sabbath
Made	Poieo	Make [Aorist Active Indicative]
Clay	Pelos	Clay
Opened	Anoigo	Open [Present Active Indicative]
Eyes	Ophthalmos	Eye
Asked	Erotao	Ask [Imperfect Active Indicative]
Had received sight	Anablepo	Receive sight [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Put	Epitithemi	Put upon [Aorist Active Indicative]
Washed	Nipto	Wash [Aorist Middle Indicative]
Do see	Blepo	See [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Man	Anthropos	Man
Is	Eimi	Keep on being [Present Active Indicative]
God	Theos	God
Keepeth	Tereo	To keep, Guard [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Can	Dunamai	Have the ability [Present Middle Indicative]
Sinner	Hamartolos	Sinner
Do	Poieo	Do [Present Active Infinitive]
Miracles	Semeion	Sign, Miracle
Was	Eimi	Keep on being [Imperfect Active Indicative]
Division	Schisma	Division, Split, Schism
Say	Lego	Say [Present Active Indicative]

Blind man	Tuphlos	Blind
Sayest	Lego	Say [Present Active Indicative]
Hath opened	Anoigo	Open [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Prophet	Prophetes	Prophet
Did not	Ou	Not
Believe	Pisteuo	Believe [Aorist Active Indicative]
Concerning	Peri	About
Had been	Eimi	Keep on being [Imperfect Active Indicative]
Received his sight	Anablepo	Receive sight [Aorist Active Indicative]
Called	Phoneo	Call for, Summons [Aorist Active Indicative]
Parents	Goneus	Parent
Received his sight	Anablepo	Receive sight [Aorist Active Participle]
Asked	Erotao	Ask [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
Say	Lego	Say [Present Active Indicative]
Born	Gennao	Born [Aorist Passive Indicative]
Doth he now	Arti	This day
See	Blepo	See [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Was born	Gennao	Born [Aorist Passive Indicative]
By what means	Pos	How
Seeth	Blepo	See [Present Active Indicative]
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Hath opened	Anoigo	Open [Aorist Active Indicative]
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Is	Echo	Is, Have and hold [Present Active Indicative]
Of age	Helikia	Of age, Mature
Ask	Erotao	Ask [Aorist Active Imperative]
Shall speak	Laleo	Speak [Future Active Indicative]
Words	-	Not found in the original
Spake	Epo	Say [Aorist Active Indicative]
Feared	Phobeo	Fear [Imperfect Middle Indicative]
Had agreed	Suntithemai	Agree together [Pluperfect Middle Indicative]
Any man	Tis	A person
Confess	Homologeο	Confess [Aorist Active Subjunctive]
Was	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ
Should be	Ginomai	Come into being, Become [Aorist Middle Subjunctive]
Put out of synagogue	Aposunagogos	Excommunicated
Said	Epo	Say [Aorist Active Indicative]
Is	Echo	Have and hold, Has [Present Active Indicative]
Ask	Erotao	Ask [Aorist Active Imperative]
Called	Phoneo	Call to, Summons [Aorist Active Indicative]
Man	Anthropos	Man
Was	Eimi	Keep on being [Imperfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Give	Didomi	Give [Aorist Active Imperative]
God	Theos	God
Praise	Doxa	Glory
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Present Active Indicative]
Be	Eimi	Keep on being
Know	Eido	Know, Perceive, See [Perfect Active Indicative]

One thing	Heis	One
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Was	Eimi	Keep on being [Present Active Participle]
I see	Blepo	See [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Did	Poieo	Do, Make [Aorist Active Indicative]
Opened	Anoigo	Open [Aorist Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Told	Epo	Say, Tell [Aorist Active Indicative]
Already	Ede	By this time, Already
Hear	Akouo	Hear [Aorist Active Indicative]
Would	Thelo	Would [Present Active Indicative]
Hear	Akouo	Hear [Present Active Infinitive]
Again	Palin	Again
Will	Thelo	Will [Present Active Indicative]
Will be	Ginomai	Become [Aorist Middle Infinitive]
Disciples	Mathetes	Disciple
Reviled	Loidoreo	Revile, Vilify [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Know	Eido	Know [Perfect Active Indicative]
God	Theos	God
Spake	Laleo	Speak [Perfect Active Indicative]
Fellow	-	Not found in the original
Know	Eido	Know [Perfect Active Indicative]
Whence	Pothen	From where
Is	Eimi	Keep on being [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Marvellous thing	Thaumastos	Wonder
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Hath opened	Anoigo	Open [Aorist Active Indicative]
Know	Eido	Know, Perceive, See [Perfect Active Indicative]
Hearth	Akouo	Hear [Present Active Indicative]
Any man	Tis	One
Be	Eimi	Keep on being [Present Active Subjunctive]
Worshipper of God	Theosebēs	Worshipper of God
Doeth	Poieo	Do [Present Active Subjunctive]
Will	Thelema	Will
Hearth	Akouo	Hear [Present Active Indicative]
Since the world	Ek Aion	From old
began		
Was it not	Ou	Not
Heard	Akouo	Hear [Aorist Passive Indicative]
Opened	Anoigo	Open [Aorist Active Indicative]
Was born	Gennao	Born [Perfect Passive Participle]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Could do	Dunamai	Able [Imperfect Middle Indicative]
Nothing	Oudeis	Nothing
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Wast altogether	Holos	Completely
Born	Gennao	Born [Aorist Passive Indicative]
Sins	Hamartia	Sins
Dost thou	Su	You
Teach	Didasko	Teach [Present Active Indicative]
Cast out	Ekballo	Cast out [Aorist Active Indicative]

PERFECT TENSE VERBS

GENNAO – TO BE BORN – Occurs 97 times in the New Testament with 19 of the occasions being in the Perfect Tense. The Passive voice indicating receiving birth is used on 17 occasions. John dominates this group being recorded 6 times in the Gospel of John, and a further 7 times in 1 John.

There are 3 occasions in Acts, and single references in Galatians, Hebrews, and 2 Peter. In John 18:37 the Lord Jesus Christ tells Pontius Pilate that He was born to be King. Two times in the New Testament Paul uses the Perfect Tense in relation to Jesus being the begotten of God, quoting Psalm 2:7, in Acts 13:33, and Hebrews 1:5.

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.

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 below, as the verb is used extensively in this passage.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
101B	Isaiah 42:7	Blind eyes opened	John 9:25-38

REFLECTION

Verse 13. They brought to the Pharisees him that aforetime was blind. 14. And it was the sabbath day when Jesus made the clay, and opened his eyes. 15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

The Pharisees have made it plain that anyone who says a good word about Jesus is going to be excommunicated. So in verse 15 they bring the once blind man to the Pharisees as they want to get their official approval for everything that is going to happen, which they hope will end discrediting Jesus.

Here we have people who are more concerned about what the man is going to say rather than the truth. The saddest thing is that these people choose to go to hell in the company of thugs rather than going to heaven in the company of God. These are people who know the truth, but will not commit themselves to God. They do not want to change their lives and their structures of religious self-righteousness.

One of the saddest cases like this in the Old Testament, at a similar time frame to disaster as these Pharisees are at, was King Zedekiah, who spoke to Jeremiah and said to him that he knew what he was saying is the truth but, "I am too worried to accept it". **Jeremiah 37:17ff.** He would die in captivity as a result of his refusal to act on the truth the prophet spoke, and many of these Pharisees will die terribly in the siege of Jerusalem between 68-70 AD.

When Jerusalem was taken Zedekiah thought he had escaped, but he was captured together with his children who were killed in front of him, before he had his eyes put out, and he spent the rest of his life in chains in a prison in Babylon. He was fearful of his princes and worried what they might do, rather than being concerned to be out of step with God, so he died in misery.

Another example is Moses, and the children of Israel, where the people had a similar attitude saying, why did you bring us out here in the desert to die?, whereas they ought to have asked the question, what will happen if we do not accept the path of God for us? **Exodus 16:1-8.**

Here we have another healing on the Sabbath day, in a similar way to that at the pool of Bethesda, thus making an issue out of the Sabbath rules that the Pharisees had added to the Torah. The Lord's challenge to his people was, "Now ask the right question!" Who gave the Sabbath to man? God did. Who is able to undo the Sabbath? God is. The Lord is introducing the passing of the Sabbath as a religious institution.

It is of interest that the command to keep the Sabbath day is the only one that is not repeated in the New Testament.

The Pharisees now ask him. Here we have a division among them, some saying that it is wrong because it was performed on the Sabbath while others say that such a miracle can only be done from supernatural power. The giving of sight for a man born blind is a sign of Messiah. **Psalm 146:8, Isaiah 29:18, 35:3-7** - this last is a millennial passage. The King has come however to His people and they had these verses to draw attention to the fact that this miracle was a sign for them. They should have remembered this, and they should not be side-tracked into Sabbath day debate, rather they needed to focus on who Jesus really was, as proven by his action this day.

When the Pharisees saw this healing miracle, they knew that they had certain problems on their hands because no one healed the blind in those days. In fact it is not possible nowadays for a person born blind to receive sight. The Lord is making it hard for them! He is "hardening their hearts", by putting pressure on them He is forcing them to show what they really believe, and they will do the normal satanic side-step and make another issue the important one, so they can ignore the demands of the truth about this event.

Isaiah 42:1-9 - here the Lord is bringing in the new things and he is announcing the fact that he is the Lord.

Matthew 11:2-6. John the Baptist sends disciples to ask if he is the one or are they to look for another. The Lord replies that the blind see, the lame walk, the deaf hear, the dead are raised, the poor have the gospel preached to them. These are the things that he is doing, these are the things which give the evidence that He is the Messiah/Christ, and that He truly is who He claims to be – the expected King-Messiah.

Verse 17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20. His parents answered them and said, We know that this is our son, and that he was born blind: 21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23. Therefore said his parents, He is of age; ask him.

The blind man says that Jesus is clearly a significant prophet at least. In verse 11 he calls Jesus a man, but after this discussion the blind man is convinced that He is a great prophet. This man is still thinking, and he is still open. The Pharisees are still looking for a way out, so they called the parents. Note the many perfect tenses of the verb "Oida" – to know – here in this passage. The "once blind" man does "know" and is growing in his knowledge, and sticking to the facts, but the Pharisees claim they "know" but they do not at all.

These men don't want to be convinced that this is a miracle; they actively want to side-track attention from it and discredit the whole thing. It is a prudent thing to check the facts about miracles and be sure of the facts and the reliability of the witnesses.

John MacArthur checked out John Wimber and found that none of the fifty healings that had been claimed in a publication were genuine. Often you will find that people did not have a problem in the first place or the problem they had before, they still have, or that the problem was a "functional" disorder, of psychological origin. There is nothing wrong with checking out a healing to ensure it is genuine. The question is, what will you do when you discover it is genuine?

The parents were asked three questions, "Is this your son? Was he born blind? How did he come to see?" They confirm that this was the son born blind but they tell the Pharisees that they should ask him how he received his sight, as he is an adult.

They know the penalty and they don't want to fall foul of the authorities. In verses 18-23 we see how desperate unbelievers will at times get to avoid the issue by distraction or discrediting witnesses.

The parents fear the reprisals if they say the wrong thing. The inquisition begins. The Pharisees do not want to accept the truth in any form, for any sort of religious change doesn't suit them.

Verse 24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. **25.** He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. **26.** Then said they to him again, What did he to thee? how opened he thine eyes? **27.** He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? **28.** Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. **29.** We know that God spake unto Moses: as for this fellow, we know not from whence he is. **30.** The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. **31.** Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. **32.** Since the world began was it not heard that any man opened the eyes of one that was born blind. **33.** If this man were not of God, he could do nothing. **34.** They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

The religious group hypocritically says, "give God the praise, this man (Jesus) is a sinner". Here we have a dramatic challenge between genuine faith that works, and religion that pretends. Here we have religious men who do not like God, unless He is far enough away and not demanding anything of them, but talk about Him all the time; they just don't want God talking to them.....

They now ask the poor man, how Jesus opened his eyes. As they are talking to a man who was blind at the time, it is a foolish question, but that doesn't stop them, and you will be amazed at the stupid questions desperate people ask to avoid confronting their need for a Saviour!

The blind man asks them whether they want to be disciples as well. This causes them to totally lose their poise and they show their true spiritual status by swearing, and they curse him and eject him from the Temple. These people claim they "know" everything about the Lord Jesus Christ, but do not know Him at all.

This man who had been born blind was aware of the significance of his now being able to see, and in verse 33 says that if Jesus were not "of God", He could not have done this thing. In verse 29 they say that they believe Moses, but do not "know" about Christ. Actually they don't know Moses or Jesus! They are culpably foolish as Moses spoke of Christ as indicated in **John 1:45, 5:45, 46, 7:19-23**.

The truth has been thrown out the door in favour of false theology, but the Lord will always find the searching unbeliever and He finds the blind man again. This passage is filled with the claims of both groups to "know" – perfect tense – with lasting results.

Sadly the results of their deliberate ignorance will be lasting indeed, for most of these Pharisees are lost and remain that way forever! Some may be saved later, in addition to a number of the priests, for there was a significant group of them in the Jerusalem church. **Acts 6:7, 15:5**.

APPLICATION

If you trust in the Lord the only thing that can happen to you is what the Lord allows to happen to you. We are in the Lord's hands for our life, from the point of salvation onwards. **1 Corinthians 10:13**.

If you are a minister of the gospel you cannot be concerned with what others think. With God you have a hope, with men you are often in the hands of a politician and/or narcissist.

People do not want God interfering in their lives, but often like religion, as long as nothing is demanded of them, and they can meet their social and other needs through it. Religion is based on human works, which satisfy the human ego, but not God's holy demands.

The blind man says that he does not know whether Jesus is a sinner or not but he does know that once he was blind and now he can see. He keeps to the facts. We need to keep to the facts.

DOCTRINES**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**)

ISRAEL - PHARISEES, SADDUCEES AND SCRIBES

1. Pharisees- Their name originates from the Aramaic name for "Separated".

- a) Believed in immortality of the soul.
- b) Resurrection.
- c) Existence of Spirits.
- d) Rewards and punishment in future life.
- e) Wicked held in prison (Hell) forever.
- f) Virtuous would ascend to live again. (**Acts 23:8**)
- g) They saw religion as an outward way of life rather than inner change.
- h) Worst persecutors of Jesus.
- i) Jesus criticised them. (**Matthew 23-13-29, Luke 11:42, 43**)
- j) Creators of tradition which they added to the Mosaic Law, specifically regarding the Sabbath.

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

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

3. Scribes - Or writers.

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

SIN – UNPARDONABLE SIN

1. DEFINITION. This is the sin for which Christ did not die on the cross, and is the only basis for condemnation before the Lord at the last judgement.

It is the sin of volition of total and final rejection of the Lord Jesus Christ as Saviour and Lord. **John 3:18, 36.**

2. Rejection of the Lord is called "sin" in Scripture. **John 16:9.**

3. It is based upon rejection of the ministry of the Holy Spirit within. **Genesis 6:3, John 16:7-11, Hebrews 10:29.**

4. Those who have committed this sin believe the Bible message of salvation is foolishness. **1 Corinthians 1:18, 2:14.**

5. Synonyms for the unpardonable sin are:

Wilful sin - **Hebrews 10:26-31**

Blasphemy against the Holy Spirit - **Matthew 12:31**

Resisting the Holy Spirit - **Acts 7:51**

Insulting the Holy Spirit - **Hebrews 10:29**

6. This sin is characterised by "strong delusion", and has its own path of false religion/evil. **2 Thessalonians 2:11, 12, 2 Peter 2:19 -22, Romans 1:22-32.**

HARMONY

PHARISEES SEEK INFORMATION ABOUT THE MIRACLE

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

101C - JESUS TALKS TO THE HEALED MAN

JOHN 9: 35-41

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him? 37 And Jesus said unto him, Thou **hast both seen** him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

KEY WORDS

Heard	Akouo	Hear [Aorist Active Indicative]
Had cast out	Ekballo	Eject, Throw out [Aorist Active Indicative]
Had found	Heurisko	Find [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Dost thou	Su	You
Believe	Pisteuo	Believe [Present Active Indicative]
Son	Uihos	Son
God	Theos	God
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Lord	Kurios	Lord
Might believe	Pisteuo	Believe [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Hast both	Kai	Both
Seen	Horao	See [Perfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Talketh	Laleo	Speak [Present Active Participle]
Said	Pheimi	Affirm [Aorist Active Indicative]
Believe	Pisteuo	Believe [Present Active Indicative]
Worshipped	Proskuneo	Worship [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Judgment	Krima	Judgment
Am come	Erchomai	Come [Aorist Active Indicative]
World	Kosmos	World
See	Blepo	See [Present Active Participle]
See	Blepo	See [Present Active Subjunctive]
See	Blepo	See [Present Active Participle]
Made blind	Ginomai Tuphlos	Become blind [Aorist Middle Subjunctive]
Some	-	Not found in the original
Were	Eimi	Keep on being
Heard	Akouo	Hear [Aorist Active Indicative]
Words	Tauta	This
Said	Epo	Say [Aorist Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
We	Hemeis	We ourselves
Said	Epo	Say [Aorist Active Indicative]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Should have	Echo	Have and hold [Imperfect Active Indicative]
Sin	Hamartia	Sin
Say	Lego	Say [Present Active Indicative]
See	Blepo	See [Present Active Indicative]
Remaineth	Meno	Remain [Present Active Indicative]

PERFECT TENSE VERB

HORAO – TO SEE – Occurs 115 times in the New Testament with 31 times in the Perfect Tense. It is one of 10 Greek verbs translated “to see”, and with “Blepo” means to physically see. John the Apostle dominates the use of “Horao”, with 25 of the occasions in his Gospel and Letters. Horao is wholly in the Active Voice and in the Indicative Mood in all but two cases. In John 14:7 Jesus talks about the Holy Spirit who they cannot see and follows two times in John 14:9 that soon the world will not see Him but the disciples will see Him.

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

REFLECTION

Verse 35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, 36. Who is he, Lord, that I might believe on him? 37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38. And he said, Lord, I believe. And he worshipped him.

The blind man comes to the place that he now believes and worshipped Jesus. Outside of religion now, having been kicked out of the temple that has rejected Jesus also, he is saved by faith. He uses the word Kurios, which means Lord/God. He is recognising Jesus as Messiah – God-Man - Immanuel. This is always the main question, who is Christ? People show what is going on inside by their reaction to the gospel. Jesus tells us who he is; **John 14:6, 3:16, 36, Acts 4:12, 16:31**, etc.

Jesus grounds the discussion in what the man has heard first when blind and now he can hear and see the Lord, and realises that he is looking at the Messiah, with permanent results – salvation for him as he accepts Jesus for who He truly is. The fruit of genuine salvation is true, heart felt and openly passionate worship.

Verse 39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Jesus says that judgement is coming to the world, and that attitude towards Him will determine the outcome of that judgment. The Pharisees are still hanging around and over-hear the interaction between Jesus and the once-blind man, and Jesus speaks directly to them. “If you hear Me when you are blind, but you think you see, then there is no hope because you have been fooled by the enemy. If you do not think you need to have a Saviour you are lost forever. Until you are convicted by the Spirit and face your need of a saviour there is no hope.” This man has faced his need, and is saved but the crowd around him is determined to be unsaved, for they think they are spiritual already.

What will the unbeliever do when we speak to them? When people see the truth they are confronted with the need for a reaction or response. Some will simply distract the conversation away from the decision point, and that has been Satan’s strategy to hold the unsaved firmly in their darkness since the beginning of time.

Jesus words are our encouragement here, for when people try to slide sideways we are to remind them, they now know the truth and they need to face it’s claims upon them. Important verses here to follow up with are, **Titus 3:5, 1 Timothy 1:15, 2 Corinthians 5:21, 1 Peter 2:24, Hebrews 7:25, John 3:36, 1:12, Acts 16:31.**

APPLICATION

All people are born physically alive, but spiritually dead or spiritually blind. Many believe in various traditions or rituals, or that just joining a church or group is the way of salvation.

People speak of “belonging” as if that is salvation. If they are entrenched in these ideas, they believe they can see when they are in fact blind.

We need to pray when dealing with people, that the Holy Spirit will convict of sin, righteousness, and judgment, so that they can see the real issues and not be sidetracked.

DOCTRINES**GOD - CALLING**

1. To Call - KALEO (Greek)

The word 'to call' is used with 3 different prepositions.

2. Kaleo En (Gk) - in the sphere of divine election.

(a) in the sphere of grace - **(Galatians. 1:6)**

(b) in the sphere of hope - **(Ephesians. 4:4)**

(i) hope of a resurrection body.

(ii) hope of eternal life.

(iii) hope of rewards, not spiritual gifts, in heaven.

(c) in the sphere of peace - **(1 Corinthians 7:15)**. This is the doctrine of reconciliation. **(Romans. 5:1)**

(d) in the sphere of holiness. **(1 Thessalonians. 4:7)**

3. Kaleo Dia (Gk) - through, by means of, through the instrumentality of. By means of the gospel. **(2Thessalonians. 2:14)**

4. Kaleo Eis (Gk) - denotes purpose -

(a) for fellowship **(1 Corinthians 1:9)**

(b) for being part of His Kingdom **(1 Thessalonians. 2:12)**

(c) for eternal life **(1 Timothy 6:12)**

(d) for enjoyment of light **(1 Peter 2:9)**

(e) for purpose of suffering. **(1 Peter 5:10)**

UNBELIEVER

1. God is Holy and cannot compromise with sin or evil. **(Psalm 22:1-3, John 1:5)**

2. Sin is solved at the Cross for all. **(1 John 2:2)**

3. The way is therefore open to all who will believe. **(John 3:16, 36, Acts 16:31)**

4. Those who reject Christ are without hope, promise and God in the world. **(Ephesians 2:12, Romans 5:14, 17, 6:23)**

5. We are born dead to God. **(Psalm 51:5)**

6. It is only through Christ that we can be born again. **(John 14:6)**

7. The unbeliever spurns this grace offer and the Lord who died for him. **(Hebrews 2:1-4)**

8. God is Love, but when love is spurned, that person has chosen darkness rather than light. They are therefore judged on the basis of their works as they have rejected the Lord's work for them. **(John 3:16-21, Revelation 20:11-15)**

9. The first stop for the unbeliever after death is Torments in Hades or Sheol. This is a place of regret, torment and anguish. It is also called the bottomless pit. **(Revelation 9:2)**

10. Their ultimate state is the Lake of Fire after they have been judicially sentenced to it by the Lord Jesus Christ at the Last Judgement where they are judged according to their works. **(Revelation 14:11, 20:11-15, Matthew 8:12, 25:41, Mark 9:44, Jude 13)**

HARMONY

JESUS SEEKS OUT THE CURED BLIND MAN

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

101 D – JESUS THE GOOD SHEPHERD

JOHN 10:1-21

John 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for **they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?**

KEY WORDS

Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Entereth	Eiserchomai	Enter in [Present Middle Participle]
Door	Thura	Door
Sheepfold	Aule Probaton	Sheepfold
Climbeth	Anabaino	Climb up [Present Active Participle]
Some other way	Allachothēn	Some other way, From elsewhere
Same	Ekeinos	Same
Is	Eimi	Keeps on being [Present Active Indicative]
Thief	Kleptes	Thief
Robber	Lestes	Robber
Entereth	Eiserchomai	Enter in [Present Middle Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Shepherd	Poimeon	Shepherd

Sheep	Probaton	Sheep
Porter	Thurotos	Doorkeeper
Openeth	Anoigo	Open [Present Active Indicative]
Hear	Akouo	Hear [Present Active Indicative]
Voice	Phone	Voice
Calleth	Kaleo	Call [Present Active Indicative]
Name	Onoma	Name
Leadeth	Exago	Lead out [Present Active Indicative]
Putteth forth	Ekballo	Lead out, literally throw out [Aorist Active Subjunctive]
Goeth	Poreuomai	Go [Present Middle Indicative]
Before	Emprosthem	Before
Follow	Akoloutheo	Follow [Present Active Indicative]
Know	Eido	Know, Perceive [Perfect Active Indicative]
Stranger	Allotrios	Stranger
Will they not	Ou Me	Never
Follow	Akoloutheo	Follow [Future Active Indicative]
Flee	Pheugo	Flee [Future Middle Indicative]
Know	Eido	Know, Perceive [Perfect Active Indicative]
Parable	Parabole	Parable
Spake	Epo	Say [Aorist Active Indicative]
Understood	Ginosko	Know, Understand [Aorist Active Indicative]
What things	Tis	That
Were	Eimi	Keep on being [Imperfect Active Indicative]
Spake	Laleo	Speak [Imperfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Door	Thura	Door
All	Pas	All
Ever came	Erchomai	Come [Aorist Active Indicative]
Before	Pro	Before
Are	Eimi	Keep on being [Present Active Indicative]
Did hear	Akouo	Hear [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Any man	Tis	Any
Enter in	Eiserchomai	Come in [Aorist Active Subjunctive]
Shall be saved	Sozo	Save [Future Passive Indicative]
Shall go in	Eiserchomai	Come in [Future Middle Indicative]
Out	Eixerchomai	Go out [Future Middle Indicative]
Find	Heurisko	Find [Future Active Indicative]
Pasture	Nome	Pasture
Cometh	Erchomai	Come [Present Middle Indicative]
Steal	Klepto	Steal [Aorist Active Subjunctive]
Kill	Thuo	Kill [Aorist Active Subjunctive]
Destroy	Apollumi	Destroy [Aorist Active Subjunctive]
Am come	Erchomai	Come [Aorist Active Indicative]
Might have	Echo	Have [Present Active Subjunctive]
Life	Zoe	Life
Might Have	Echo	Have [Present Active Subjunctive]
More abundantly	Perissos	More abundantly
Am	Eimi	Keep on being [Present Active Indicative]
Good	Kalos	Good
Giveth	Tithemi	Commit [Present Active Indicative]
Life	Psuche	Soul
Is a hireling	Misthotos	A wage earner, good or bad
Are	Eimi	Keep on being [Present Active Participle]
Seeth	Theoreo	See [Present Active Indicative]
Wolf	Lukos	Wolf
Coming	Erchomai	Come [Present Middle Participle]
Leaveth	Aphiemi	Leave [Present Active Indicative]
Fleeth	Pheugo	Flee [Present Active Indicative]
Catcheth	Harpazo	Seize [Present Active Indicative]

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Scattereth	Skorpizo	Scatter [Present Active Indicative]
Fleeth	Pheugo	Flee
Is	Eimi	Keep on being [Present Active Indicative]
Careth	Melo	Care for [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Know	Ginosko	Know [Present Active Indicative]
Am Known	Ginosko	Know [Present Active Indicative]
Father	Pater	Father
Knoweth	Ginosko	Know [Present Active Indicative]
Know	Ginosko	Know [Present Active Indicative]
Lay down	Tithemi	Lay down [Present Active Indicative]
Life	Psuche	Soul
Other	Allos	Other of the same kind
Have	Echo	Have [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Fold	Aule	Fold
Also	Takeinos	Them also
Must	Dei	Must [Present Active Indicative]
Bring	Ago	Lead [Aorist Active Infinitive]
Shall hear	Akouo	Hear [Future Active Indicative]
Shall be	Ginomai	Become [Future Middle Indicative]
One	Mia	First
Fold	Poime	Flock
One	Heis	First
Doth my father	Pater	Father
Love	Agapao	Love [Present Active Indicative]
Lay down	Tithemi	Lay down [Present Active Indicative]
Might take	Lambano	Receive [Aorist Active Subjunctive]
Again	Palin	Again
No man	Oudeis	No one
Taketh	Airo	Remove [Present Active Indicative]
Lay down	Tithemi	Lay down [Present Active Indicative]
Have	Echo	Have [Present Active Indicative]
Power	Exousia	Authority
Lay down	Tithemi	Lay down [Aorist Active Infinitive]
Have	Echo	Have [Present Active Indicative]
Have power	Exousia	Authority
Take	Lambano	Receive [Aorist Active Infinitive]
Commandment	Entole	Commandment
Received	Lambano	Receive [Aorist Active Indicative]
Was	Ginomai	Come into being [Aorist Middle Indicative]
Division	Schisma	Division
Among	En	In
Sayings	Logos	Word
Many	Polus	Many
Said	Lego	Say [Imperfect Active Indicative]
Hath	Echo	Have [Present Active Indicative]
Devil	Damonion	Devil
Is Mad	Mainomai	Mad from which we get Maniac [Present Middle Indicative]
Hear	Akouo	Hear [Present Active Indicative]
Others	Allos	Others of the same kind
Said	Lego	Say [Imperfect Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Words	Rhema	Word, Sayings
Hath a devil	Diamonizomai	Demon possessed [Present Middle Participle]
Can	Dunamai	Able, Can [Present Middle Indicative]
Open	Anoigo	Open [Aorist Active Infinitive]
Eyes	Ophthalmos	Eye
Blind	Tuphlos	Blind

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 a segregated form.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
101D	Genesis 49:10	Unto Him shall the gathering of the people be	John 10:16
	Psalms 23:1	I am the Good Shepherd	John 10:11
	Isaiah 40:11	A shepherd compassionate life giver	John 10:10-18
	Isaiah 53:12	The Father’s plan was that the Son dies	John 10:17-18

REFLECTION

INTRODUCTION

This contains one of the prophecies of the coming church and the promise of a spiritual position for all believers.

- v 1-10 - the Parable of the Good Shepherd
- v 17-18 - the Parable explained
- v 19-30 - the discussion on true and false shepherds
- v 31-39 - the Lord making his divine claims and the reaction to it.
- v 40-42 - the Lord goes back to Jordan with the true sheep following him.

Psalm 23:1-6 - here we have the Lord as a good shepherd. The picture of the Shepherd and the Sheep was a very common one. **Psalm 80:1-3**. Where He is claiming to be the shepherd He is claiming to be God. The Shepherd of Israel is God. It is very important to note important words and do a word study. This is where your Bible study and teaching will come alive, here the words to look up in a Concordance are “sheep” and “shepherd”.

Whenever the Lord says, "verily, verily", what is said has major doctrinal significance. This follows on from chapter 9 where a man once blind has become a sheep and is now freely following the true shepherd. Israel is seen as the walled sheepfold, a place where the sheep could stay safe and locked behind the walls of the Mosaic Law, but only until the shepherd-Messiah came, and they were to then follow Him out to the open hills and pasture under His guidance and leadership.

They were kept by the guard at the door, a paid “porter”, who was contracted by the owner of the fold. In Palestine at the time of Christ there were still lions coming down from the Syrian Desert. The main danger however was thieves and rustlers. The shepherds would go out in the morning and call their flock out, and it would follow its own shepherd into the fields, and would stay with his sheep all through the day. He was always armed, normally with a staff and sling shot. Having spent the day in the hills the shepherd would bring the sheep down to the village sheepfold at night. These were enclosures with high stone walls about 2 metres high. This was not to keep the sheep in, but to keep thieving men out.

They paid the porter to guard their sheep, and he had a number of flocks under his protection each night. When the morning came the individual shepherds would come and call their sheep out, pay the keeper the money, and lead the sheep out to pasture. The shepherd would call or whistle, and all his sheep would come out, and follow him, for they knew his voice.

The people of God were like the sheep of the sheepfold, they were under the protection of the walls (the Law), and the guardianship of the porter (the priests and the prophets), this was like the "school slave" Paul speaks of, to point them to Christ. **Galatians 3:17-27**. **Psalms 80** is the Psalm that portrays what happened when the shepherd came at the start of a new day.

The people interested in the sheep were, the shepherd, the fold owner's porter or door keeper, and the thieves and robbers. The thief and the robber were two different things in the ancient world. The thief is someone who breaks in by guile and quietly goes about his business; the robber is one who came with noise and violence. The thief would sneak over the wall; the robber would come and break down the wall or door.

Isaiah 40:10,11 shows us the good shepherd, as does **Psalms 23:1-6**. The Pharisees are the thieves and robbers. They are not interested in the sheep as individually beloved sheep, for milk and wool in season, but as lamb chops or lamb skin rugs. The sheep are just a commodity to them, to be killed and used. These Pharisees considered themselves shepherds but were thieves and bandits. The true porter opens the door for the true shepherd, for they both have a relationship with the owner of the sheep fold – God the Father, but these Pharisees have no relationship with the Owner of the fold. Like "hirelings" the Pharisees are just there for wages, and to get anything they can from the sheep, and they will "sell out" the flock to the thieves and bandits, for they will not fight them to protect the sheep. They value only themselves, not the flock of God.

Verse 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2. But he that entereth in by the door is the shepherd of the sheep.

Things are changing; Israel is going to be put aside because they will reject their true Shepherd. The porters of the past have kept the sheep in the protection of the "fold" of the Law, but now the true shepherd of the sheep has arrived. The present porters are corrupt men, with no real concern for their duty of care to the sheep. The true sheep are to be let out of the sheepfold of Israel, and are free then to follow the true shepherd into the new hills of promise and opportunity. Jesus says, "follow me" and the true believers do that, and become the "flock" of God on the hills. This is a test of volition, will they believe or not; will they follow him?

These sheep/people who follow the true shepherd are to form the basis of the church; those that are genuine believers within the fold of Israel will go out with the shepherd. Those that are left behind the walls are the false sheep and they will prefer to stay with the evil porters. The true sheep will show they are true by the shepherd they will follow. Those who do not follow His Word and Person are not His.

The person who uses the gate for entry to the sheep fold is the shepherd and porter who is supposed to be there, the others come over the wall, for they are thieves. The Pharisees are like this, they appear to keep the Law yet they have really, "come over the wall"; they appear to be legitimate yet they seek to kill the one the Law foretold and make money out of the Lord's flock under their care. **Matthew 21:13**.

Look back to **Ezekiel 34:1-11**, for exactly as it was in Ezekiel's day, so it was in the Lord's Day. The time for the nation Israel is sadly run out because of their rebellion against God, and as Ezekiel's generation went into Exile because of their evil, so will the generation that heard the Lord. Thirty eight years after they will crucify the Lord of glory, the hills around Jerusalem will be covered with the crosses of those who condemned Him, as the Romans take vengeance for their losses during the siege of the city. The time frame is exactly that of the Exodus Generation - another tie back to Moses and the central role of the Mosaic Law – for it spoke of Messiah's person, work, and words.

Verse 3. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

The Holy Spirit moves (in the heart of the true Porter) and opens the door for the true shepherd. The Spirit's role is to convict of sin and open the hearts of the sheep, so that they hear the (gospel) appeal of the shepherd. The Lord calls the sheep by name (Election), and they follow Him, and He leads them out to safe pasture under His provision and protection. The Lord is pointing out that He is leading the true sheep out of the fold for the last time; the fold itself will now be destroyed with the false shepherds and the false sheep within it, exactly as prophesied by Moses and Daniel. **Deuteronomy 28:49-68, Daniel 9:26-27**.

The true sheep follow the true shepherd and He leads them to safety. The true sheep show they are true by following the Lord out and away. Those who are the Lord's follow Him; those who are Satan's follow anything that appeals to their own lust weaknesses from their Old Sin Natures! The true sheep only follow the true shepherd, for they "know" His voice, and they "don't know" (perfect tense – with eternal results) the voice of the fakes! The false prophets, priests, teachers and theologians are "not recognized" as genuine by the true believers – for they feel no kinship to them. "Make believers" do not feel like family, because they are not family. **1 Peter 2:7-10, Matthew 7:13-23.**

Verse 6. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

The Pharisees did not understand Jesus words; they were confused. The reason is that they were unbelievers, and even though they knew the right passages in the Old Testament to refer to Messiah, they had never understood them. So the Lord gives them more information and more time to be convicted of the truth. Grace operates throughout this chapter, and none of these men will stand before the Lord at the last judgement and have anything to say in their defence, for the Lord was patient with them all. They stand without excuse before the Lord.

Verse 7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8. All that ever came before me are thieves and robbers: but the sheep did not hear them. 9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

"I am the door of the sheep-(fold)" - this is one of the seven "I AM'S". The Lord says that he is the only way into fellowship with God. He is also the "true keeper of the door" that leads out of the old Mosaic Law system. **Romans 8:2-4.** The new "Law of Life in Christ Jesus" will replace the old. There is a further amplification of this passage in **Hebrews 10:19-22.**

In John then we have this pivotal passage, which ties together the Psalms, the Prophets, Romans and Hebrews. The source of nourishment is not in the sheepfold, it is outside on the hillside. The sheepfold of Israel's Law was the "holding pen" waiting for the shepherd to come. The Law of Moses held the people in a place of safety, but the Lord came to call them out that they might grow spiritually and move into the freedom that the Law had always anticipated and looked forward to. **1 Peter 1:10-12.**

They will not then need the Mosaic Law to protect them for they will have the Great and Good Shepherd with them always. There are not two sheepfolds. The Lord is not replacing one religious system with another, he is leaving the sheepfold empty, for its job is done, and the flock is now permanently out on the hills with the shepherd to protect them. The same Jews are taken out of a religious system into a living relationship.

This is the fight which Paul had with the Galatians; they wanted to return to the fold, to the systems of legalism. Some of the worst heresies, or side-tracks, in church history have occurred when people have tried to make the living faith in Christ into a religion of rules. We are to be flock on the hills with the shepherd, not locked away in the sheep fold of legalism, guarded by Obsessive and Compulsively Disordered ritualists.

Verse 10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

The thief comes to steal and kill, but Jesus has come to give us the more abundant life that is only possible in living relationship with God. Pastors! Do not let the old Law get into the church, for to do so is to return to the sheep-fold of the past age. There is no spiritual life and blessing there. Religious racketeers and those who push legalistic systems are often wealthy, and religion does that, especially its cultic groups – they make a fortune enslaving others! Sit with the truth about the cost of being free with the Lord on the hills! You will never make a lot of money if you walk with the Lord, and tell the truth, but the Lord's "well done" in eternity must be your focus. We are not here to be the wealthiest people in the cemetery.

There is a very good example of this with Abraham in the hills, and Lot choosing the comfort of the cities of Sodom and Gomorrah. Abraham was safe in a tent because he was walking with God; Lot was not safe behind the walls of Sodom, because he was living by human viewpoint, trusting the evil soldiers of Sodom rather than the will of God.

Your Christian life should be in the area of abundance in the spiritual region, trusting the Lord alone for your safety rather than the dodgy legalistic and cultic schemes of men.

A good sequence for study of these vital truths is, John 10, Galatians, Romans, and then Hebrews with the latter three books dealing with freedom in Christ and why Israel and its religious system was put aside. The shepherd leads the sheep to where they can be fed but it is up to the sheep whether they feed or not.

Verse 11. I am the good shepherd: the good shepherd giveth his life for the sheep.

In verses 11 to 15 we see the gospel message is the call of love, mercy and grace provision for all the sheep need in this life and eternally. It is the good news of God's love for us shown in and through and sacrifice of the Lord Jesus Christ on the cross. The offer of salvation is a "free offer" to us, but it cost Him everything. The Lord, the good shepherd, and He has done all that is needed for our eternal welfare, and so He rightly looks for our response.

The gospel is the call of love to accept the free gift of salvation. It is free for those who accept it but it cost the Lord everything. The Lord looks for the response of faith. In verse 10 we have the free offer of more abundant life, or the alternative - you are going to choose the religious people who will lead you astray into a fake religious life without the eternal abundance, or even the joys in space-time. Legalism causes misery now and forever!

What do we do? We respond to the work on the Cross, saying that what the Lord did, He did for us. This is why it is called theologically, a non meritorious response. This means that there is no merit as such for us in our faith. We earn no points by responding. All the emotional believing in the world is not going to save you. It all depends what/who you believe upon. Belief in the Lord Jesus Christ is all that can save.

You may have faith that a bridge will support you; people may say it will, but if it is not strong enough, you are going to have the bridge collapse under you. If the bridge is strong however, the smallest faith in it gets you walking over it, and you get to the other side safely – your faith gets you moving but the bridge holds you all the way. Faith as small as a mustard seed, if it is in the finished work of the Lord Jesus Christ will save - The calling of the Holy Spirit works in our soul, which gives us the spiritual power to respond, and gives us strength to believe. **John 16:8-11**. It is a grace gift that must be accepted. **Ephesians 2:8, 9**.

We are given the power to respond. **Philippians 2:13**. Only the Lord Jesus Christ is the safe and true object of Salvation - **Acts 4:12**. What God has done? The Lord Jesus Christ died on the cross and paid the penalty for sin for all men - **1 John 2:2, John 3:16, 36**. All that is needed has been provided – you don't need to repair, add to, or change the bridge – it will hold you – just walk over it and be saved!

God, through the Holy Spirit convicts us of our need, and calls us to make a decision, and empowers us to make that decision. As you made that decision for Christ you were aware of a battle within. There are two sides of the equation in salvation; we believe, God provides. He shows He is truly the "Good Shepherd".

Verse 12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

This is a critical item as far as identifying the true as against the false shepherds – look at their attitude towards the safety of the sheep. The true shepherd cares for the sheep, and will defend his sheep against the wolves, whereas the "hireling", working only for poor wages, (the hypocrite - religious man) will compromise with the wolves, because he values his own life, not the sheep. This is the attitude of a false pastor. A minister who is not loving enough towards the Lord's sheep to get rid of the wolves, is not a good pastor, is not even a true pastor. Only wolves and weasels make deals with wolves and weasels!

Every time you drive the wolf away you will have a howl of protest from the wolf and the wolf's friends but they will then be replaced by genuine sheep. The Lord will lead sheep to a caring pastor or shepherd. You will grow your church in this way. If you lose the love for your sheep the Lord will stop your church growing and he will give the sheep to other shepherds. The calling of a Pastor requires a pastor's heart. In **1 Timothy 1:20** Paul throws out two wolves from the midst of the flock, in order that they would learn not to blaspheme; we must be ready to do this also, or the sheep will not be safe.

Verse 14. I am the good shepherd, and know my sheep, and am known of mine. 15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

The Lord knows who are His, and we can tell who are His by their response to His words. Those who are His seek His will and desire nothing better than to serve Him totally and completely. We were bought with a price, the precious blood of Christ. **1 Peter 1:19**. He is the good shepherd because He died for the sheep.

The Lord knows, and we should know if we are His. **Psalm 26:2, 1 Corinthians 11:28, 13:5** - Examine yourself to ensure you are "in the place of living faith", and that your faith stands on the firm ground of God's perfect provision. If by examining yourself you find that there is only evidence of misery, doubts and fears, then you need to confess your sin. You may not feel saved but you remember a time when you accepted the Lord. Read John 3 and 1 John 1 and apply them again into your life. It is a salvation or a sanctification problem. Make sure of your status at the present. In verse 15 the Lord laid down his life for us. It is therefore important to ensure that you are correctly related to the Shepherd.

Verse 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17. Therefore doth my Father love me, because I lay down my life, that I might take it again. 18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Here Jesus is talking to believing Jews when He says he has other sheep from another fold and there shall be one fold and one shepherd. One of the few problems with the KJV occurs here where the word translated fold should be translated flocks. One of the rules that King James laid down was that the translators were not allowed to deviate from the Bishop's Bible, which had been written years earlier for the Church of England. The Greek New Testament version by Erasmus, the "Textus Receptus" manuscript, had a word wrong here and they followed it. Don't get worried about "errors" in the text of Scripture, it's just a translator's difficulty which we know about.

The word "other" in this verse is the word "allos", which means other of the same kind contrasting with "heteros", others of a different kind. What He is saying is, "There are other believers like you from another fold who will be united with you to form one flock". Israel is the fold of God's people at this time. At Pentecost they will see the new flock being formed by the Holy Spirit, which will eventually have all people groups within it.

The church is meant to stay as a flock not become a fold again. When any church family becomes like another religious cult/system they have become a fold again – and that is not God's Plan for this Church Age. The minister is an under shepherd, and should be dressed very much like the sheep, and not in flowing robes, or with great ritual that separates the congregation. The legalists have replaced the fold of Israel either by legalism or ritualism. By their fruit you know them...always check out the life...spot the "pseudos".

The history of the Church has been the history of, and battle between these two concepts; the fold and the flock. In Acts 15 we have the "fold" problem of legalism first formally addressed by the early church. The Gentiles have just been saved and the question is now, whether they should be circumcised and be made to keep the Mosaic Law or not; should the church return to the fold of Judaism or not?

Some amongst the church at Jerusalem were keen to have a religious Christianity, not unlike Judaism. Ritual had great appeal then as now to the majority, especially in a great place, be it Temple in Jerusalem or great cathedral. Even in the less ritualised churches there are often rules developed by legalists about what people can and cannot do. The answer to the sin problem and all matters of life is to be guided from within by the filling of the Holy Spirit, and not by rules externally. We are called to live as the flock on the hills looking constantly to the Shepherd for our guidance.

Often when people move away from a church with a lot of rules, they go the other way to a totally open worship fellowship, or even to immorality and licentiousness. The sheep folds of legalism, with their controlling rules and behaviours do keep the sheep safe while they were inside, but as soon as they get out the sheep often go badly astray. That is why many brought up in fake and strict legalism often enter into gross sexual and drug-alcohol related sin when they cast away their rules.

With the Christian life however it is a matter of building up the defences within you spiritually, as you learn to trust the Lord's Word and the guidance of the Holy Spirit. All the doctrines in the New Testament point towards the flock rather than the fold as the principle for our lives now. The translation of the word "fold" in **John 10:16** in the KJV, should have been "flock".

Turn to **Acts 15:5-15, 19-21**, and read these verses. Here we have a group of Christian Pharisees who say that it is right and correct to circumcise all new believers and urge them to keep the law. If that was agreed to Christianity would become another sect of Judaism. This was not what the Lord wanted; he wanted His "followers" to follow Him out of the sheepfold of Judaism, and live free, under the Holy Spirit alone.

If you give people rules and tell them that that is Christianity, you see them eventually "go out" from a church as miserable and frustrated legalists, and they will tend to come back as religious or alcoholic and immoral pagans! If you live under the control of the Holy Spirit however you will "go out daily and come in daily" that way. Christianity is not a set of rules, it's a Holy Spirit powered joyful life-style in relationship with Jesus.

Acts 15 Verses 7-11: After there was a lot of debate Peter stood up and stressed first of all the work of the Holy Spirit. What Peter is doing here is making the truth clear. It is the work of the Holy Spirit which witnessed to both the Jews and Gentiles. This is the way the Christians have to live. We must walk in the filling of the Holy Spirit. We are a flock. We are to grow like Christ, not obey the Mosaic Law, for we have a higher standard. Here we have legalism opposed by Peter. Our job is to grow in the grace and knowledge of the Lord Jesus Christ, **2 Peter 3:18**, for that is the only way to have the fruit of the Holy Spirit. These things involve being the flock, and not returning to the fold of rules.

This concept is grounded in the Old Testament Scriptures, which looked forward to this change, with God as the Shepherd, Israel the sheep, and the religious system as the temporary fold. We saw that the Lord's parable showed that they would be called out of the fold to form a new flock. This is the move from Israel to the Church. **Firstly** the Lord is claiming to be the Shepherd, and therefore the Lord God of Israel. This is an important text to show the deity of Christ.

Secondly through the ministry of the Holy Spirit to Mary, we have the unique person of the universe, the Lord Jesus Christ come into the world. We also see the convicting ministry of the Holy Spirit in view here.

Thirdly the Lord is calling his sheep out of the fold to form a new flock. The fact that the Lord was going to judge Israel and Judaism, which he was going to do in AD 70, is introduced here. We can tie in the Olivet Discourse here, as well in the fact that the Temple and entire city of Jerusalem is to be razed to the ground, this is the fold being demolished. Like Abraham the new flock will live in tents on the hills with the Lord. The basis of the flock is the death of the Lord Jesus Christ on the Cross.

The Lord says that He is not only going to the Cross, but He is going to lay down His life so that He can take it up again. He has perfect confidence in His power. This is not any ordinary man speaking. Only God has the power that Jesus Christ claims in this passage. Power is exousia - this is sovereignty. The Cross and the Resurrection are tied together.

There are seven key passages in the Gospel of John that make it clear that the Lord came to die: - **John 1:29, 3:13-15, 6:50-51, 10:10-11, 17, 18, 11:49-52, 12:23-24, 15:12-14**. This is where the Lord's love is shown for us, in that He died for us. The Cross is the doorway to Resurrection Joy. The Lord is proved our Shepherd because of the Cross.

Psalm 23 is only a comfort when we truly know the shepherd. You know he is the good shepherd because he died for the sheep. The Christian message is that the Lamb of God came, as the shepherd, and gave His life on the Cross for the sin of all the sheep. The sheep were not allowed to wander by themselves in search of the shepherd, the shepherd has found them, and He died on the cross for them, He has risen from the dead, and He calls his sheep to Him. True sheep respond to the true shepherd.

He speaks to the believers in the crowd specifically now. He prophesies the coming church, and the replacement, or setting aside of Israel for a time, and the resultant establishment of the flock on the hills rather than the fold of legalism. He sets His face to the cross as the means by which the new power and position will be won for the believers. Note He "goes" to the cross; this is a deliberate act of choice, not of a martyr being killed by others, but of a unique person following a pre-existing plan for a greater and prophesied purpose. His purpose in laying down His life is that He might take it up again.

There is total confidence in the outcome expressed here. The cross will lead to the resurrection. He will, with the Father and the Holy Spirit, raise himself from the dead! Now, an ordinary man does not speak like this! He claims the power and authority to do this in verse 18.

Look again at the seven passages in John's Gospel that point to the cross and resurrection. This is God's plan and purpose, and it is certain.

If the Lord is certain about this at this point, and it occurs, then what does that mean for the other prophecies of God's Word? It means they are equally certain! He is coming again. The cross is the gateway to glory!

Hebrews 1:1- 4, 16. Let us remind ourselves of the Lord's position. He is in control of the universe, and we are safe in His hands, and we may boldly come to the throne of grace in prayer any time, day or night.

Verse 19. There was a division therefore again among the Jews for these sayings. **20.** And many of them said, He hath a devil, and is mad; why hear ye him? **21.** Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

There is again division among the people listening. Many rejected his words and said that He had a devil, but others said correctly, that a person with a devil cannot open the eyes of the blind. His love for the sheep is going to be shown when He dies for the sheep. They are right about their extreme positions regarding Him, for he is either, mad or evil and demon possessed, or He is God.

They had enough evidence of His goodness to know that the signs He gave were indications that He was God visiting them, but the majority would not accept Him, for to do so would have meant too much change for them. Some will believe, some will not believe, some will not know, some will not care. They are just too busy for all this.... We should not expect to have a better response to the giving of the gospel than that the Lord Jesus Christ had. Some will reject, some will laugh.

Do not get depressed at the free will responses of responsible people. If you want a hundred percent response be a politician and tell lies. Jesus is the good shepherd and He gave His life for the sheep. Some accept, some reject, but He died for all of them anyway. He is establishing a new group, a flock. The fold concept has been put aside.

APPLICATION

We should ask ourselves what our attitude is to the believers under our control. Is the minister trying to fleece the sheep? Is he after their money, or does the power and influence satisfy his power lust, or is he a genuine servant of the Lord and do truly concerned about the Lord's flock.

The true pastor will be concerned about them whether there are two or three, or two or three thousand.

Whichever way you view the porter (I believe he is the picture of the Holy Spirit, working through the Law, godly Priests and the genuine Prophets, keeping Israel secure until the shepherd comes for them), we have the picture of the Lord's provision for Israel through until the day the "Good Shepherd" arrives to call out his sheep from the fold.

Sadly what this parable teaches is that the Shepherd arrives and the majority of the sheep refuse to come out and follow Him, staying within the fold, which has been taken over by robbers and bandits. What the Lord tells them is that He will call the sheep out to another pasture, and that those who leave the old sheep fold will form the nucleus of a new flock that will replace the old. This is a parable of the setting aside of Israel for a time (70 AD to the present day) and the establishment of a new group, the church, to replace them in the Eternal Plan of God.

This is how you sort out your church's direction and heart. You hold up God's Word, and it will sort them out. Those that are His will be attracted to the Word of God, but you will also lose some, which is what should happen, for they were not truly the Lord's. You separate the sheep from the goats by teaching the Word. This will also prevent false teachers having any effect on your congregation. Truth protects from falsehoods.

Christianity is not a religion it is a relationship with God thorough Christ. The Christian life is not a list of regulations and traditions it is a living relationship with the Lord in the filling of the Holy Spirit. It is the freedom of feeding under the shepherd's protection on the hills, not sitting with stone walls surrounding you in the valley.

The fruit of the Holy Spirit should be in your life. Real fellowship and worship is only possible in Christ. Walk in the Spirit and you shall not fulfil the lusts of the flesh. **Romans 8:2-4.**

If you are living in the spirit you are living life abundantly, and that is the only life to have. If you live as if you are in a religious system it is a false life and any security you think you have is illusionary.

We are to carry Christ out in the world and not have a monastic type of experience. We must have a moment by moment fellowship with Him.

We must feed our lambs, feed our sheep, and be concerned for our sheep, pray for your sheep. It is better to be excited on the hills than to be apparently "safe", but powerless and abused in the sheepfold of legalism.

We go to church as part of the training required; it is the embassy of the Ambassadors for Christ. We train to go out; we are to live on the hills and let our light shine there. The great conflict in the Church Age has been between the Lord's command "come out with me", and Satan's counterfeit order, "come in and be religious". The devil's ace trump is religion, conning people into thinking they are saved or spiritual, but keeping them powerless and distracted from their task.

We are to follow the Lord alone and go where He directs. He is the door there is no other way to fellowship with Him other than to walk in the Holy Spirit. Satan says that, "anything goes", it does not matter, he hates fundamentalist Christianity, and his people argue against the exclusive claims of Christ and the Church. They are inclusivist, and will fellowship with all faiths; they believe all can reach God. Their gospel is, "do your best, God will let you in". These concepts, Jesus says, are those of thieves and robbers, and are sadly propagated at many liberal seminaries.

In the US on a number of occasions ministers have been taken to court by people (wolves) who they have thrown out of the church for false doctrine. There is a need therefore for the constitution to have allowance for throwing people out of a church if they are found to be wolves, so that when they become members they do so under authority. This therefore requires the membership are subject to pastoral discipline.

God's instructions for pastoral discipline are well set out. Initially, you go to the person privately, if there is no repentance then in front of witnesses, if they still refuse to change, then in front of the whole church, before either repenting or being removed from the church. After the church has warned them, if the person continues in error the pastor removes him. It must be done in accordance with due process.

That is why from the beginning you need a covenant, which allows a pastor to expel members if necessary. All members need to sign a covenant. Many wolves sound very much like sheep, and their sheep skins are well stitched on from their previous victims. God's Word is fair, but also rigorous when it deals with the wolf.

The Lord challenges every pastor with these words. The attitude of the pastor is crucial for the church. We are called, as pastors, to have the Lord's concern for the flock, to love them as Christ does. We will hate the false teachers as the Lord hates them and we will fight for the flock as he fought.

The church is something new, a new way of living. If you get the ministry of the Holy Spirit right you enjoy the flock on the hills. We must have a flock rather than a fold mentality. Otherwise you can bind yourself up with rules and regulations so that you are unable to function properly.

We are a spiritual body and not a religious system. The basis of a church is either centred on Christ or on bricks and mortar. When we centre ourselves on him we are spiritual, when we focus on systems and rules we are religious and dead. God sets the rules. Use his rules not yours. Living in the spiritual life of God's church is something which the believer must learn to do. What people think is not important, what God does is.

PROPHECY

HIS VOLUNTARY DEATH

PROPHECY

Isaiah 53:12 (712 BC): Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

FULFILLMENT

John 10:1 7,18 (32 AD): Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

1. The death of the Lord Jesus Christ is unique in many ways. One of these was that he laid down his life voluntarily, at precisely the correct time, the time ordained by God the Father.
2. The death of all men is the prerogative of God as far as time is concerned. In some cases man may superimpose his own timing, this is called suicide. In the case of Jesus Christ, however, the Lord dismissed his spirit at the exact time designated by the Father.

DOCTRINES

CHRIST – I AM

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

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

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

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

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

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

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

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

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

CHRIST – SHEPHERD

1. In the Bible, sheep represent believers. **Matthew 25:33, 34** - they are contrasted with goats (unbelievers)
2. Sheep are helpless, they need to be led, fed and protected. They cannot defend themselves.
3. In the Old Testament Israel was called the sheep of his fold **Psalms 74:1, 79:13, 95:7, 100:3 Jeremiah 23:1**
4. The Lord Jesus Christ, the true shepherd came to the fold of Israel and while some responded most rejected him and the Lord called out a flock to establish a new group - **John 10:10-16**
5. He is the only door to fellowship **Acts 4:12 John 3:36, John 10:28, 29**
6. Judaism is the fold out of which the Lord led his sheep to form a new flock on the hills in freedom, the contrast between the fold and the flock. The fold no longer exists it was Jewish and legal and is gone, there is neither Jew nor Gentile but we are all in Christ Jesus. This is the theme of the book of Galatians, Romans and Hebrews, the just will live by faith. Our church should be a place where we learn to walk with the Lord under the control of the Holy Spirit.
7. In the fold the sheep are within four walls under the protection of the man in charge of the fold whereas the flock is moving, feeding and are under the control of the shepherd. This is where the walk in the spirit occurs. Christianity is a relationship and is active. **Galatians 1:6-9** - here Paul says we must walk in the spirit not a lot of rules such as in Judaism. We are to fight the enemy on the hills and be in the world but not of it.
8. There is only one flock and all sheep should know it. Believers show their character as sheep by how they respond to the shepherd.
9. The Lord Jesus Christ is seen as the shepherd in five different ways in **(1 Peter 2:21-25)**.
 - a) The suffering shepherd (v 21)
 - b) The sinless shepherd (v 22)
 - c) The submissive shepherd (v 23)
 - d) The substitutionary shepherd (v 24)
 - e) The seeking shepherd (v 25)
10. The Shepherd as Christ appears in three successive Psalms.
 - a) **Psalms 22** - the good shepherd gives his life for the sheep (John 10:11). He is the Door **(John 10:9)**.
 - b) **Psalms 23** - the Lord is my shepherd - the great shepherd of the sheep. **(Hebrews 13:20)**.
 - c) **Psalms 24** - the chief shepherd appears as the Man of Glory. **(1 Peter 5:4)**.
 - d) These show the shepherd dying for His sheep, the resurrected shepherd tending and caring for His sheep and the future shepherd ruling over His sheep.

CHRISTIAN LIFE

1. God is pleased with believers
 - a) By asking for the right things. **(1 Kings 3:9, 10)**
 - b) By living a separated life. **(2 Timothy 2:4)**
 - c) By doing his will. **(Hebrews 13:20, 21)**
 - d) Walking in fellowship with him. **(Hebrews 11:5, Genesis 5:24)**
 - e) By praising God. **(Psalm 69:30, 31)**
 - f) By resting by faith in God's provision. **(Hebrews 11:6)**
2. The Christian life involves walking:
 - a) in the Truth **(2 John 4)**
 - b) by means of faith in wisdom **(2 Corinthians 5:7, Colossians 4:5)**
 - c) in the Spirit **(Galatians 5:16, 25)**
 - d) in Love **(Ephesians 5:2)**
 - e) in newness of Life **(Romans 6:4)**
 - f) worthy of our vocation **(Ephesians 4:1)**

- g) worthy of the Lord (**Colossians 1:10, 1 Thessalonians 2:12**)
- h) honestly as in the day (**Romans 13:13**)
- i) in good works (**Ephesians 2:10**)
- j) in light (**Ephesians 5:8, 1 John 1:7**)
- k) in Christ Jesus (**Colossians 2:6**)
- l) circumspectly (**Ephesians 5:15,16**)
- m) as ye ought (**1 Thessalonians 4:1**).

3. The Christian life demands honourable conduct:

- a) Believers have freedom in Christ (**Galatians 5:1**), but our conduct must not
 - i) harm the weak (**1 Corinthians 8:9**);
 - ii) be hypocritical (**1 Peter 2:16**);
 - iii) does not edify (**1 Corinthians 10:23**);
 - iv) lead to habits which enslave (**1 Corinthians 6:12**);
 - v) lead to self-indulgence (**Galatians 5:13**);
 - vi) offend personal conscience (**Romans 14:5**).
- b) Our conduct towards God:
 - i) Done in His Name. (**1 Timothy 6:1**)
 - ii) As unto Him. (**Colossians 3:23**)
 - iii) For His glory. (**1 Corinthians 10:31**)
 - iv) To be worthy of Him. (**1 Thessalonians 2:12; 2 Thessalonians 1:5**)
- c) Our conduct towards others:
 - i) Be a good example. (**Romans 14:7; 1 Timothy 4:12**)
 - ii) Worthy of our calling. (**Ephesians 4:1**)
 - iii) Honest. (**2 Corinthians 8:21**)
 - iv) Free from the appearance of evil. (**1 Thessalonians 5:22**)
 - v) Helpful to a neighbour. (**Romans 12:18; 15:2**)
 - vi) Not a cause of stumbling. (**Romans 14:13**)
 - vii) Honouring one's parents. (**Colossians 3:20**)
 - viii) Honouring to the government. (**Titus 3:1**)
 - ix) Must not entail unequal yoking. (**2 Corinthians 6:14**)
 - x) Not to judge others (**Romans 14:10-13**)
 - xi) Not to cause others to stumble by our actions (**Romans 14:15, 21-23**)
- d) Our conduct towards self:
 - i) Pure and not lustful. (**1 Timothy 5:22; 1 Peter 2:11**)
 - ii) Must not defile. (**1 Corinthians 3:17; Titus 1:15**)
 - iii) Must not condemn. (**Romans 14:22**)
 - iv) Must do good works. (**Titus 3:8**)
- e) This conduct is only obtainable under the filling of the Holy Spirit. (**Ephesians 5:18; 1 John 1:9**).

4. The Christian life demands diligence:

- a) Love towards others. (**Galatians 2:10, 2 Corinthians 8:8**). We should be eager to help those who are less fortunate than ourselves especially by giving them the gospel.
- b) We should be keen to take care of the saints (other believers) (**Hebrews 6:11, 2 Corinthians 7:12, 2 Corinthians 8:16, 17, 2 Timothy 1:17**)
- c) We should be eager to rest in the promises and principles of God. Happiness comes from this. An example of not resting in the promises is the Exodus generation. (**Hebrews 4:11**)
- d) Confirmation of our calling (**2 Peter 1:5, 2 Peter 1:10**) We should witness for Christ eagerly, zealously.
- e) Unity of the body. (**Ephesians 4:3**) We should be zealous in maintaining the unity of the body.
- f) For the commendation of God. (**2 Timothy 2:15**). Be eager to show yourself approved by God.
- g) To have a life without spot or blemish. (**2 Peter 3:14**) We should walk close to the Lord and not expose ourselves to unnecessary areas of temptation.

CHRISTIAN LIFE - AMBASSADOR

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

CHURCH AND ISRAEL

The Church is different to Israel.

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

CHURCH – CHURCH DISCIPLINE

1. Those who will not heed the Word of God within the church are to be first warned and then rebuked (privately if the error is private, or publicly if their error is public). **2 Thessalonians 3:14, Titus 1:13, 14**.
2. If they still will not listen to the truth then the individuals are to be isolated from the fellowship and others are to separate themselves from them. **1 Timothy 6:3-5**.
3. If they still refuse to change they are to be expelled from the fellowship. **Titus 3:10 Galatians 1:6 -10**.
4. Paul warns about false doctrine **1 Timothy 1: 4, 11**. Then he expels the two false teachers, Hymeneus, and Alexander, that they might learn the truth and stop blaspheming. **1 Timothy 1:18-20**.

5. Any expulsion is only temporary, it applies only so long as the person is unrepentant. When they repent they are to be received back again as was the prodigal son, **Luke 15:11-32**, and the man in adultery. **1 Corinthians 5:1-13. 2 Corinthians 2:5-11.**

GOD - FATHERHOOD OF GOD

Fatherhood comes in various concepts:-

1. The Fatherhood over creation - **Ephesians 3:14-15** - all beings have their origin in God. We get our life and very existence from God. There is therefore a brotherhood in the creation. The liberals however take this a step further and talk about the brotherhood of man and the universal Fatherhood of God which is a lie which is exposed by the Lord Jesus Christ. Jesus Christ said that all men are not brothers but only become such in Christ. Even Satan was given his life by God. There is no relationship in the Father creatorship combination.

2. Fatherhood by intimate relationship which is the concept of the relationship between God and Israel. In Exodus 4:22 Israel is my son - this is my firstborn. This is more than God saying that He is their creator but it is less than saying that they are regenerated. In the New Testament it says that all Israel is not Israel. There is however a relationship between the Father and Israel, a care for Israel. He preserves the nation. In the Bible the word father is used a large number of times in relation to the relationship between God and Israel. However only a few Jews were regenerated.

3. A specific relationship between the Father and the Lord Jesus Christ - **Ephesians 1:3**. The first specific revelation of the New Testament is that God the Father is the father of the Lord Jesus Christ. It also shows without any doubt the deity of the Lord Jesus Christ by His attributes and His works. The words father and son are used in the New Testament to show the intimacy of the relationship between God the Father and the Lord Jesus Christ with out fulfilling all the relationships which would be true of a human relationship of Father and Son. This was the error of the Arian theologians who said that he was a son of God but not equal with God.

4. The second person has been the Son from eternity past. For eternity there has been this close relationship between the Father and the Son. In **Isaiah 9:6** it shows that a child is born but a son is given. The baby was born but the Son was given as the Son had existed forever. What they are saying is that you think of the most noble father and the best possible son and the love between those two and you get a small glimpse of the relationship between the Father and the Son.

5. The Father of believers in the Lord Jesus Christ (**Romans 8:15, Galatians 4:6-7**)

a) Only in Christ do we become brothers. (**Galatians 3:27-29**) This is the result of the Holy Spirit who baptises us into the body of Christ and makes us a new creation in Him. (**1 Corinthians 12:13, Ephesians 4:5**)

b) God is not the spiritual father of the unregenerate man; they are His creation but not His children. (John 14:6) Before salvation we were sons of our sinful nature. (**John 8:42-47, Ephesians 2:19**)

6. In summary therefore

[a] The Son of God is said to have been begotten of the Father - **Psalm 2:7, John 1:14, 18, 3:16, 18 1 John 4:9**

[b] The Father acknowledged the Lord Jesus Christ as His Son - **Matthew 3:17, 17:5, Luke 9:35**

[c] The Father is acknowledged by the Son - **Matthew 11:27, 26:63-64, Luke 22:29, John 8:16-29, 33-44, 17:1** The Son is subject to the Father's plan but it should be remembered that the plan had been a joint plan when it was conceived with its recognition of role and responsibility.

[d] The fact that God the Father is acknowledged by men to be the Father of the Lord Jesus Christ - **Matthew 16:16, Mark 15:39, John 1:34, 49, Acts 3:13**

[e] The Son acknowledges the Father by being subject to Him - **John 8:29, 49**

[f] Even the demons recognise this relationship between the Father and the Son - **Matthew 8:29** Satan's eternal damnation relies on this relationship and its permanency

7. Before salvation all members of the human race were "sold under sin", we were strangers before God, not sons. **Romans 7:14, Ephesians 2:19**. Spiritually we were dead, we had no relationship with God other than creatures to the creator we did not recognize **Ephesians 2:1**

8. Before salvation we were all of different races, the only brotherhood we can ever have is in Christ. **Galatians 3:27-29.**
9. Salvation alone makes us children of God. Before we were slaves of sin, sons of our old sin nature, children of rebellion. **Ephesians 2:19, John 8:42-47, 1John 3:10-15.**
10. Only God can make us his children, for only God has that power. **John 1:12, 13.** We are either 'born-again', born from above or we remain spiritually dead, children of Satan, **John 3:3,6, 36.**
11. Unbelievers cannot and will not see this unique relationship. **1 John 3:1, 1 Corinthians 1:18.** As sons of rebellion they believe their father's lie i.e. the universal fatherhood of God and universal brotherhood of man (both of which are false concepts). **John 8:44.** This lie perpetrates the idea that God is a "soft-touch" and will not judge man for their sin, but all will be well in the end. This is declared false by God in his word.
12. Believers sonship guarantees heirship, eternal life and fellowship for them. **1 John 3:2, 3, Romans 8:16-18.**
13. The Holy Spirit is God's down payment on the believer's inheritance - the assurance of more to come, **Ephesians 1:14.**
14. Believers are heirs of eternal life through relationship with God in Christ **John 8:35, 51.**
 a. receiving rewards: **Colossians 3:24,25, 2 John 8, 1 Corinthians 3:8** and,
 b. receiving a resurrection body. **1 Corinthians 15:50-54.**
15. The source of our confidence is based in the Lords resurrection. He is therefore our "lively hope", **1 Peter 1:3-5.** He can be depended upon to meet all needs for we will be with him forever. **John 14:1-4.**

HOLY SPIRIT – EFFECTIVE CALLING

1. Drawing (Gk. elkuo) means to draw, lead or impel. In this case the drawing or calling is in love. All the elect will freely respond to the work of the Holy Spirit. The drawing provides the motive to respond.
2. All people are called to repent, but only the elect are drawn. (**John 3:16, 36, 12:32, 16:8-11, 1 John 2:2**)
3. Believers, Called Ones, Elect, are all names for the same person. God calls, the Holy Spirit works, we simply respond to the call of Love. (**Jeremiah 31:3, John 3:16**)
4. The calling provides the motivation for the expression of love in the unbeliever who is positive towards salvation. (**Philippians 2:13**)
5. God can thereby give His gift of salvation to the elect. (**John 1:13, Romans 9:16 Ephesians 2:8-9, Titus 3:5-6**)
6. God therefore gets the glory for His work, we get the benefits (**Jude 24-25**)
 - (a) God planned it in eternity past.
 - (b) God provides it at the cross.
 - (c) God prepares for it in the life by conviction.
 - (d) God provides the motivation to accept the offer.
 - (e) God gives the gift of salvation to the elect.
 - (f) God gives the Holy Spirit to the new believer.
 - (g) God has prepared a new body for the believer.

HARMONY**THE SHEEPFOLD**

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

CHRIST AS THE DOOR

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

THE GOOD SHEPHERD

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

101 E – JESUS AT THE FEAST OF DEDICATION**JOHN 10:22-30**

John 10:22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one.

KEY WORDS

Was	Ginomai	Became [Aorist Middle Indicative]
Feast of dedication	Egkainia	Feast of Dedication
Was	Eimi	Keep on being [Imperfect Active Indicative]
Winter	Cheimon	Winter

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Walked	Peripateo	Walk [Imperfect Active Indicative]
Temple	Heiron	Temple
Porch	Stoa	Porch
Came round about	Kukloo	Encircle, Surround [Aorist Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
How long	Heos Pote	How long
Dost make us doubt	Airo Hemon	Lead us astray [Present Active Indicative]
	Psuche	
Be	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ, Messiah
Tell	Epo	Say, Tell [Aorist Active Imperative]
Plainly	Parhessia	Plainly, Clearly
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Told	Epo	Say, Tell [Aorist Active Indicative]
Believed	Pisteuo	Believe [Present Active Indicative]
Works	Ergon	Work
Do	Poio	Do [Present Active Indicative]
Father	Pater	Father
Name	Onoma	Name
Bear witness	Martureo	Bear witness [Present Active Indicative]
Believe	Pisteuo	Believe [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Sheep	Probaton	Sheep
Said	Epo	Say
Hear	Akouo	Hear [Present Active Indicative]
Voice	Phone	Voice
Know	Ginosko	Know [Present Active Indicative]
Follow	Akoloutheo	Follow [Present Active Indicative]
Give	Didomi	Give [Present Active Indicative]
Eternal	Aionios	Eternal
Life	Zoe	Life
They Shall Never	Ou Me Eis Aion	Not at all exceeding eternity, Shall never
Perish	Apollumi	Perish [Aorist Middle Subjunctive]
Pluck	Harpazo	Pluck, Seize [Future Active Indicative]
Hand	Cheir	Hand
Gave	Didomi	Give [Perfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Greater	Meizon	Greater
All	Pas	All
No man	Oudeis	No one
Is able	Dunamai	Able, Have power [Present Middle Indicative]
Pluck out	Harpazo	Pluck, Seize [Present Active Infinitive]
I	Ego	I
Are	Eimi	Keep on being [Present Active Indicative]
One	Heis	One

PERFECT TENSE VERB

DIDOMI - GIVE – This 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, and this accounts for 75% of the occurrences.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
101E	Isaiah 9:6	The Everlasting Father	John 10:30
	Zechariah 12:10b	The Messiah would be both God and man	John 10:30

REFLECTION

Verse 22. And it was at Jerusalem the feast of the dedication, and it was winter. 23. And Jesus walked in the temple in Solomon's porch. 24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

In verse 22 John gives us a chronological "fix" here, which the synoptic gospels do not. This is one of the things John does in his Gospel; writing last he is able to provide the extra information that we need to understand more of the significance of the Lord's actions.

This is the Feast of Dedication or Hanukkah, it is in Jerusalem, it is winter, and it is in fact close to our Christmas Day. Christmas Day was not celebrated by Christians until the time of Constantine but was celebrated by Jewish believers all through the early centuries as the Feast of Hanukkah/Dedication. It remembered the rededication of the Temple following the cleansing of it by Judas Macabbeus in 165 BC. This occurred after it had been defiled by Antiochus Epiphanies with the first "abomination of desolation" – his statue, erected as "Zeus" in the Temple and with pigs blood offered in sacrifices.

This time of year was also the pagan festival of midwinter, the winter solstice, the "Saturnalia", where they drank a lot, feasted and had a drug-alcohol soaked party. The Jewish authorities celebrated the cleansing of the Temple with lighting lamps, but rejected the person who the Temple represented – the true "light of the world". He was in Solomon's porch where some think the church started. It was later known as Solomon's stables after the crusaders, who kept their horses there during the time they were in control of Jerusalem. Christmas Day therefore gives us opportunity to witness to both Jew and Gentile.

Whilst everyone is celebrating the historic restoration of Temple worship, Jesus is telling them that the Temple operation is going to cease. It gets very cold and wet in Jerusalem at this time of the year. It is the winter as far as the spiritual state of the nation is concerned, summer is over, autumn is past, winter is upon the nation, and the Lord is now finished with Israel, because they have rejected Him. After this chapter He does not talk to the unsaved Jews again. **Jeremiah 8:20** - the harvest is passed, the summer is ended and they are not saved.

Verse 25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26. But ye believe not, because ye are not of my sheep, as I said unto you. 27. My sheep hear my voice, and I know them, and they follow me: 28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30. I and my Father are one.

The problem that people had in those days is the same as we have today. There is plenty of evidence for who Jesus is, but they have an unbelieving heart. They did not think that God will change the system that has been in place for over 1500 years, but God will, for it has always been on His Plan to do so. The other people there are so busy with the petty details of daily life, and their wealth, social life, fame and acceptance, that they have not have time or interest in spiritual things.

Very few people have "intellectual" problems with Christ's claims on their life; they simply don't want to be bothered, or they don't want to change their life style. Their lives are full without Him, so why would they want to accept the "Messiah" if He makes too many demands of them? It is a volitional problem not a problem of lack of evidence! Election and Free Will are both in view here, for they cannot come unless they are called by God, and they have been, but will not respond. In space-time we see the free will choices of people working out, but from eternity God sees His Eternal Plan, including Election, working out. This side of eternity we will not work this out.

In verses 27-30 we see a great contrast between the believers and unbelievers. Jesus says, "My sheep hear my voice and follow Me". I give them eternal life and everything I give is permanent. No one can take the believer out of the hand of God. There is perfect stability and security in Christ Jesus. God is one and guarantees the security of the believer. **Romans 8:38-39**. Election is summed up in this perfect tense based statement – From eternity we are seen as a gift of the Father to the Son – and so we cannot be more secure than that.

In the ancient world the seal was a guarantee for protection. The indwelling of the Holy Spirit guarantees our security, and is the "down-payment" and "seal" of our belonging to the Lord.

We can grieve the Spirit by unconfessed sins, we can quench the Spirit by following worldliness or other forms of evil theology, but we can never lose the Holy Spirit. **2 Timothy 2:11-13**.

APPLICATION

The nation has gone past the point of no return. All that are positive to the Lord and His Plan for their lives are going to be called out of the nation, and a new flock will be established from Pentecost onwards. He leaves them with the facts in the next verses, for the day of decision is close at hand.

With unbelievers **John 16:8-11** applies and we must pray for them before we talk to them. What we have here is that no one has intellectual problems with the Lord Jesus Christ, there is no real problem with the Bible or its text; the problem is with the sin and self-interest of the sinner. They are not going to honestly look at the claims of the Lord Jesus Christ, because they don't want to.

Frank Morrison wrote, "Who moved the Stone". He started as an unbeliever and having considered the evidence came to the conclusion that Christ was who He said He was. He was totally convinced by the evidence of the resurrection, but he was an honest atheist, who desired truth, and was ready to change – most are not. The Lord said to the people that they show by their attitude that they are not His sheep.

Your eternal life started when you were born again. If you are living as one of the flock you will be enjoying your everlasting life with a flock mentality, but if you have a fold mentality you will not be enjoying it even though you are saved, because you will live like a religious pagan. We should praise the Lord for what He has done and what He has given.

It is of interest that even if you become a useless part of the body you are still part of the body, but will be taken home early through the Sin unto Death. Carnality just wastes time. You are kept in the power of God and you are not going to miss out on the inheritance that is kept in heaven for you, but you can miss out on blessing in time and rewards in eternity. Your life is hid in Christ. Here in this great doctrine of Eternal Security we have many reasons why God's Word can be trusted, and we see why not to trust our feelings.

As a result of understanding what God has done for us, we should be mature believers and glorify Him. The Lord says that He has given more than enough evidence for a person to make a decision for Him, the only reason people don't is their arrogance, disinterest, or preferred habits; they prefer to live their way rather than God's. For this they are held responsible at the last judgement.

PROPHECY

I AM

PROPHECY

Exodus 3:14 (1500 BC): And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

God's use of I AM indicates that he has always existed, that he is eternal and that there was never a time at which he did not exist. His appearance in this passage is to Moses who needs confidence in going back to the land of Egypt to lead the people of Israel towards the Promised Land. The repeating of the word I AM is indicative of great blessing in the Hebrew language.

FULFILLMENT

John 8:58 [30 AD] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 10:30 (30AD): I and my Father are one.

1. Jesus, by using the words I AM (Eimi, Greek), claims to be God to the religious Jews. Their reaction was to attempt to stone him.
2. Jesus is shown as the revealed member of the Godhead (**John 1:18**); as the image of the invisible God (**Colossians 1:15**) and the express image of his person (**Hebrews 1:3**).

3. In addition Jesus said:

I AM the bread of life.

I AM the light of the world.

I AM the door.

I AM the true and living way.

I AM the good shepherd.

I AM the true vine.

I AM the resurrection and the life.

4. Jesus constantly claimed to be God. Many people claim Jesus to be a good person, however one thing he cannot be is a good person. He was either what he claimed to be, the Son of God, Emmanuel, God with us - or a deceiver.

DOCTRINES

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, 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.**

CHRIST: HYPOSTATIC UNION

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

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

2. See **Isaiah 7:14, Isaiah 9:6, John 1:1-14, Romans 1:2-5, Romans 9:5, Philippians 2:5-11, 1 Timothy 3:16, Hebrews 1:4**
3. The incarnate person of the Lord Jesus Christ included undiminished deity; He remained co equal and co eternal with the father while on earth. As a baby in the cradle he was holding the universe together.
4. The Lord Jesus Christ was also true humanity; body, soul and spirit although due to the virgin birth he had no old sin nature **1 Peter 2:22**
5. The two natures were united without transfer of attributes; the Essence of Deity and humanity were unchanged.

6. No aspect of the divine nature was lacking, although certain attributes were not exercised in line with the Father's plan **Matthew 4:1-10**
7. The union was personal and hypostatic; one essence with two natures.
8. Deity did not indwell humanity or possess it. The union was more than sympathy and harmony, it was unique combining the two natures eternally.
9. Christ had two natures in one person, therefore he could be supremely powerful yet weak at the same time.
 - a) Deity cannot be tempted, humanity can. **Matthew 4:1-10**
 - b) Deity cannot thirst, humanity can **John 19:28**
 - c) Deity is omniscient , humanity learns **Luke 2:40,52**
10. The necessity of the humanity of the Lord Jesus Christ is seen in the following:-
 - a) To be our Saviour he had to be man as God cannot die. **Hebrews 2:14,15, Philippians 2:7,8**
 - b) To be our mediator He had to be equal with both God and man **Job 9:2, 32-33, 1 Timothy 2:5-6**
 - c) To be our High Priest He must be a man. **Hebrews 7:4,5 14-28; 10:5, 10-14**
 - d) To be a king he must be a man, a Jew in the line of David. **Psalms 89:20-37, 2 Samuel 7:8-16**
11. There are three categories of sayings or actions of the Lord:
 - a) From his deity alone **John 8:58**
 - b) From his humanity alone **John 19:28**
 - c) From his hypostatic union - **John 11:25,26**
12. The uniqueness of the person of the Lord Jesus Christ is a key doctrine to understand for all believers, for it is on this point that the accurate preaching of the gospel rests. **1 Timothy 3:16**
13. The gospel message in one word is Immanuel - God with us. John's testimony on this point **John 1:14**. In Christ we see God's love and favour towards man. As God revealed himself in the Old Testament, so He perfectly reveals himself in the person of the unique person of the universe , the God man the Lord Jesus Christ.

CHRISTIAN LIFE: ETERNAL SECURITY

1. When a person truly trusts Jesus Christ for salvation, he is saved forever. He cannot lose his salvation.
2. POSITIONAL APPROACH (**Romans 8:38-39**)
We are united with Christ ("in Christ"). Absolutely nothing can separate us from the love of God which is in Christ.
3. LOGICAL APPROACH (**Romans 8:32, Romans 5**)
As unbelievers we are enemies of God (Romans 5), as believers we are his children. If he did the most for his enemies what will he do for his children? This excludes loss of salvation for he saved us while we were his enemies.
4. GOD'S HANDS APPROACH (**John 10:28, Psalm 37:24**)
Neither shall anyone seize them out of my hand. God is all powerful.
5. EXPERIENTIAL APPROACH (**2 Timothy 2:12-13**)
If we deny Christ He is going to deny us rewards (context=suffering and rewards). If we renounce Him, HE REMAINS FAITHFUL. The believer is in Christ and Christ indwells the believer. He cannot deny Himself.
6. THE FAMILY APPROACH (**Galatians 3:26, John 1:12**)
When you believe in Christ you are born again as a child of God. You cannot be unborn, once a child always a child.
7. THE INHERITANCE APPROACH (**1 Peter 1:4-5**)
We have an inheritance incorruptible, undefiled which fadeth not away, reserved in heaven for us who are kept by the power of God. Perfect tense - it will always be reserved, since it is kept by God, not us.

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

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

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

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

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

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

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

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

SIN: SIN UNTO DEATH

1. There is a sin unto death (**1 John 5:16, 17, 1 Corinthians 11 :31,32**)

2. The sin unto death is the physical death of a believer, where ultimate discipline is administered to the Christian due to unconfessed sin of a serious nature.

3. Confession of sin under the concept of **1 John 1:9** is the way to forgiveness.

4. Examples of sin unto death:-

(a) The Corinthian Pervert - (**1 Corinthians 5**)

(b) The Corinthians who habitually came to the Lord's table in an unworthy manner. (**1 Corinthians 11:27-32**)

(c) Moses (**Deuteronomy 32:48-52**)

(d) Achan (**Joshua 7:16-26**)

(e) Ananias and Sapphira (**Acts 5: 1 -11**)

5. Whilst there is a sin unto death there is no condemnation to them in Christ Jesus - all believers (**Romans 8:1**).

6. The effect of the sin unto death is to reduce the time which a believer can spend on earth accumulating good of eternal worth. The gold, silver and precious stones of **1 Corinthians 3:11-15**.

CHRIST - SUPERIORITY OF CHRIST

The glorified Jesus Christ is superior to angels (**Hebrews 1**)

1. In Name. (**Hebrews 1:4**).

2. In relationship (**Hebrews 1:5**).

3. At the Second Advent (**Hebrews 1:6**).

4. In His ministry (**Hebrews 1:7,8**).

5. In appointment (**Hebrews 1:9**).

6. As Creator (**Hebrews 1:10**).

7. In character (**Hebrews 1:11**).

8. In His position (**Hebrews 1:13**).

CHRISTMAS: ORIGINS OF CHRISTMAS TRADITIONS

1. The origins of Christmas are not in Christianity, but in ancient pagan religions.
 2. On Christmas Eve, late Roman Imperial Church celebrated a mass to the Virgin Mary. In **Jeremiah 44:17**, the pagans sacrificed to the queen of heaven. We must be careful not to appear to be pagan in any way, nor associate the blessed Mary, the greatest of all women with anything associated with the female goddesses (demons) of fertility.
 3. The Hindus also celebrate the queen of heaven with an unbloodied sacrifice.
 4. The Spaniards went to Mexico to convert the natives and found that there was an existing ritual in which bread was converted into the actual flesh of the god involved.
 5. The Serbs serve roast pig in celebration of Boshitch whose name means Christmas
 6. The Saxons offered a boar in sacrifice to the sun on Christmas Day.
 7. Santa Claus appearing in the chimney derives from a Norse legend which showed the god appearing in the fire hearth, bringing luck to the home.
 8. The Scandinavians used to worship trees. When they became Christians this was incorporated into Christmas.
 9. The Yule Log was burnt in celebration of Thor, the god of thunder. Yule is the Chaldean name for infant or little child. Yule day - child's day, was used by the pagan Anglo-Saxons.
 10. Mistletoe came from the Druids. They gave mistletoe as a charm to the people for reconciliation - kissing under the mistletoe, The man in the branch is mentioned here.
 11. Evergreen trees were employed in religious observances in a number of areas in pagan worship in the Old Testament (**Deuteronomy 12:2; 1 Kings 14:23; 2 Kings 16:4; 2 Kings 17:10**).
 12. Images on the green tree (**2 Chronicles 28:4; Isaiah 57:5; Jeremiah 2:20; 3:6; 3:13; 17:2; Ezekiel 6:13**)
 13. The pagans worshipped the sun. The sun "dies" on the winter solstice (22 December), and is "reborn" or "resurrected" three days later on 25 December.
 14. God's attitude to sun worship (**Ezekiel 8:7ff** - Israel was to worship God towards the west, not as the sun in the east).
 15. Candles at Christmas has its origin in the worship of the unconquered sun.
 16. Gifts under the tree represent gifts to the god. After they have been offered to the god under the tree they are distributed to the worshipers.
 17. Santa Claus (Father Christmas) has been given a number of characteristics of God - he is all-knowing, everywhere, he rewards good works, he answers prayer requests. He has the white hair of wisdom (**Daniel 7:9, Revelation 1:13**).
 18. Hogmanay. Derived from the Chaldean 'Hog-Manai'. It means the feast of the Numberer. Meni, or Manai, is the moon divinity or the Moon God. The Saxons had the Man in the Moon as Manai. Worship of the moon is given in (**2 Kings 23:5**).
- The moon is to number the seasons in (**Psalms 104:19**). Hogmanay is therefore derived from the feast of the man in the moon, or the moon god.
19. The Christmas Goose. The favourite offering to Osiris was a goose, which not be eaten except in the depth of winter.

20. Jerome, commenting on (**Isaiah 65:11**), said that this ceremony took place on the last day of the month and the year.

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**)

HARMONY

FEAST OF DEDICATION

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

101F – THE JEWISH AUTHORITIES TRY TO ARREST JESUS

JOHN 10:31-38

John 10:31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him..

KEY WORDS

Took up	Bastazo	Pick up [Aorist Active Indicative]
Stones	Lithos	Stone
Stone	Lithazo	To stone [Aorist Active Subjunctive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Many	Polus	Many
Good	Kalos	Good
Works	Ergon	Works
Have shewed	Deiknuo	Show [Aorist Active Indicative]

From	Ek	Out from
Father	Pater	Father
Do stone	Lithazo	To stone [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Saying	Lego	Say
Stone	Lithazo	To stone [Present Active Indicative]
Blasphemy	Blasphemia	Blasphemy
Being	Eimi	Keep on being [Aorist Active Participle]
Man	Anthropos	Man
Makest	Poieo	Make [Present Active Indicative]
God	Theos	God
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Written	Grapho	Write [Perfect Passive Participle]
Law	Nomos	Law
Said	Epo	Say [Aorist Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Gods	Theos	God
Called	Epo	Say, Tell [Aorist Active Indicative]
Word	Logos	Word
Came	Ginomai	Come to be [Aorist Middle Indicative]
Scripture	Graphe	Writings
Cannot	Dunamai Ou	Not able [Present Middle Indicative]
Be Broken	Luo	Destroy [Aorist Passive Infinitive]
Say	Lego	Say [Present Active Indicative]
Hath Sanctified	Hagiazo	Made holy [Aorist Active Indicative]
Sent into	Apostello	Sent out [Aorist Active Indicative]
World	Kosmos	World
Blasphemest	Blasphemeo	Blaspheme [Present Active Indicative]
Said	Lego	Say [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
Do	Poieo	Do [Present Active Indicative]
Believe	Pisteuo	Believe [Present Active Imperative]
Do	Poieo	Do [Present Active Indicative]
Believe	Pisteuo	Believe [Present Active Subjunctive]
Believe	Pisteuo	Believe [Present Active Imperative]
May Know	Ginosko	Know [Aorist Active Subjunctive]
Believe	Pisteuo	Believe [Present Active Subjunctive]
Is	-	Not found in the original

PERFECT TENSE VERB

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

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

REFLECTION**INTRODUCTION**

The good shepherd has announced His call to the sheep waiting in the fold of Israel. Those who hear His voice will join His flock, the new group/flock, the Church. The Lord saw in advance the destruction that would come upon those who rejected Him in 70 AD with the destruction of Jerusalem, with many of the very people expressing their disinterest or hatred this day, being killed at that time.

If you want to see if a person is saved, see if they are obeying the Lord or not; look for the fruit of the Holy Spirit in their life, for that is the evidence of obedience. We do not get eternal life because we are good. Our eternal life starts at the point of salvation, and it is a gift of Grace. **Ephesians 2:4-13**. Note, "He gives eternal life". When believers fail, they miss out on rewards and opportunities, but do not lose their eternal salvation.

We have seen the absolute claim to deity in verse 30. There is no way around the Lord's claims, He is either God or mad! Literally He says, "I and the Father keep on being one". (Present, active, indicative of the verb, eimi). He is claiming equality with the Father, and those who heard Him knew it, hence their reaction.

Verse 31. Then the Jews took up stones again to stone him. 32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

The Jews take up stones to kill the Lord Jesus Christ. The Lord asks what works He has done have deserved this action. The Jews reply that it was not the works He does, but blasphemy, because He has said He is God. The unbelieving Jews understood clearly the implications of the Lord's statement in verse 30. He had used the present active indicative of "eimi" which talks about status quo. Here He says that He is continuously God and clearly He is either true in his words, or blasphemous – no third options here!

Verse 34. Jesus answered them, Is it not written in your law, I said, Ye are gods? 35. If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37. If I do not the works of my Father, believe me not. 38. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

In verse 34, He says, "even if you ignore My works how can you get around **Psalm 82:6**"? Here He quotes the verse. When you compare the quote, which appears to be from the Septuagint as John quotes it, the Greek Old Testament, with the Old Testament of the KJV, which is from the Textus Receptus, is taken from the Hebrew, you may see minor differences. Lets hear the whole Psalm and see why Jesus quotes it.

Psalm 82

"1. God standeth in the congregation of the mighty; he judgeth among the gods. 2. How long will ye judge unjustly, and accept the persons of the wicked? Selah. 3. Defend the poor and fatherless: do justice to the afflicted and needy. 4. Deliver the poor and needy: rid them out of the hand of the wicked. 5. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. 6. I have said, Ye are gods; and all of you are children of the most High. 7. But ye shall die like men, and fall like one of the princes. 8. Arise, O God, judge the earth: for thou shalt inherit all nations."

This is a psalm of judgement, which is very appropriate at this point in Jesus ministry, for their rejection of Him will lead to the fifth cycle of discipline, exactly as Moses made clear in Leviticus 26 and Deuteronomy 26-28. These people have had as a nation a great position of responsibility in blessing, but if they do not use that position of blessing now correctly and accept Messiah, they will come under judgement itself.

This Psalm says that the nation Israel is "like god", as they have received the Word of God. They have the Mosaic Law, they have the Scriptures from the prophets and sages, and they are the sons/daughters of the Most High. In relation to the pagan nations around them they are "god like" in heir position of blessing. If they

ignore their responsibility in verse 7 it says that judgement will come upon them, because they have abused their position of privilege.

In John 10 they are not accepting the Most High; they are rejecting Him. What can be expected from Psalm 82 is judgement. What can be expected from Deuteronomy 26-28 and Leviticus 26 is judgment, and what is prophesied by Daniel is judgment. **Daniel 9:26-27**. Here He is claiming to be God again, and He is correct, for He is the one who spoke with Moses, and they need to hear Moses and "Choose Life", or death will come to them all. **Deuteronomy 30:11-20**. Sadly they will choose death; they will reject Moses and they will reject Jesus of whom he spoke. **Deuteronomy 18:15-22**.

Most believers do not understand the doctrine of the Trinity, which is so important. God is one in essence but three in personality. "I and My Father are one in character", says the Lord Jesus Christ. The doctrines of the Trinity set aside those who accept the deity of Christ, which is the correct and orthodox position, from others who are sects rejecting the Lord's unique person and Immanuel, God-Man forever.

A note on the Jehovah's Witnesses Bible - The Jehovah Witness's bible was translated by a man who was convicted of perjury in a trial in Chicago in the 1950's. Before the court the "translator" was asked if he knew Greek and Hebrew. He replied "yes" but when he was given some Greek to translate and asked to write out the Greek alphabet he was unable to do so. Read Walter Martin's book, "Kingdom of the Cults".

APPLICATION

A lot of these people are going to be involved in the condemnation of the Lord, and are going to be alive long enough to die in the destruction of Jerusalem in AD 70. Jesus says that if he does not do the works of His Father they should ignore Him. "Believe the works – face the evidence", He says. If you do not like Me believe the works that I do, so that you know that God is in Me.

As believers we are indwelt by the Holy Spirit, and we are baptised into Christ, and we can see and understand these things.

These people were not interested in knowing these things; they knew what they believed and did not want to be confused by the facts. Giving the gospel today is giving evidence, telling people about what really happened and what was said and done by Jesus.

It is essential to accept the deity of Christ as a basic doctrine for if we deny that or deny the fact that He has come in the flesh we do not the truth.

DOCTRINES

GOD: CHARACTER OF GOD

1. Whilst God is three persons all three persons have exactly the same essence or character:

a) SOVEREIGNTY

The Father (**Ephesians 1:11** , cf **Isaiah 40:8**, **Matthew 6:10**, **Hebrews 10:7, 9**)

The Son (**John 5:21**, **Revelation 19:16**)

The Spirit (**1 Corinthians 12:11** , cf **Hebrews 2:4**)

b) RIGHTEOUSNESS

The Father (**John 17:25**)

The Son (**Luke 1:35**, **Hebrews 7:26**, **2 Corinthians 5:21**)

The Spirit The Holy Spirit

c) JUSTICE

The Father (**Job 37:23**, cf **8:3**)

The Son (**Acts 3:14**, **John 5:22**, **Revelation 19:11**)

The Spirit (**Nehemiah 9:20**)

d) LOVE

The Father (**John 3:16**)

The Son (**Ephesians 5:25**, **1 John 3:16**)

The Spirit (**John 16:7-11, 1 Corinthians 2:10**)

e) ETERNAL LIFE

The Father (**John 5:26**)

The Son (**Micah 5:2, cf John 1:1-2, 1 John 5:11**)

The Spirit (**Isaiah 48:16**)

f) ALL-KNOWING

The Father (**Hebrews 4:13, cf Matthew 11:27, 1 Peter 1:2**)

The Son (**John 18:4, cf Matthew 9:4, John 2:25, 1 Corinthians 4:5**)

The Spirit (**Isaiah 11:2, cf 1 Corinthians 2:11**)

g) EVERYWHERE

The Father (**2 Chronicles 2:6**)

The Son (**Matthew 28:20, cf Ephesians 1:23**)

The Spirit (**Psalms 139:7**)

h) ALL-POWERFUL

The Father (**Mark 14:36, cf 1 Peter 1:5**)

The Son (**Hebrews 1:3, cf Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21**)

The Spirit (**Romans 15:19**)

i) UNCHANGEABLE

The Father (**Hebrews 6:17, Psalm 33:11**)

The Son (**Hebrews 13:8**)

The Spirit (**John 14:16**)

j) TRUTH

The Father (**John 7:28, John 17:3**)

The Son (**1 John 5:20, cf John 1:14, 14:6, Revelation 19:11**)

The Spirit (**1 John 5:6, cf John 14:17, 15:26, 16:13**)

GOD – TRINITY

1. There is one God. He has manifested Himself in three personalities. (**2 Samuel 23:1-3, Isaiah 48:16, Isaiah 63:7-10, Matthew 28:19, Acts 2:33, 2 Corinthians 13:14**)

2. The oneness of God refers to the unity or sameness of character. All three members of the Trinity are equal (**Philippians 2:6, Deuteronomy 6:4, Acts 17:29, Romans 1:20, Colossians 2:9**), although they have different functions/purposes in relation to man.

3. The three members are distinguished according to their function in the plan of salvation (**1 Peter 1:2-3**)

a) The Father - the authority, who planned our salvation (**Isaiah 14:27, John 4:34, 5:17, 12:44, 1 Corinthians 8:6a, Ephesians 3:11**)

b) The Son - the obedient son, who was born as a man, died for our sins, and rose from the dead (**John 4:34, 5:17, Hebrews 10:7**)

c) The Holy Spirit - the ministering servant, who reveals the Son and sanctifies us (**John 16:8-11**).

4. The Son is the only visible member of the Trinity (**John 1:18, 6:46, 1 Timothy 6:16, 1 John 4:12**). He was revealed in the Old Testament in Christophanies (eg the Angel of Jehovah) and became flesh in the New Testament. (**Exodus 3:14 cf John 8:58; Psalm 10:16 cf Revelation 11:15; Zechariah 14 cf Revelation 19**)

5. Evidences of the Trinity

a) Affirmed by the use of the title Elohim (plural, Gods) in the Old Testament and the plural pronoun "us" in (**Genesis 1:26, 3:22, 11:7**).

b) The worship of God we have repeated three times "Holy, holy, holy is the Lord God Almighty (**Isaiah 6:3, Revelation 4**)

c) The name (singular) of the Father, Son and Holy Spirit indicates Trinity. (**Matthew 28:19-20**)

d) The Lord's Baptism - the Spirit descends, the Father speaks from heaven and the Son is baptised. (**Matthew 3**)

6. Light is a good illustration of the Trinity. (**1 John 1:5**) Light is one, but has three elements.
- a) Father - actinic light - that part of light which is invisible, nor felt.
 - b) Son - luminiferous - that part of light which is both seen and felt.
 - c) Spirit - calorific - that part of light which is not seen but felt.

GOD: TRINITY IN THE NEW TESTAMENT

1. The three in one **Matthew 28:19,20**,
2. The Lord's Baptism - Matthew 3 where the Spirit descends, the Father speaking from heaven and the Son being baptised.
3. We have the Father sending the Son in **John 3:16**, in **John 14-17** we have the Son sending the Spirit.
4. We have the three fold titles of God **Romans 5, 1 Corinthians 12, Ephesians 1, Romans 15**
5. The Holy Spirit is called God in **Acts 5, 1 Corinthians 3** and called the Lord in **2 Corinthians 3:17**.
6. The works of the Lord are ascribed to the Father **John 17**, the Holy Spirit responsible for the procreation of the Son **Luke 1:35, 2:11**; the Son doing the will of the Father **John 8, 10**, the Holy Spirit sustaining the Son. **Matthew 18:28, John 3:34**
7. The Trinity are involved in the ministry of the Lord Jesus Christ in the first advent. The death of the Lord Jesus Christ is the co operative work of the Trinity, the Father gives the son **Romans 8:32**, the Lord lays down his life **John 10:18**, the Holy Spirit empowers Him to offer Himself on the Cross **Hebrews 9**. On the Cross He addresses the other two members of the Trinity when He cried out "My God, My God why has thou forgotten me?"
8. All three were involved in the resurrection
 - [a] the Father - **Colossians 2:12**
 - [b] the Son as the person who was raised - **John 2:19, 10:18, 1 Peter 3:18**
 - [c] The Holy Spirit was involved in His resurrection - **Romans 8:11**. The Father, Son and the Holy Spirit will be involved in our resurrection.
9. The indwelling of the believer - **John 14:23**, we are the temple of the Holy Spirit - **1 Corinthians 6:19**, we have the power in us - **Ephesians 4:6**, the Lord in us - **Colossians 1:27**

GOD: TRINITY IN THE OLD TESTAMENT

1. The plurality of God is given by the plurality of the word Elohim which is not only a word of magnitude but also of number - **Genesis 1, 3, 11**
2. The tetragrammaton JHWH also refers to three personalities in the Trinity - **Numbers 6:24-27**
3. The Father speaks of
 - [a] The Son - **Psalms 2:6,7**,
 - [b] The Holy Spirit - **Isaiah 11:2**
4. The worship of God we have repeated three times "Holy, holy, holy is the Lord God almighty - **Isaiah 6:3, Revelation 4**
5. The Lord Jesus Christ is revealed in the Old Testament - **Exodus 3:14 cf John 8:58; Psalm 10:16 cf Revelation 11:15; Zechariah 14 cf Revelation 19**
6. The Lord Jesus Christ is noted as the angel of Jehovah - **Genesis 16, 22, 33, Exodus 13, 14; Judges 6, 13**. The angel of the Lord is the Lord Jesus Christ.

7. The Lord Jesus Christ is the visible and audible person of the Godhead. - **Genesis 3:8 cf John 1:18** - Adam; **Genesis 18** - Abraham, **Genesis 32** - Jacob; **Exodus 3** - Moses; **Exodus 25, Leviticus 16** - Shekinah glory

ISRAEL - NATIONAL DIVINE DISCIPLINE

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

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

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

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

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

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

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

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

HARMONY

RESPONSE OF THE JEWS

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

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HARMONY**THE SEVENTY RETURN**

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

JESUS TESTED BY A LAWYER

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.

THE GOOD SAMARITAN

But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

THE LAWYER ANSWERED

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

MARTHA AND MARY

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

TEACHING THE DISCIPLES TO PRAY

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

THE LOVING HEAVENLY FATHER

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

HEALING OF THE BLIND MAN

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.

PHARISEES SEEK INFORMATION ABOUT THE MIRACLE

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

JESUS SEEKS OUT THE CURED BLIND MAN

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

THE SHEEPFOLD

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

CHRIST AS THE DOOR

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

THE GOOD SHEPHERD

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

FEAST OF DEDICATION

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

RESPONSE OF THE JEWS

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.