

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 3.

EARLY MINISTRY OF CHRIST IN GALILEE

by

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[BOOK 74-3]

REVISED 2021

WHO IS JESUS CHRIST?

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

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

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

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

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

How do I become a Christian?

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

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

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

The results of Salvation

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

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

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

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
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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) |

32 JESUS GOES TO GALILEE**MATTHEW 4:12**

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

KEY WORDS

Now	De	Now
Heard	Akouo	To hear [Aorist Active Participle]
Cast into Prison	Paradidomi	Put into prison [Aorist Passive Indicative]
Departed	Anachoreo	Go aside, Withdraw [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 12. Now when Jesus had heard that John was cast into prison, he departed into Galilee;

Here we see the logical response of the Lord hearing that John the Baptist had been put in prison [passive tense], where the action of the participle “to hear” precedes that action of the man verb “to depart” to Galilee.

The Synoptic Gospels skip from the temptation of Jesus to the Galilean ministry, a whole year. But for **John 1:19-3:36** we should know nothing of this “year of obscurity”. However John, moved by the Holy Spirit to supplement the Synoptic account, supplies items to help fill in the picture.

Christ’s work in Galilee began after the close of the active ministry of the Baptist, who lingered on in prison for a year or more. Like Samuel he ends his days in isolation and prayer. He ends his life winning eternal rewards as he faces his suffering in prayer and worship. The “Fellowship of His Suffering” is an elect and select group of saints, who the Lord allows to win eternal rewards, entering heaven through the veil of tears and prayer. **Philippians 3:10, Colossians 1:24-26, James 5:10, 1 Peter 2:19-21, 4:13.**

MARK 1:14

Verse 14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

KEY WORDS

Now	De	Now
Was put in	Paradidomi	Put into prison [Aorist Passive Infinitive]
Came	Erchomai	To come, to enter [Aorist Active Indicative]
Preaching	Kerusso	To preach or proclaim [Present Active Participle]
Gospel	Euaggelion	The gospel, Good news
Kingdom	Basilea	Kingdom

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Here Mark begins the narrative of the active ministry of Jesus, and he is followed by Matthew and Luke. Mark undoubtedly follows the preaching of Peter and they work together on the content of this Gospel that carries Mark's name, but the human authorship also includes Peter.

But for the Fourth Gospel we should not know of the year of work in various parts of the land (Perea, Galilee, Judea, Samaria) preceding the Galilean ministry. John supplements the Synoptic Gospels at this point as often, for this is his purpose, to write before the facts are lost with his death. The arrest of John the Baptist had much to do with the departure of Jesus from Judea to Galilee.

Preaching the gospel of God is the subjective genitive, the gospel message that comes from God. Jesus took the same line as John, and proclaimed both repentance and the arrival of the kingdom of God, for it had indeed arrived in the presence of the King. John said, "Prepare for the King", and Jesus message would be, "Look at my work, Hear my words, and worship me as your King".

LUKE 4:14

Verse 14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

KEY WORDS

Returned	Hupostrepho	Come again, Turn back [Aorist Active Indicative]
Power	Dunamis	Mighty power
Spirit	Pneuma	Spirit
Went out	Exerchomai	Went out, Come out [Aorist Active Indicative]
Fame	PHEME	Fame
Region round about	Perichorus	Region round about, Surrounding country

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

In the power of the Spirit - Luke in this verse gives a description of the Galilean Ministry with two marked characteristics: the power of the Holy Spirit and the rapid spread of Christ's fame. We are challenged by the Gospel account to see that "fame" is not necessary "truth", and that all our modern marketing strategies do not coerce individual's volition – each may still ignore truth; even the most well presented and powerfully illustrated by miracles. Jesus was famous because of miracles and teaching, but few saw/accepted the truth behind his person, words and works, and few became his followers.

Luke often notes the power of the Holy Spirit in the work of Christ. Our word dynamite is this same word Greek word "dunamis" used for power in this verse. Let none doubt that our Lord Jesus was a poor speaker, or didn't have the best possible presentation every time he spoke!

It is a reminder to us all, that all biblical teaching is a "battle for the mind", and the Holy Spirit is our main friend here, but He can be resisted and ignored. The Spirit was resisted and ignored in Jesus day and the nation went into dispersion as a result.

A fame - An old Greek word found in the New Testament only here and in Matthew 9:26. It is from the root word "phemi" meaning to say. It implies that His ministry caused talk to run rapidly in every direction; everyone said, "you must hear/see this man", and yet so few were there in the end.

Reflect as we go through this Harmony – there were 120 people in the "Upper Room" at Pentecost, and possibly a million in the city, of whom a few thousand would be saved later. A "remnant" only saved!

JOHN 4:1-3

Verse 1. When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, **2** (Though Jesus himself baptized not, but his disciples,) **3** He left Judaea, and departed again into Galilee.

KEY WORDS

Knew	Ginosko	To know [Aorist Active Indicative]
Heard	Akouo	To hear [Aorist Active Indicative]
Made	Poieo	To make [Present Active Indicative]
Baptised	Baptizo	To baptise [Present Active Indicative]
More	Pleion	More, Greater
Disciples	Mathetes	Disciples
Baptised	Baptizo	To baptise [Imperfect Active Indicative]
Left	Aphiemi	Leave, Forsake [Aorist Active Indicative]
Departed	Aperchomai	Depart [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
32	Isaiah 42:3	The Messiah brings hope for the hopeless	John 4

REFLECTION

Verse 1. When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

Knew is the aorist active indicative of Ginosko. The Pharisees knew this obvious fact. It was easy for Jesus to know the attitude of the Pharisees about it as seen in **John 2:24**. Here we see that the Pharisees are already suspicious of Jesus.

They heard that Jesus was making and baptising more disciples than John. The present active indicative in both verbs recalls the tremendous success of John’s early ministry and showed the significance of this statement that Jesus had forged ahead of him in popular favour.

Already the Pharisees had turned violently against John who had called them broods of vipers. It was Herod Antipas the tetrarch who had cast John into prison.

Josephus [Antiquities XVIII] gave the public reason for this act of Herod Antipas, which was the fear that John would “raise a rebellion”. However the true reason for his vengeance is given by Luke.

John was cast into prison before Jesus left for Galilee. The Pharisees, with John out of the way, turn to Jesus with envy and hate. The truth can be known, but is hated by those who serve evil. **James 2:19-20**.

Verse 2. (Though Jesus himself baptized not, but his disciples,) **3** He left Judaea, and departed again into Galilee.

“Although Jesus himself baptised not, but his disciples” – the parenthetical explanation that applies also to **John 3:22**. The imperfect tense means that it was not the habit of Jesus to baptise. This is the last mention of baptism under the direction of Jesus till the Great Commission recorded in **Matthew 28:19-20**.

It is possible that Jesus stopped the baptising because of the excitement generated, and the issue raised about His Messianic claims till after His resurrection, when He ordered it as a ritual to apply by His disciples as a rite of public enlistment in his service. It is also possible that He didn't baptize many, even any, at all, but taught as His disciples baptized with His delegated authority.

Jesus departs for Judea because He did not wish to bring the coming conflict with the Pharisees to a head yet. He now mainly avoids Jerusalem and Judea until the end of His ministry. From this time on each time that Jesus appears in Jerusalem and Judea before His last visit there is an open breach with the Pharisees who attack him (**John 5:1-47; 7:14-10:21; 10:22-42; 11:17-53**).

HARMONISATION

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

APPLICATION

Each of us has a part to play in the plan of God. The time is limited and we should act as a member of a team.

When our term of service is over or curtailed the Lord provides for the message to go on.

The messengers may be different but the message is eternal and unchangeable.

We are going to encounter opposition if we are active in God's work.

To be effective in the Lord's work we need to be controlled by the Holy Spirit.

DOCTRINE

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 to grow thereby. **Galatians 4:19, 5:16, Ephesians 3:16, 17, 5:18, Romans 13:14.**

HARMONY**JESUS GOES TO GALILEE**

Now after that Jesus had heard that John was put in prison and the LORD knew how the Pharisees had heard that Jesus made and baptised more disciples than John, (Though Jesus himself baptised not, but his disciples,) He left Judaea, and returned in the power of the Spirit into Galilee, preaching the gospel of the kingdom of God, and there went out a fame of him through all the region round about.

33 INTERVIEW WITH WOMAN FROM SAMARIA**JOHN 4:4-42**

John 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, **being wearied** with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that **saidst** thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship **ye know not** what: **we know** what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he. 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 28 The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ? 30 Then they went out of the city, and came unto him. 31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye **bestowed** no labour: other men laboured, and ye are entered into their labours. 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we **have heard** him ourselves, and **know** that this is indeed the Christ, the Saviour of the world.

KEY WORDS

Go	Dierchomai	Pass through, Walk through [Present Middle Infinitive]
Cometh	Erchomai	To come [Present Middle Indicative]
City	Polis	City
Called	Lego	Call, Name [Present Passive Participle]
Near	Plesion	Near, Close by
Parcel of Land	Chorion	Possession, Portion of land, Location
Gave	Didomi	To give [Aorist Active Indicative]
Son	Uihos	Child, Son
Well	Pege	Well, Fountain
Was	Eimi	Kept on being [Imperfect Active Indicative]
Being Wearing	Kopiao	Weary [Perfect Active Participle]
Journey	Bodoiporia	Journeying
Sat	Katherzomai	Sit [Imperfect Middle Indicative]
Was	Eimi	Kept on being [Imperfect Active Indicative]
Sixth	Hektos	Sixth hour, Noon
Hour	Hora	Hour
Cometh	Erchomai	To come [Present Middle Indicative]
Woman	Gune	Woman
Draw	Antleo	To draw [Aorist Active Infinitive]
Water	Hudor	Water
Say	Lego	Say [Present Active Indicative]
Give	Didomi	To give [Aorist Active Imperative]
Drink	Pino	To drink, Imbibe [Aorist Active Infinitive]
Disciples	Mathetes	Disciple, Student
Gone away	Aperchomai	To go away [Pluperfect Active Indicative]
Buy	Agorazo	To buy in a market place [Aorist Active Subjunctive]
Meat	Trophe	Food
Say	Lego	To say [Present Active Indicative]
Woman	Gune	Woman
Unto him	Autos	Unto him
Being	Eimi	Keep on being [Present Active Participle]
Asketh	Aiteo	Ask, Beg, Desire [Present Active Indicative]
Am	Eimi	Keep on being
Have dealings	Sugchraomai	Have dealings [Present Middle Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Knewest	Eido	Know [Pluperfect Active Indicative]
Gift	Dorea	Gift
Is	Eimi	Keeps on being
Saith	Lego	Say [Present Active Participle]
Give	Didomi	Give [Aorist Active Imperative]
Drink	Pino	Drink [Aorist Active Infinitive]
Have asked	Aiteo	Desire, Beg, Ask [Aorist Active Indicative]
Given	Didomi	Give [Aorist Active Indicative]
Living	Zao	Living [Present Active Participle]
Water	Hudor	Water
Saith	Lego	Say [Present Active Indicative]
Sir	Kurios	Lord, Sir, God
Hath	Echo	To have and to hold [Present Active Indicative]
Draw	Antlema	Thing to draw with
Well	Phrear	Well, Pit
Is	Eimi	To keep on being [Present Active Indicative]
Deep	Bathos	Deep, Very early
Whence	Pother	Whence
Hast	Echo	To have and to hold [Present Active Indicative]
Living	Zao	Living [Present Active Participle]
Water	Hudor	Water
Art	Eimi	Keep on being [Present Active Indicative]
Greater	Meizon	Older, More important

Our	Hemon	Our, We
Father	Pater	Father
Gave	Didomi	To give [Aorist Active Indicative]
Drank	Pino	To drink [Aorist Active Indicative]
Himself	Autos	Himself
Children	Uihos	Children
Cattle	Thremma	Cattle
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Whosoever	Pas	Whosoever
Drink	Pino	Drink [Present Active Participle]
Water	Hudor	Water
Shall Thirst	Dipsao	Thirst [Future Active Indicative]
Again	Palin	Again
Drinketh	Pino	To drink [Aorist Active Subjunctive]
Give	Didomi	To give [Future Active Indicative]
Thirst	Dipsao	Thirst [Future Active Indicative]
Give	Didomi	Give [Future Active Indicative]
Be	Ginomai	Shall become [Future Middle Indicative]
Well	Pege	Well
Springing up	Hallomai	Leap, Spring up [Present Middle Participle]
Everlasting	Aionois	Without end
Life	Zoe	Life
Woman	Gune	Woman
Saith	Lego	To say [Present Active Indicative]
Give	Didomi	Give [Aorist Active Imperative]
Thirst	Dipsao	Thirst [Present Active Subjunctive]
Come	Erchomai	Come [Present Middle Subjunctive]
Hither	Enthade	Here, hither
Draw	Antleo	To draw out [Present Active Infinitive]
Saith	Lego	Say [Present Active Indicative]
Go	Hupago	Go [Present Active Imperative]
Call	Phoneo	Call [Aorist Active Imperative]
Husband	Aner	Husband
Come	Erchomai	Come [Aorist Active Imperative]
Answered	Apokrinomai	To answer [Aorist Passive Indicative]
Said	Epo	To say [Aorist Active Indicative]
Have	Echo	To have and to hold [Aorist Passive Indicative]
Husband	Aner	Husband
Said	Lego	Say [Present Active Indicative]
Well	Kalos	Honestly
Said	Epo	Say [Aorist Active Indicative]
Have	Echo	To have and to hold [Present Active Indicative]
Have had	Echo	Have and to hold [Aorist Active Indicative]
Five	Pente	Five
Have	Echo	Have and to hold [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Said	Ereo	Say, Tell [Perfect Active Indicative]
Truly	Alethes	Truly, True or literally not concealed
Saith	Lego	Say [Present Active Indicative]
Perceive	Theoreo	Perceive, See [Present Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Prophet	Prophetes	Prophet
Fathers	Pater	Father
Worshipped	Proskuneo	To worship [Aorist Active Indicative]
Mountain	Oros	Hill, Mountain
Say	Lego	Say [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Place	Topos	Location, the word from which we get topography
Ought	Dei	Must [Present Active Indicative]
Worship	Proskuneo	To worship [Present Active Infinitive]
Saith	Lego	To say [Present Active Indicative]

Believe	Pisteuo	To believe [Present Active Imperative]
Hour	Hora	Hour
Cometh	Erchomai	Come [Future Middle Indicative]
Neither	Oute	Neither, not
Worship	Proskuneo	Worship [Future Active Indicative]
Worship	Proskuneo	Worship [Present Active Indicative]
Know	Eido	Know [Perfect Active Indicative]
Know	Eido	Know [Perfect Active Indicative]
Worship	Proskuneo	Worship [Present Active Indicative]
Salvation	Soteria	Salvation
Is	Eimi	Keeps on being [Present Active Indicative]
Of	Ek	Out of
Jews	Ioudaios	Belonging to Judah
Hour	Hora	Hour
Cometh	Erchomai	Come [Present Passive Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
True	Alethinos	True
Worshippers	Proskunetes	Worshiper
Worship	Proskuneo	To worship [Future Active Indicative]
Father	Pater	Father
Spirit	Pneuma	Spirit
Truth	Aletheia	Truth
Seek	Zeteo	Enquire, Seek [Present Active Indicative]
Such	Toioutos	Such
Worship	Proskuneo	Worship [Present Active Participle]
God	Theos	God
Worship	Proskuneo	Worship [Present Active Participle]
Must	Deo	Must, Need [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Know	Eido	See [Perfect Active Indicative]
Cometh	Erchomai	Come [Present Middle Indicative]
Called	Lego	Said [Present Passive Participle]
Come	Erchomai	Come [Aorist Active Subjunctive]
Tell	Auaggello	Tell [Future Active Indicative]
All things	Pas	All
Saith	Lego	Say [Present Active Indicative]
Speak	Laleo	Speak [Present Active Participle]
Am	Eimi	Keep on being [Present Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Disciples	Mathetes	Disciple, Student
Marvelled	Thaumazo	Wonder, Marvel [Imperfect Active Indicative]
Talked	Laleo	Talk [Imperfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Seekest	Zeteo	Seek, Enquire [Present Active Indicative]
Talk	Laleo	Talk [Present Active Indicative]
Left	Aphiemi	Lay aside, Leave [Aorist Active Indicative]
Water pot	Hudria	Water pot based on the word hudor for water
Went her way	Aperchomai	Depart, Pass away [Aorist Active Indicative]
City	Polis	City
Said	Lego	Say [Present Active Indicative]
Men	Anthropos	Men
Come	Deute	Follow
See	Eido	See [Aorist Active Imperative]
Told	Epo	Tell [Aorist Active Indicative]
Ever	Hosos	As much as
Did	Poieo	To do [Aorist Active Indicative]
Is	Eimi	To keep on being [Present Active Indicative]
Christ	Christos	Messiah, Anointed One
Went out	Exerchomai	To go out [Aorist Active Indicative]
Came	Erchomai	Come [Imperfect Middle Indicative]
In the meanwhile	Metaxu	Meanwhile
Prayed	Erotao	Entreated, Implored [Aorist Active Indicative]

Saying	Lego	Say [Present Active Participle]
Master	Rhabbi	Teacher
Eat	Phago	Eat [Aorist Active Imperative]
Say	Epo	Say [Aorist Active Indicative]
Have	Echo	To have and to hold [Present Active Indicative]
Meat	Brosis	Meat, Food
Eat	Phago	Eat [Aorist Active Infinitive]
Know	Eido	Perceive, Understand [Perfect Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Brought	Phero	Carry, Bring [Aorist Active Indicative]
Eat	Phago	Eat [Aorist Active Infinitive]
Say	Lego	To say [Present Active Indicative]
Meat	Broma	Meat, Provisions
Do	Poieo	To do [Aorist Active Subjunctive]
Will	Thelema	Desire, Pleasure, Will
Sent	Pempo	Send, Thrust in [Aorist Active Participle]
Finish	Telioo	Finish, Fulfil, Make perfect [Aorist Active Subjunctive]
Work	Ergon	Labour, Work
Say	Lego	Say [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Four months	Tetramenon	Four months
Comest	Erchomai	Come [Present Middle Indicative]
Harvest	Therismos	Harvest
Behold	Idou	Lo, Behold
Say	Lego	Say [Present Active Indicative]
Lift up	Epairo	Look up [Aorist Active Imperative]
Eyes	Ophthalmos	Eyes
Look on	Theaomai	Behold, Look, See [Aorist Middle Imperative]
Field	Chora	Field, Land, Region
Are	Eimi	Keep on being [Present Active Indicative]
White	Leukos	White
Harvest	Therismos	Harvest
Reapeth	Therido	Reap, Harvest [Present Active Participle]
Receive	Lambano	Receive [Present Active Indicative]
Wages	Misthos	Wages, Reward, Hire
Gathereth	Sunago	Gather [Present Active Indicative]
Fruit	Karpos	Fruit
Life	Zoe	Life
Eternal	Aionios	Everlasting
Soweth	Speiro	Sow [Present Active Participle]
Reapeth	Therido	Reap, Harvest [Present Active Participle]
Rejoice	Chairo	Rejoice [Present Active Subjunctive]
Together	Homou	Together
Is	Eimi	Keeps on being [Present Active Indicative]
Saying	Logos	Word, Saying
True	Alethinous	True
Soweth	Speiro	Sow [Present Active Participle]
Reapeth	Therido	Reap [Present Active Participle]
Sent	Apostello	To be sent [Aorist Active Indicative]
Reap	Therido	Reap [Present Active Infinitive]
Bestowed Labour	Kopiao	Labour [Perfect Active Indicative]
Other men	Allos	Other
Laboured	Kopiao	Labour [Perfect Active Indicative]
Enter into	Eiserchomai	Enter into [Perfect Active Indicative]
Labour	Kopos	Labour
Many	Polus	Many
Believed	Pisteuo	To Believe [Aorist Active Indicative]
Saying	Logos	Saying, Word
Testified	Matureo	Testify [Present Active Participle]
Told	Epo	Say, Tell [Aorist Active Indicative]
Did	Poieo	To do [Aorist Active Indicative]
Come	Erchomai	To come [Aorist Active Indicative]

Besought	Erotao	Beseech, Implore [Imperfect Active Indicative]
Tarry	Meno	Abide, Remain [Aorist Active Infinitive]
Abode	Meno	Abide, Remain [Aorist Active Indicative]
Two	Duo	Two
Days	Hemera	Days
Many	Polus	Many
Believed	Pisteuo	To believe [Aorist Active Indicative]
Own	Autos	Own
Word	Logos	Word
Said	Lego	Say [Imperfect Active Indicative]
Woman	Gune	Woman
Believed	Pisteuo	Believe [Present Active Indicative]
Saying	Lalia	Speech, Saying
Hear	Akouo	Hear [Perfect Active Indicative]
Know	Eido	Know [Perfect Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Indeed	Alethos	Of a truth
Saviour	Soter	Saviour
World	Kosmos	World

PERFECT TENSE VERBS

AKOOU – TO HEAR - Occurs 433 times in the New Testament but only 10 times in the Perfect Tense with three in the Gospel of John, twice in Acts, once in Romans and four times in 1 John. The verb is always in the Active Voice and 9 times in the Indicative mood, the mood of reality. In **John 4:42** the Samaritans Heard Jesus at the well resulting in their knowing Jesus is the Christ. In John 5:37 Jesus says that no one has Heard God In Acts 6:11 and 6:14 false witnesses were induced to lie about Hearing resulting in the martyrdom of Stephen In Romans 15:21 a prophecy from Isaiah 52:12 is quoted where those who have Not Heard will see the Messiah and believe. Under “Grapho” below we note the permanency of prophecy In 1 John1:1, 1:3 and 1:5 the apostle John is testifying to the fact that the disciples Heard the Lord Jesus Christ with permanent results of conversion and eternal life. In Acts 4:3 John confirms that his hearers has Heard about the spirit of Antichrist so that their lives are changed permanently. The remaining occasion of Akouo is in John 18:21 which is in the Participle forms. Here we see the Lord Jesus Christ in answering the High Priest questioning why the He is being asked something which has been widely Heard and tells the High Priest to ask the hearers.

EREO – TO SAY, SPEAK OR – Occurs 71 times in the New Testament of which 21 times are in the Perfect Tense. Some of the Perfect Tenses of the verb Ereo consists of the Lord Jesus Christ commending the woman at the well, telling the truth about he husbands in **John 4:18**, and the fact that God the Father tells the Lord what to say in John 12:49. As a result the Lord tells his disciples the Perfect word of the Father in John 15:15, and that He is going away in John 12:49, so when it happens they will believe. Once again we see that the use of the verb emphasizes the fact of the permanent results that flow from the action of the verb.

KOPIAO – LABOUR, GROWING WEARY – Occurs 23 times in the New Testament with 5 appearances in the Perfect Tense, all of which being in the Active Voice. The Lord Jesus Christ is seen being very weary at the well in Samaria in **John 4:6**. It also occurs twice in **John 4:38**. In Revelation 2:3 the Lord praises the Ephesians for enthusiastic labour for Him. If effective the results of exhausting labour has results that continue forever, providing it is undertaken God’s way, under the control of the Holy Spirit.

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, so the review of this verb is given in verse by verse.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
33	Exodus 3:13-15	The Lord Jesus Christ is God –The I AM	John 4:26
	Psalm 40:6-8	His delight, to do and finish the will of the Father	John 4:34
	Isaiah 2:3	He shall teach all nations	John 4:25

DISCUSSION

Most harmonies have verses 4- 5 in the previous section but it appears to fit here better and thus is included in this section.

REFLECTION**INTRODUCTION**

The woman at the well is, like Nicodemus religious, and a good theologian, but unlike Nicodemus she is immoral. Both sorts of religious unbelievers are therefore met and answered by the Lord. She shows you can always use a good theological argument to cover immorality, and she illustrates how religion has no power to change lives.

Evangelism is an activity for mature believers, but witnessing can and should be done by all believers. In verse 35 Jesus redirects the eyes of the disciple to the gospel. In Palestine the harvest came four months after sowing of the seed. If they had just sown they would not be sharpening their sickles for another two to three months. In agriculture everything is organised and can be planned months in advance.

However in evangelism you do not know how long it is going to be before the person is going to respond to the seed of the gospel sown in their heart. You need to be discerning and keep your mind on the job of being the Lord's ambassador, seeking converts in the midst of the enemy's camp.

Let's begin by reviewing the early verses. Re-read **John 4 : 7 - 34**.

Note:

- v 15 The Lord is not side-tracked by a flippant response
- v 18 The spiritual needs of the woman are paramount
- v 20 The Lord does not even discuss religious issues
- v 24 He keeps the attention focused on the true issue, worship in spirit and truth
- v 27 Conventional ways of doing things are put aside to reach the lost
- v 29 True evangelism/witnessing is enthusiasm and love for the Lord overflowing to those you care about
- Come and see!!! Is this not the Messiah!!!!
- v 34 To apply the truth you give it out to all who will hear.

Verse 4. And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

After His discussion with Nicodemus the plan of the Father leads Him through Samaria. It was only necessary to pass through Samaria in going directly north from Judea to Galilee.

In coming south from Galilee travellers usually crossed over the Jordan and came down through Perea to avoid the hostility of the Samaritans towards Jewish people who passed through their land to go to Jerusalem. Jesus once met this bitterness on going to the Feast of Tabernacles as outlined in **Luke 9:51-56**.

He is "compelled" to go via this town, for the plan of God has an action to be achieved there. There is a future evangelist in Samaria who is waiting to be converted at the well of Jacob and in God's Plan the Lord fulfils this appointment. The people in Sychar are ready to hear the gospel, and such people will always be provided with the messenger. The road from Jerusalem heads north through Shechem (Sychar) to Nazareth. It is a two day journey to Sychar. When He got to the well He sat on its lip. This well is now several feet below ground level but is still visible and a highlight of the bus tours in Israel.

Verse 6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

Jacob's well was not a nice place in the Bible, as it had been the scene of the rape of Dinah and the subsequent murder of the men of Shechem - **Genesis 33-34**. It is really a cistern 100 feet deep dug by a stranger apparently in a land of abundant springs as shown in **Genesis 26:19**, and yet it works by allowing the ground water to seep into the cistern – its not a living spring as such – its seepage.

It was still a place of conflict and hatred in Jesus day, as the Samaritans and Jews hated one another. Many times Jewish travellers from Galilee would be murdered by the Samaritans in this area and there would be retaliations with murders of Samaritans, not unlike the conflicts nowadays. It was a place associated with hatred, conflict, racism and strife of a religious nature.

Verse 7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

The woman comes to draw water. The word "draw" is in the aorist active infinitive showing that it was her purpose to draw water. This talk takes place at noon. It's hot and the Lord asks her for a drink. His disciples had gone into Sychar to get provisions. It was rare for anyone to draw water at that time of day. People used to cart water early in the morning and late in the afternoon thus this woman was probably a social outcast. She is a much married woman and possibly a local prostitute/lover of many men however she is going to be used by God to evangelise the town.

"For" which is the particle "gar" introduces the explanation of the reason for asking her. The disciples were gone away. The pluperfect of *aperchomai* shows that they had already gone off to Sychar before she came. The purpose was to buy food. The verb to buy is "agorizo" an old verb from *agora* (marketplace).

The woman who comes to the well wants to take the heat off her own sin, and so she discusses theology. She wants to try and prove that the Samaritans are correct and the Jews are wrong. Jesus however does not allow Himself to get drawn into any discussion other than about the salvation of this woman. The woman is trying to bring up the racial/historical/theological questions, but the Lord is concentrating on the spiritual.

When the Lord asked her to give Him a drink it would have surprised her, as she would know that a Jew was considered unclean by other Jews if they had any social interaction with the Samaritans or other Gentiles. She was a Samaritan, a woman, and not a very moral woman at that, and so on three points she was unacceptable to receive anything from. "If I give it to you, you are unclean", she says.

Water represents purification as shown in the wedding at Cana of Galilee. The water that the Lord is talking about is the water of the Word, the water of the Spirit, and now newness of life – His words are a challenge – "I will give you living water". He is saying to her that she needs living water, the water of salvation. "You are dead", He says, "you need the washing of the water that I can give, not the water in the well". **Ephesians 5:26, Titus 3:5.**

After she has heard a few words from Him she realises that she is not dealing with just any Jewish man, there is more to this situation. This is a woman who has been doing a lot of thinking about her life and her salvation. The living waters of salvation will always overcome the stagnant waters of the unregenerate life.

The Samaritans were a mixture by intermarriage of the Jews left in the land with colonists from Babylon and other regions sent by Shalmaneser. They had had a temple of their own on Mt. Gerizim and still worshipped there. **2 Kings 17:24-41.**

Verse 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

"If you knew the gift of God", is a reference to the first five books of the Bible, the Torah, which the Samaritans also held as sacred, although they worshipped wrongfully. "You have the gift of God but you do not know it", He says. "If you knew it (Torah) and who it was who was asking you to get water you would have asked me for the living water".

The Jews and Samaritans had one thing in common - the Torah. Jesus Christ has therefore moved to common ground with this woman. The Lord draws the woman's attention to her need of a Saviour. The water in Jacob's well was based on seepage, it was "dead" water, the spring (living water) was very deep in the rock into which the well was dug and water seeped into the cut that formed the cistern. This was a good picture of the Samaritans, they had a seepage from Judaism in the form of the Torah, but lacked the full reality. She has dead religion but no real spiritual purifying power in her life.

Verse 11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

This well is 30 metres deep and Jesus had no rope. The bucket of skin with three cross sticks at the mouth to keep it open) was kept at the well to be let down by a goat's hair rope, but only by locals. No foreigner could use any well on pain of death – and that principle still applies in the Middle East today.

The woman thinks physically, saying that the Lord has no bucket to draw from the well. The Lord however is thinking spiritually. That well is a beautiful picture of legalism, and false religion. The well is a cistern taking the living water and storing it. This is what a liberal church or legalistic group does. They take the living water of the Word of God and they put it in their container but the water is now dead.

The woman's question is a half serious one. Are you greater than Jacob who gave us this well? The Samaritans claimed descent from Jacob through the sons of Joseph's tribes of Ephraim and Manasseh. She has the thought that there is something going on here that is bigger than it appears and she is right.

Verse 13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

The action of the participle in the Greek precedes the action of the main verb. The participle is the act of drinking physical water from the well. This is followed by the future tense of the verb for "thirsting", which is a logical future of thirsting again. The Lord again emphasises the need for personal regeneration. This is a salvation appeal like **John 3:16, 36, 7:37-39**.

Jesus has not answered the woman's theological question except by the necessary implication here that he is superior to Jacob. The woman's curiosity is keenly excited about this new kind of water. The one speaking to her is indeed greater than Jacob; all Jacob did was dig and build a well/cistern of contention. The Lord is going to open up a stream of living waters flowing from the cross to cover all mankind.

It should be noted that the subjunctive mood of the verb "pino" to drink of the living water in verse 14 indicates that the drinking, ie salvation, is potential only, and depends on free will being exercised.

The fact that the baptism of the Holy Spirit was prophesied in **Acts 1:5** shows that it had not happened to anybody prior to that time. This first occurred at Pentecost. Before that point believers were at times "filled" with the Holy Spirit to do certain tasks. Most believers do not think of the Baptism of the Holy Spirit as making us all one in Christ Jesus, but that is what it does. The Baptism of the Holy Spirit enters us into union with Christ, and that occurs first at Pentecost. Today, as believers we are no longer "in sin", we are "in Him".

In **1 Corinthians 12:13** it says, we are all entered into union with Christ by the same Spirit. The baptism of the Holy Spirit, which takes place at conversion, should not be confused with the gifts of the Holy Spirit with which we are to function in the interaction of the body of Christ.

Those who are not fully aware of the unique meaning of the baptism of the Holy Spirit, often confuse it with the filling of the Holy Spirit. The baptism occurs once, filling continues throughout your Christian life, as you confess your sin and then walk in spiritual power from the Holy Spirit. The filling of the Holy Spirit is required to do the work of the Lord. **Romans 8:9, Ephesians 5:18-21**.

The Lord offers salvation to this woman under the metaphor of, "an inner spring of eternal life". Just as Nicodemus was told of his need to be reborn. Just as the converts of John the Baptist were confronted with their need for cleansing so the Samaritan woman is offered newness of life within through faith in Christ. The Lord is meeting all these people where they are.

In verse 15 the woman demands the water with the imperative mood of "Didomi" that she might not thirst in a subjunctive mood with the result that perhaps she would not need to come again in the subjunctive mood for the purpose of drawing water in the infinitive mood. Here again we see the accuracy of the Greek text and the desire of the woman for the water as a means of reducing her daily work load.

Verse 16. Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

Her frequent trips to the well were partly for her husband. Had the woman started to leave after her perplexed reply? We may not have all the conversation preserved, but clearly Jesus by this sudden sharp turn gives the woman a conviction of sin and guilt without which she cannot understand his use of water as a metaphor for eternal life.

The Lord recognises that this woman is borne down with sin, and the consequences of her poor life choices are catching up with her. She is desperate for relief from the daily grind of work, but must “do what she is told” by her new husband, for she is vulnerable, due to her previous immorality. She needs total newness of life, and she needs hope that it is possible at her age and stage of life. There is no human hope!

Nicodemus also needed to be born again; the same thing just expressed in a different way to communicate to different people. The reaction of the Samaritan woman is to make a joke of the subject, (often a sign that the person is feeling got at), asking for this water so she may not need to come back and fill the water pot again. This is not unlike Nicodemus. "Can a man return into his mother's womb a second time?" he asked.

The Lord tells her to go and call her husband. Who is your husband, who is your Lord? It is clear that spiritually this woman has not got a Lord. She is living in a de facto relationship having had a number of “husbands” before, and this just reflects her vulnerability – she needs to be looked after.

The Lord is the bridegroom of Israel, and the bride has been out playing the harlot. Here we have the Lord talking to a faithless woman, the very physical picture of where the nation Israel is spiritually.

Sadly, unlike Israel she however, knows she is a sinner and needs a Saviour. The Lord says to her that she has had 5 husbands and that the person that she is living with is not her husband. The Lord puts a finger on her sin and illustrates to her that He understands her problem. There is no moral indignation or outrage. He is just making a statement of facts without being self righteous – she is desperate and hopeless.

The Lord had a ministry to the worst people. Many times the immoral are ready to seek an answer, and sometimes they are so desperate/hardened/depressed and flat in mood, that they do not think that there is an answer any more. Hope comes for this woman as she expresses the truth aloud – the use of the perfect tense for the verb “says”, reminds us of the eternal consequences of proclamation of the truth.

Do not be offended by immorality. You are dealing with pagans who will not live like Sunday School children. They are going to hell; so do not expect them to be nice lovely people. The Lord has called you to give them the gospel – they have no human hope, but you have the spiritual truth for them.

There are churches that will not have evangelistic campaigns in case the church gets filled up with these unlovely people. The tone of the church could be lowered they fear. God wants the message out there, and He wants us to be ready to welcome all who, “the Lord adds to the church”, and we must remember the growth of the real church is always a work of God, not men. **Acts 2:47, 13:48, 1 Corinthians 6:9-11.**

Verse 19. The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

The woman comes back with another satanic side-track, noting that Jesus is a prophet and that her forefathers worshipped in this mountain yet the Jews say that they must worship in Jerusalem. She tried to get the Lord into a religious debate.

Religious questions are those such as, "How about those who haven't heard? How about divisions in the church? How about the hypocrites?" They are all distractions from the issue – “You must be born again!” You could see from Samaria to Jerusalem on a fine day. All debate about ritual is a side-track – reality of relationship with God is the only thing that matters eternally. It is critical that you do not get involved in religious arguments, for it is not correct theology, but a holy humble and worshipping heart God that seeks.

The Jews and the Samaritans had a major argument in the area of ritual, in the form of where you should worship, what you should read in worship, and what you should do in worship. They fought and killed one another over this.

The phrase, "In this mountain", refers to the foot of Mount Gerizim toward which she pointed. Sanballat erected a temple on this mountain, which was destroyed by John Hyrcanus in 129 BC, but the Samaritans still worshipped there in its ruins, and do so to this day.

Abraham [**Genesis 12:7**] and Jacob [**Genesis 33:20**] set up altars at Shechem. On Gerizim were proclaimed the blessings recorded in **Deuteronomy 28**, which were replied to with the cursings on the Mountain on the other side of the narrow valley. **Deuteronomy 11:29, 27:12, Joshua 8:30-35**.

The Samaritan Pentateuch records an altar set up on Gerizim that is on Ebal (over 60 metres higher than Gerizim) in the Hebrew of **Deuteronomy 27:4**. The Samaritans held that Abraham offered up Isaac on Gerizim. The Samaritans kept up this worship on this mountain, and a handful do it still.

Shortly after the crucifixion, Pontius Pilate dealt very harshly with the Samaritans during one of these sectarian fights, as a result of which he was recalled to Rome, relieved of his post, and exiled. This was the end for Pontius Pilate who eventually committed suicide in what is now France.

Verse 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 26 Jesus saith unto her, I that speak unto thee am he.

Believe me in verse 21 is in the present active imperative. It is a unique phrase in place of the commonly used phrase amen, amen translated by the words verily, verily. Jesus tells the woman that the worship of God will soon be freed from the requirement of any geographical location. Both Jews and Samaritans are going to be wrong as to the "necessity" of worshipping somewhere specific, as these ancient rivalries will disappear when the spirituality of the Church Age is fully realised. Jesus therefore told this sinful woman one of His greatest truths.

The Lord cuts through this theological side-track, and says that the Truth is come from Israel, and that He is the One who sums up all the Truth. The woman says that she knows that Messiah is coming, and when He does come, He is going to tell them these things. Jesus looks her in the eye and says that He is the Messiah, and so she need not look any further. "We know", perfect tense, and with eternal results of the knowledge of the truth, Jesus proclaims who He is clearly. She needs to recognize, He knows and IS the truth!

In verse 22 Jesus states clearly that He is a Jew, as he fully recognises as recorded in **Matthew 15:24**. The Jews, as the chosen people, had fuller revelations of God than other people groups, but even so the Jews as a whole failed to recognise that Christ Jesus was indeed the prophesied Messiah. All the facts were there but the vast majority still rejected Him.

Jesus states that the message of salvation is from the Jews. "The salvation", the Messianic salvation which had long been the hope and guiding star of the chosen people had come in person with Him. It was for the whole world, **John 3:17**, but it comes "out of", "ek" the Jews. This tremendous fact should never be forgotten, for however unworthy the Jews may have proved of their privilege, the Messiah, God's Son, was a Jew.

The Lord has eliminated the side-track by identifying that while the Samaritans are off base and wrong, the Jews also are wrong in that they are not living in a pure and holy way. Both groups need to find the one who is the, "way the truth and the life". **John 14:6**. He has bluntly told her who he is; it is now up to her to respond. This is always the crunch time for the unbeliever. When they have the facts and must face the choice, will they accept Christ or not?

In verse 23 "proskunetes" is a word derived from "proskuneo". It means to bow the knee, to worship. It occurs only here in the New Testament, but is found in one pre-Christian inscription and in one of the 3rd century AD. All must "bow the knee" to the Messiah-Saviour-Lord-King, and all will, if not as Saviour, then as judge.

The phrase, "In spirit and truth", is of critical importance. This is what matters in worship; not where it occurs, but how it is motivated and expressed. Only when we are under the control of the Holy Spirit and hearing and obeying the truth can we truly worship the Lord. **Romans 8:9, Hebrews 3:12-15**.

John pictures the Father as seeking worshippers, a truth running all through the Gospel **John 3:16, 6:44, 15:16 1 John 4:10.**

In verse 26 Jesus says, "I am he, the one speaking to thee". In plain language Jesus now declares that He is the Messiah, just as He does to the blind man in **John 9:37.**

Verse 27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

When the disciples come back from Sychar and see him talking to this woman, the first reaction is, what she may be after? The second one is, why are you even talking to her? It is noted that the disciples thought this, but did not ask Him, nor openly criticize. They were surprised because a Rabbi never talked to a woman, let alone a Samaritan and an immoral one at that! Convention stated that you did not speak to a woman in public especially if you were a Rabbi. The Lord shows that the convention is of no importance, the gospel is. **1 John 2: 1-2.** The Lord died for all, and so the gospel is to be given to all. Conventions are things of men and we are to hear and obey the Holy Spirit's leading alone, not the opinions of limited men.

The Lord is showing His disciples that in His sight they are all of equal value, and the Lord is going to die for this woman's sins as well as theirs. Men and women are equal in the sense that they are all sinners and need a Saviour. Everyone is unequal and different as far as intellect, background, and natural gifts, but there are two equalities; we are all born sinners and we all are saved by the work of the Holy Spirit and the Blood of Christ. The Lord shows that there is no place for pride, ageism, racism, or sexism. The disciples marvelled at this - "phaumazo" - marvelled - but they did not ask questions as they knew He had a reason. They are learning slowly that it is His Will that is to be followed. **Isaiah 55:6-9.**

Verse 28. The woman then left her waterpot, and went her way into the city, and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ?

The woman left the water pot and went into the city and said to the men, come and see a man who has told me everything about me. "Can he be the Messiah?" And they came to Him like Andrew, for the woman's enthusiasm attracts them. She cannot speak to the women, as they see her as a sexual predator! It appears that at this point she has accepted the Lord. She is no longer worried about physical water but is concerned about spiritual life. She goes to the men as the women would not speak to her. She knows the men have the same need as she does. They lack meaning and purpose, and previously may have tried to fill their inner vacuum through sexual relationships with her.

She knows the weaknesses and the deep spiritual needs of these men. She says to them that the Lord has met her needs, and that He can meet theirs also. She blurts out, "He knows everything about me", and the implication is that He knows everything about them also.

The question she asks is, "Is this the Christ?" "Is" in this construction in the Greek, normally supposes a negative answer, such as in **1 Corinthians 12** in dealing with the gifts. However in this case it means, "Could this be the Christ?" "Check this out - come and see". This is the aorist imperative of "horao". She tells them to prove it to themselves, which is an excellent example of evangelism.

Whilst you should not have the baby believer on the street as a full time evangelist, the new born believer is able to witness to friends and neighbours right from the start of their changed life.

She calls Jesus a Jew v 9, Sir v 11, Prophet v 19 and Christ v 29. What a great change has occurred in her. As she got more information she became convinced that He was the Messiah. It probably took her half an hour to get up into the village and get back down, all the while the disciples are trying to encourage Jesus to eat. Jesus shows the right motivation in doing those things which the Father required of Him. He is focused on the Father's will, not just meeting bodily needs.

Verse 30. Then they went out of the city, and came unto him. 31 In the mean while his disciples prayed him, saying, Master, eat. 32 But he said unto them, I have meat to eat that ye know not of. 33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

In verse 30 everybody left the city at the same time as seen by the aorist tense but they arrived one after another to meet the Lord as shown by the imperfect tense showing that they kept on coming. They were benefited by their meeting as seen by the middle voice of "erchomai."

The disciples ask Him to eat the physical food that they have brought from Sychar, but the Lord speaks of spiritual food and refreshment, doing the Father's will, and giving the gospel. The Lord isn't being rude, nor is He despising their hard and dangerous work of entering the Samaritan town and buying food, probably at inflated prices, as He is using this whole incident to teach them eternal principles.

The disciples wonder in verse 33 whether someone else has given Him food in their absence but Jesus shows that physical eating is of lesser importance than doing the work of God. The imperfect tense of "lego" shows that the disciples constantly asked each other if someone had brought food. They are baffled.

Verse 35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Do not say that there are four months to harvest, behold the fields are white unto harvest, noting the white clothed Samaritans coming down the path from Sychar. "Look and see that a revival is starting", says the Lord. It is something bigger than the food you bought; it is the working of the Holy Spirit. As we walk through the world are we looking for the work of the Holy Spirit? Are we ready to assist the "Samaritan women and men" we see? Often the people who appear most sinful, hardened, or arrogant are under most conviction.

The Lord now discusses the harvest of souls. In the agricultural realm you can plan on seasonal time frames, but with the destiny of souls you cannot be sure when the seed will grow. We are to be constantly "looking to the fields", to see if the time has come overnight! How alert are we to spiritual opportunities each and every day? **Matthew 24:42-43, 1 Peter 4:7.**

The word for "look" is the Greek word, "theaomai" - which means to contemplate as you look, to really assess a situation. You do not "blepo", have a quick glance, or "horao", scan the scene, but He tells them to concentrate, look and think about it. All of us should be ready to give the gospel at a second's notice, to lead the prepared person to Christ and to disciple the new believer once they have believed.

Verse 36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Whether you sow or reap you can receive blessing from God in the spiritual world because it is the Lord who is doing the work for you. It is the Lord who died, and the Holy Spirit who does the work in the unbeliever's life, in accordance with the Father's plan. Many people think about what you have said to them for a long time, they move on and meet someone else and make a decision for the Lord. God weaves all his servants together, one sows, another weeds, another reaps... We rejoice in each interaction we have.

You can rejoice for sowing seed that others reap. It is not of great personal consequence who leads the person to the Lord, it is God who gets the glory, but we all share the blessings as we get our eyes off "counting results" and onto doing the Lord's will each day. Beware of those who function like a "head-hunter" in the evangelism area, which could well be an indication of the function of pride and the work of their old sin nature. People who are speaking of results are potentially dangerous members of the opposition!

Who has been working on the Samaritan woman? The answer is that Holy Spirit has been working on her through the words of Moses. The same applies to us today. When you witness using the scriptures remember you are fellow labourers with all those who have gone ahead, including the very apostles whose words the person hears from you, and you may also be a fellow-labourer with those who follow after you.

The spiritual harvester can gather the Lord's Holy Spirit produced harvest, without waiting four months. Jesus is reaping a harvest right now by the conversion of this woman, and the perfect tenses in this verse remind us that all "labouring" is eternal in significance.

How alert are we to the previous work of the Holy Spirit? **John 16:8-11.** We do not operate by sociological principles, but by spiritual expectation of the Holy Spirit's work within all who the Lord is going to "add to the church". **Acts 2:47, 5:14, 41-42.**

Verse 39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. **40** So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. **41** And many more believed because of his own word; **42** And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Many of the Samaritans believed on the Lord because of what the woman said before they even got to the Lord. Some of them believed immediately and they asked Him to stay - and He stayed two days and many more believed because of His own word. After that period He travelled on into Galilee.

Again note the Greek tenses are seen in verse 39 where the action of the participle of “matureo” meaning to witness precedes the action of the main verb which is the aorist tense of “pisteuo” meaning to believe, the aorist tense indicating belief at a point in time. Then note the Perfect Tenses in the last verse in this section – they “heard” with eternal results, and they now “know” the truth with eternal results. It is this everlasting result of evangelism that is in view, and should be in view to us all.

The enthusiasm of the woman is used by God and leads to the people of the town accepting the Lord Jesus Christ as Saviour. She brings her people to Christ and after two solid days of teaching others are converted and those who believed previously were built up in the faith.

As the Lord is our example to follow in all things, this indicates that we need to spend two full days at least with new converts to stabilise them to a stage where they can survive and grow independently. You need to have a weekend teach in at least, after any revival, so that if someone accepts the Lord on Friday you spend the weekend with them and teach them, so that they can be established in their new faith and start to grow.

Jesus remained in Sychar in a continuous revival, a most unexpected experience when one recalls the feeling between the Jews and the Samaritans as expressed in **John 4:9**.

APPLICATION

Be sensitive to each event as your life unfolds, looking for what God wants to show you through it, and what He wants you to do in it.

We should not argue about anything with an unbeliever, but concentrate on what is important and of eternal worth.

In evangelism there is always a point where you can meet with the unbeliever. You have to be sensitive to what they are saying and seek out the common point on which to start.

Remember our job is not to save them, that is the Holy Spirit's work, our job is to give them the facts, not get in the way, and not distract them onto other non-eternal issues.

Evangelism is preaching the same truth individually, which is going to challenge each person very specifically.

If you are taught to always use the same approach you are not using the Biblical pattern of evangelism. **Matthew 28:11, John 10:10.**

We must keep the significance of the baptism of the Spirit and filling of the Spirit apart, although at the point of salvation both occur. This is why Peter was said to have been filled with the Spirit at Pentecost. The filling continues until one sins and is restored by confession. **2 Corinthians 13:5, 1 John 1:5-10.**

Let us walk as we ought in the daily moment by moment filling of the Holy Spirit! **Ephesians 5:14-21.**

Be sensitive to the person you are talking to. Pray for sensitivity so that you may be aware as to where the spiritual opportunity lies.

Do not be put off if the person answers the gospel with a joke. Bounce back to them with something that is Holy Spirit led and is going to nail them. When unbelievers make a joke at the hearing of the gospel they are normally under conviction.

We as believers need to be sensitive in the area of sin. We should not become so morally indignant that we do not give the gospel. Quite often it is the immoral who are converted quickly, as they are under no illusion as far as sin in their lives is concerned.

You need to bring it back to the person, "Where are you going to spend eternity? How about you?"

Jesus says to the woman that the hour comes when it does not matter where you worship but it does matter that you are worshipping in spirit and in truth. This can only happen if you have the Holy Spirit and have accepted the One who is the way, truth and life.

The Lord says that she does not know what she worships but salvation is of the Jews. In this case salvation means that the Saviour, the Lord Jesus Christ will come from the Jews. They that worship Him shall worship Him in Spirit and in truth.

Don't be like Pilate and get involved in a sectarian fight about rituals. Don't be side-tracked from the purpose of leading the soul to Christ.

There is now no room to call Jesus master or teacher He is either who He claims to be or a fraud. The Lord Jesus Christ makes this claim, prove it or not.

Giving the gospel is giving a challenge. It is giving the Word of God to people and they believe it or not. Here it is, it is fact, prove me wrong. Is He the one or must we seek another?

We must give the unbeliever information that Jesus Christ is not just a good man, a Jew or a Prophet He is the Son of God.

You must always be sensitive to the work of the Holy Spirit or you will miss opportunities for service. We have to make sure we are doing the will of God.

Food profits us and keeps us going but God's will is more important. God's Word must be mixed with faith.

Are we ready to cross barriers to confront someone with the gospel? This is our task.

No matter what part you play in the giving out of the gospel you are co-workers with not only people alive at this time but right back through history.

No-one witnesses alone, if we are witnessing through the Word of God and walking in the filling of the Holy Spirit.

We often praise God for the people saved in an evangelistic outreach and we haven't spent any time preparing for their feeding and early growth. If a health system brought babies into the world and then let them stay out in the cold nights, after having a party to welcome the births, we would think that place was sick or criminal, yet we do this in the church!

As pastors we have a responsibility to provide food for the young saints, and to do so quickly that they might survive the first satanic attacks after their new birth. We then have the responsibility for ensuring there is provision of a church fellowship within which they can grow strong.

Taking the Word of God in is only half the story however, for food only profits if it is then turned into muscle by hard work and exercise. Food taken in by people who don't do anything becomes fat! We need to get busy and apply the Word.

Turn to and read, **Hebrews 4:2**. It is, "believe and apply", that is the demand when we open the Word of God. Read on to verse 7, and then verse 12.

DOCTRINES**HOLY SPIRIT – BAPTISM OF THE HOLY SPIRIT**

1. The Baptism of the Holy Spirit is mentioned in (**1 Corinthians 12:13**) "By means of one spirit are we all baptised into one body". The Baptism of the Spirit unites believers into the Body of Christ at the point of salvation.
2. The Baptism of the Spirit is different to His other ministries: indwelling, filling, sealing, regeneration, distributing spiritual gifts, all of which also occur at the point of salvation.
3. The basis of unity and union of believers is achieved by Baptism of the Spirit (**Ephesians 4:5**) "One Lord, one faith, one baptism " - we have one faith in one Lord and receive one baptism, which unites us in the Body of Christ.
4. The implication of the Baptism of the Holy Spirit is given in (**Galatians 3:26-28**) - all believers are united and "equal" in standing before God.
5. The Baptism of the Spirit provides identification with Christ - as the Body of Christ, we share everything that He has (eg righteousness, heirship, priesthood, kingship, etc) (**Ephesians 1:3, Colossians 2:12**)
6. The Baptism of the Holy Spirit was promised by Jesus Christ. (**John 14:19-20, Acts 1:5**)
7. The Baptism of the Spirit did not occur in Old Testament times. It is unique to the Church Age. Only Church Age believers are "in Christ" - that is, part of the Body (and the Bride) of Christ. (**Colossians 1:25-26**)
8. The Baptism of the Spirit begins the Church Age. In (**Acts 1:5**) Jesus said "Ye shall be baptised with the Holy Spirit not many (10) days hence". In (**Acts 2:3**) no mention of the Baptism of the Spirit is made but the experiential side of these happenings are described. In (**Acts 11:15-17**) Peter says that they received the Baptism of the Spirit just as it was in the beginning and quotes (**Acts 1:5**).
9. The Baptism of the Spirit has nothing to do with water baptism, nor with speaking in tongues. The Baptism of the Spirit is not an experience; it cannot be seen, felt, or experienced, it occurs instantaneously at salvation. (aorist tense excludes experience - "once and for all") (**1 Corinthians 12:13**)
10. The incidence of tongues at Pentecost was because many nations were present in Jerusalem at that time. Tongues fulfilled two requirements, evangelisation and the first warning of expulsion of the Jews from the land which occurred in 70 AD (**Isaiah 28:11**)

GOD: DIVINE INSTITUTIONS – FREEWILL

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

8. Free will in giving. (**2 Corinthians 8:12**)
9. Free will cannot be coerced or compromised thus Christianity is a matter of obedience. (**2 Corinthians 5:10**)
10. As God is to judge all men it means that man is responsible for his actions and that all normal members of the human race have free will. (**Revelation 20:11-15**)
11. Relationship of free will is vertical, between man and God not man and man. (**Ephesians 6:5-9**)
12. Because man is subject to judgment there is an age of accountability as portrayed by the "rich young ruler".
13. Animals and plants are not judged.
14. Free will also puts the responsibility on both ends and means. An example of the right end but wrong means is the sin unto death of Moses. (**Numbers 20**)
15. By application just because God is blessing a ministry, in the case of Moses by providing water it does not mean that the person is necessarily in God's will. God blesses through his grace and not necessarily because they are doing things by God's way.
16. Human viewpoint attack on free will - Determinism.
- (a) The concept is that if one starts out with any physical item and I know everything there is regarding it and the laws that control it then I can dogmatically predict the future state of that item.
 - (b) This concept is incorrect as shown by the power of prayer (**James 5:17**).
 - (c) It is possible for God to manipulate His universe. (**Acts 16:26**).
17. Types of miracles in the Bible
- (a) natural - a variation of a natural law
 - (i) Elijah and the drought
 - (ii) Paul and the earthquake
 - (iii) Moses at the Red Sea with the east wind
 - (b) supernatural - a direct violation of a natural law
 - (i) The resurrection of Christ
 - (ii) Being born again
18. In physics this concept is called "Heisenburg's Uncertainty Principle" after the German Nobel prize winner who postulated it.
- Modern science now views a lot of the formulae of physics as occurring the vast majority of times but on odd occasions not complying with observed laws. Such non compliance would include miracles or manipulation by God.
19. Evolution is an attack on free will as it states that man is evolved from animals and is a higher form of animal. This is often reinforced in text books which state "men and the other animals" indicating that man differs in degree only and not in "kind".
- (a) "Difference in degree" - hot and cold is a matter of relative heat; ice, water and steam are all water and of the same kind.
 - (b) "Difference in kind - a square and a triangle.
 - (c) Solomon in (**Ecclesiastes 3:21**), a believer out of fellowship assesses man as different only in degree from animals.
 - (d) Based on evolutionary principles abortion can be justified and atrocities condoned against other races such as the Nazi reaction to Jews, gipsies and the Slavs. From this comes the concept that if we knew everything about animal behaviour we could then describe man.
 - (e) The Biblical view however is that we do vary in kind, not in degree (**Genesis 2:16**) with the thing that sets man apart from the animals being volition.
 - (f) By implication man is never totally determined by his environment.
 - (g) Hell is a monument to the fact of free will because if you do not have a choice you cannot be judged.

20. Three problems which the Bible solves regarding free will -
 (a) What about babies who die before they hear the gospel or those who are mentally unable to decide?

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

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

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

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

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

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

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

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

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

God speaks to man in three areas:-

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

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

Examples

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

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

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

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

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

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

Three non salvation examples:-

- (a) Paul as a prisoner on a ship bound for Rome predicts, having received advice from the angel of God, that there will be no loss of life but the ship will become a wreck. The guarantee is a sovereign

guarantee and therefore absolute. Paul however tells the soldiers that they must stay on the boat to be saved. They do and they are saved. Sovereign decrees by God therefore contain free will decisions by man. **(Acts 27)**

- (b) The sovereign decree is that all things work together for good towards the goal of predestination and eventual glorification. We have a guarantee that we will be in heaven. We need to be actively involved in the chain of events. **(Romans 8:28)**
- (c) Daniel understood the time of "desolations" as seventy years as prophesied by Jeremiah and knew that it would end on time. He now seeks by supplication with sackcloth and ashes forgiveness for Israel's sin on the basis that no discipline is going to be removed without the sin having been forgiven. **(Daniel 9:2)**

God promises certain things but they are contingent on our prayer Using the principle of the sovereignty of God we can be confident in prayer if we are controlled by the Holy Spirit. **(James 4:2)**

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

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

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

In this passage:-

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

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

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

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

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

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

HOLY SPIRIT: FILLING OF THE HOLY SPIRIT

1. The Holy Spirit indwells every believer. We are commanded to allow Him to fill (or fully control) our lives **(Ephesians 5:18)**.

2. The filling (controlling) of the Spirit can be broken by:

- a) Grieving the Spirit **(Ephesians 4:30)** - sin, doing something you shouldn't.
- b) Quenching the Spirit **(1 Thessalonians 5:19)** - not doing something you should (like quenching a fire, allowing the flame to go out).

3. The filling (controlling) of the Spirit can be restored by confession of sin and full surrender to do the will of God **(1John 1:9)**

4. The Spirit produces the very character of the Christ in the believer: **(Galatians 4:19, 5:22, 23, Ephesians 3:16, 17, Philippians 1:20, 21, 2 Corinthians 3:3)**

- a) The fruit of the Spirit:
- i) **Galatians 5:22-23** - Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-control.
 - ii) **Romans 14:17** - Righteousness, Peace, Joy.
 - iii) **Colossians 3:12-15** - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness.
 - iv) **1 Thessalonians 1:3** - Faith, Love, Endurance, Hope.
- b) Rejoicing in Christ (**Philippians 3:1, 4:4**).
- c) Loving one another (**John 15:12, Romans 12:10, Ephesians 5:2**).
- d) Striving for the faith (**Philippians 1:27, Jude 3**).
- e) Putting away all sin (**1 Corinthians 5:7, Hebrews 12:1**).
- f) Abstaining from all appearances of evil (**1 Thessalonians 5:22**).
- g) Submitting to injuries (**1 Corinthians 6:7**).
- h) Subduing the temper (**Ephesians 4:26, James 1:19**).
- i) Shunning the wicked (**2 Thessalonians 3:6**).
- j) Abounding in the works of the Lord (**1 Corinthians 15:58, 1 Thessalonians 4:1**).
- k) Showing a good example (**1 Timothy 4:12, 1 Peter 2:12**).
- l) Following after that which is good (**Philippians 4:8, 1 Timothy 6:11**).
- m) Perfecting holiness (**2 Corinthians 7:1, 2 Timothy 3:17**).
- n) Hating defilement (**Jude 23**).
- o) Overcoming the world. (**1 John 5:4-5**)
- p) Adorning the gospel. (**Philippians 1:27, Titus 2:10**)
- q) Forgiving injuries. (**Romans 12:20**)
- r) Living peaceably with all. (**Romans 12:18, Hebrews 12:14**)
- s) Visiting the afflicted. (**James 1:27**)
- t) Sympathising with others. (**Romans 12:15, 1 Thessalonians 5:14**)
- u) Honouring others. (**Romans 12:10**)
- v) Submitting to authorities. (**Romans 13:1-7**)
- w) Being content. (**Philippians 4:11, Hebrews 13:5**)
- x) Walking worthy of the Lord. (**Colossians 1:10, 1 Thessalonians 2:12**)
- y) Walking in the newness of life. (**Romans 6:4**)
- z) Walking as children of light. (**Ephesians 5:8**)
- aa) Glorifies Christ in his body. (**Philippians 1:20, 21**)
- bb) Christ is at home in his body. (**Ephesians 3:16, 17**)
- cc) A lifestyle which honours God in the presence of men. (**2 Corinthians 3:3**)

5. The filling of the Holy Spirit in every believer only occurs in two dispensations:

- a) Church age **Ephesians 5:18, Galatians 5:22, 23**
- b) Millennium - **Joel 2:28, 29** (characterised by ecstasies)

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. (**Psalms 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.

ABRAHAM IN CANAAN: A PICTURE OF FELLOWSHIP WITH GOD

Scripture (**Genesis 12:6-10**) "And Abram passed through the land into the place of Sichem into plain of Moreb. And the Canaanite was then in the land. And the Lord appeared unto Abram and said.- 'Unto thy seed will I give this land and there builded be an altar unto the Lord who appeared unto him. And he removed from thence unto a mountain on the east of Bethel and pitched his tent having Bethel on his west and Hai on the east and there he builded an altar unto the Lord and called upon the name of the Lord. And Abram journeyed going on still toward the south and there was a famine in the land.

What does He have in Canaan?

1. He went to Sichem - "shoulder or power" (**Genesis 12:6**)

Principle: In fellowship a believer has power (of the Holy Spirit) (**Phil 4:13**).

2. He went to Moreh - "instruction or teaching" **Genesis 12:6**

Principle: You only take in the Word of God when in fellowship

3. The Canaanite was in the land. (**Genesis 12:6**)

This represents both opposition from unbelievers and opportunity to witness to those around you.

4. Principle: You should only witness when in fellowship.

Unto thy seed will I give this land. (**Genesis 12:7**)

5. This is a promise to Abraham.

Principle: You can claim the promises of God in fellowship.

6. "And there builded be an altar unto the Lord" (**Genesis 12:7**)

This represents relationship with Jesus Christ.

Principle: In fellowship we have close relationship with Jesus Christ and keep our eyes on Him. (Heb. 12:2)

7. "and pitched his tent" (**Genesis 12:8**)

This represents total reliance on the Lord - he will receive a city in eternity, living in a tent showed that Abram believed God.

Principle: As believers we are protected by Jesus Christ. We are to look to eternity, not to this temporal world. (**1 Peter 1:3-5**)

8. "Bethel" (house of God) (**Genesis 12:8**)

Abraham's tent was at the house of God.

Principle: When we are in fellowship we dwell with the Lord (worship).

9. "Ai" - heap of ruin (**Genesis 12:8**)

This is equivalent to the old sin nature.

Principle: Even as Christians we still retain our fallen nature, although it is in a frustrated state. The old sin nature is the source of all sin. There are three sources of temptation - the world, the flesh, and the devil, but the old sin nature combined with free will turns temptation into sin.

10. A famine in the land (**Genesis 12:10**)

This represents testing.

Principle: When you are in fellowship you will receive testing in order for you to rely upon God.

When we have the victory of being in fellowship that victory will be tested. With the exception of Ai all the other items are encouragement to stay in fellowship.

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.

CHRISTIAN LIFE – WALKING

1. Physical walking is analogous to the faith rest life: step by step. **Romans 14:5, 6, Ephesians 5:16-18, James 4:13-15.**

2. Being regularly filled with the Spirit and feeding on the Word are similar to walking.

3. Attacks on believers occur when they are caught off balance. **Romans 13:13.**

4. Walking depicts the pattern and function of the believers life in time. **Philippians 3:18, Ephesians 4:17.**

5. It can also represent a backsliding believer who are said to be walking backwards. **Ephesians 4:17.**

6. We are all told to:

- a) Walk in the spirit **Galatians 5:16, 25**
- b) Walk in the faith **2 Corinthians 5:7, Colossians 2:6, 4:5**
- c) Walk in doctrine **3 John 3.**
- d) Walk in the truth **2 John 4**

7. Walking is an analogy for spirituality

- a) Walk not after the flesh (**Romans 8:4**)
- b) Walking in Love. (**Ephesians 5:2**)
- c) Walking in newness of Life. (**Romans 6:4**)
- d) Walking worthy of our vocation. (**Ephesians 4:1**)
- e) Walking worthy of the Lord. (**Colossians 1:10, 1 Thessalonians 2:12**)
- f) Walking honestly as in the day. (**Romans 13:13**)
- g) Walking in good works. (**Ephesians 2:10**)
- h) Walking in light. (**Ephesians 5:8, 1 John 1:7**)
- i) Walking in Christ Jesus. (**Colossians 2:6**)
- j) Walking circumspectly. (**Ephesians 5:15, 16**)
- k) Walking as ye ought. (**1 Thessalonians 4:1**)

HARMONY**INTERVIEW WITH WOMAN FROM SAMARIA**

And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

THE REACTION OF THE DISCIPLES

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat?

REVIVAL AT SYCHAR

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

34 CURE OF NOBLEMAN'S SON

JOHN 4:43-54

43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galilaeans received him, **having seen** all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

KEY WORDS

After	Meta	After
Two	Duo	Two
Days	Hemera	Days
Departed	Erexchomai	Left [Aorist Active Indicative]
Thence	Ekeithen	From that place
Went	Aperchomai	Depart
Himself	Autos	Himself
Testified	Martureo	Testify, Witness to [Aorist Active Indicative]
Prophet	Prophetes	Prophet
Hath	Echo	To have and to hold [Present Active Indicative]
Honour	Time	Honour, Price
Own	Idios	Own.
Country	Patris	Country
Come	Erchomai	Come, Go [Aorist Active Indicative]
Received	Dechomai	Receive [Aorist Middle Indicative]
Seen	Horaro	See [Perfect Active Participle]
Did	Poieo	Do [Aorist Active Indicative]
Feast	Heorte	Feast
Went	Erchomai	Come, Go [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Again	Palin	Again, he came into Cana a second time
Made	Poieo	Make [Aorist Active Indicative]
Water	Hudor	Water
Wine	Oinos	Wine
Was	Eimi	Kept on being [Imperfect Active Indicative]
Nobleman	Basilikos	Nobleman associated with a king [basileus]
Son	Uihos	Son
Sick	Astheneo	Weak, Sick, Diseased [Imperfect Active Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Come	Heko	Arrived, Present [Present Active Indicative]
Went	Aperchomai	Go, Depart [Aorist Active Indicative]
Besought	Erotao	Beseech, Implore, Entreat [Imperfect Active Indicative]

Come down	Katabaino	Descend [Aorist Active Subjunctive]
Heal	laomai	Heal [Aorist Middle Subjunctive]
At the point of	Mello	About [Imperfect Active Indicative]
Death	Apothnesko	Die [Present Active Infinitive]
Saith	Epo	See [Aorist Active Indicative]
Except	Ean me	If not
See	Eido	Perceive, See [Aorist Active Subjunctive]
Signs	Semion	Signs, Miracles
Wonder	Teras	Wonder
Believe	Pisteuo	Believe [Aorist Active Subjunctive]
Nobleman	Basilikos	Nobleman
Saith	Lego	Say [Present Active Indicative]
Sir	Kurios	Lord, Sir, Master
Come down	Katabaino	Come down [Aorist Active Imperative]
Child	Paidion	Young child
Die	Apothnesko	Die [Aorist Active Infinitive]
Saith	Lego	Say [Present Active Indicative]
Go thy way	Poreuomai	Depart [Present Middle Imperative]
Liveth	Zao	Live [Present Active Indicative]
Believed	Pisteuo	Believe [Aorist Active Indicative]
Word	Logos	Word
Spoken	Epo	Say [Aorist Active Indicative]
Went his way	Poreuomai	Departed [Imperfect Middle Indicative]
Was going down	Katabaino	To descend [Present Active Participle]
Servants	Doulos	Servant, Slave
Met	Apantao	Encounter, Meet [Aorist Active Indicative]
Told	Apaggello	Declare, Report
Saying	Lego	Say [Present Active Participle]
Son	Pais	Young son
Liveth	Zao	Live [Present Active Indicative]
Inquired	Punthantomai	Inquire [Aorist Middle Indicative]
Hour	Hora	Hour
He began to amend	Echo	Started to recover [Aorist Active Indicative]
	Kompsoteron	
Said	Epo	Say [Aorist Active Indicative]
Yesterday	Chthes	Yesterday
Seventh	Hebdomus	Seventh
Hour	Hora	Hour
Fever	Puretos	Fever
Left	Aphiemi	Leave, Forsake [Aorist Active Indicative]
Father	Pater	Father
Knew	Ginosko	Know [Aorist Active Indicative]
Same	Ekeinos	Same
Say	Epo	Say [Aorist Active Indicative]
Son	Uihos	Son
Liveth	Zao	Live [Present Active Indicative]
Himself	Autos	Himself
Believed	Pisteuo	Believe [Aorist Active Indicative]
Whole	Holos	Whole, Entire
Household	Oikia	Household
Second	Deuteros	Second
Miracle	Seimion	Sign, Miracle
Did	Poieo	Do [Aorist Active Indicative]
Came out	Erchomai	Come [Aorist Active Participle]

PERFECT TENSE VERB

HORAO – TO SEE – Occurs 115 times in the New Testament with 32 times in the Perfect Tense. John the Apostle dominates 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.

HORAOS IN THE GOSPEL OF JOHN

In **John 1:18** no one has Seen God at any time, John the Baptist Saw the Spirit descending like a dove in **John 1:33** and in **John 1:34** is able to say that he has Seen [Horao] and testified that this is the Son of God. John the Baptist further testifies in **John 3:32** that what Jesus has Seen and heard in heaven is rejected as testimony. The Galileans in **John 4:45** having Seen all the things the Lord did in Jerusalem received Him. Jesus confirms in **John 5:37** that no one has Seen God and reaffirms that in **John 6:46** but He has Seen Him **John 6:46**. In **John 6:36** the world have Seen Jesus Christ but rejected Him. In **John 8:57** the Jews in unbelief said to Jesus you are less than 50 years old and claim you have Seen Abraham. In **John 9** we have the cured blind man who was asked by Jesus "Do you believe in the Son of God?" to which the blind man asks who is He? Jesus replies in **John 9:37**, that "you have Seen Him, it is I". 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. In **John 15:24** Jesus says the world had Seen the works He has done and hate Him and the Father. At the Cross John in **John 19:34-35** Sees the blood and water come from the Lord's side [which proves clinically that Jesus is deceased] and confirms it as true so that people will believe. Thomas in **John 20:25** said that unless he Saw the wounds he would not believe, and in **John 20:29** Sees and believes.

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

DISCUSSION

Some harmonies have verses 43-44 in a separate section but it appears to fit here better and thus is included in this section.

REFLECTION

Verse 43. Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country.

We now move to the third section of this chapter, the welcome in Galilee, which was the wild west of Palestine.

The Galileans really liked what the Lord had done to the religious mafia of Jerusalem. He cleansed the Temple and dealt with the crooks. They hated religious humbug and welcomed Him as a folk hero, but their thinking wasn't spiritual. That attitude however opened them to the gospel. They would hear, and they would be judged by their response.

"A prophet has no honour in his own country". This place was called in the Lord's Day, "Galilee of the Gentiles", as the country was more Gentile than Jewish. They saw his actions as the small town man standing up to the big town crooks, and they loved it. They were ready to hear more.

The word "idios" translated "own" originated in the first democracy of Athens, where all the population were invited to participate in discussion and voting. A person who did not participate was called idios from which we get our English word idiot.

Verse 45. Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

The locals receive him with respect and listen to His words, for they **had seen** (Perfect Tense – with lasting results and impact upon all) His work at the festival in Jerusalem.

Although not mentioned here He was very active in the synagogues of the Galilee, being welcomed and heard by all, although not accepted by all as Messiah, for His message at this point was like John's, one of repentance. **Matthew 4:17, Mark 1:14, 15, Luke 4:14-15.**

Sadly, even though the impact was strong, the free will of the majority would reject the Messiah, but His works would still be eternal in significance and stand as testimony against them forever.

When He made an issue of Messiahship, and clearly claimed to be Messiah, He was reviled by the same people who welcomed him initially. Refer to **Luke 4:16-31**, to read about his first rejection at Nazareth.

While the Jewish crowd are fickle there is a noble man whose son was dying in Capernaum, and he is stable and sees the truth about the Lord, and knows He can heal his son. The nobleman asked Jesus to come down to heal his son. This meeting took place in Cana where He had turned the water into wine.

Now Galilee was ruled over by Herod Antipas, who was very pro-Gentile and so this nobleman may be part Jewish, Greek or Roman. The territory was a tetrarchy (Herod being appointed a tetrarch by Rome) with its capital in Tiberias. It was at this time an administratively different area of the Empire to Judea.

Verse 46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

The nobleman hears of Jesus arrival in the area, and immediately walks 15 miles. "You have the power to heal my son", he says, "please come and do it". This is real practical faith; this is a man used to assessing situations and making decisions, and he has no doubts about Jesus power and ability, and he acts.

This man becomes another character that the apostle John focuses on to make a point about the work of the Lord upon people.

There are three types of people who the Lord has dealt with to date.

- [a] Nicodemus, the best of the Jews, who has sought the truth, and finally accepts it.
- [b] The Samaritan woman, the "worst" (or best, most prepared) of the Samaritans who expresses faith.
- [c] Here you have the best of the Gentiles, who openly expresses faith in Jesus power.

The outstanding first miracle of turning water into wine would still be remembered by some in Cana, and would indicate that Jesus had some friends there. The nobleman "basilikos" is probably connected with the tetrarch or local king (basileus), whether by blood or by office. Probably here it is one of the courtiers of Herod the tetrarch of Galilee.

The Imperfect tense of "astheneo" shows that the son was continually sick and probably at a terminal stage.

In verse 47 we see from verb analysis that having heard that Jesus was now present in Cana he went to Him and kept on asking Him to come down to heal his son, who was constantly at the point of death. This is obviously a desperate situation for the father of the sick boy.

Verse 48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die.

The statement, "except ye see signs and wonders you will not believe", is addressed to the Jewish crowd present at the time, not to the man, as this man already believes, and has acted on his belief.

The crowd are hungry for a miracle whilst the nobleman just wants to get his son healed. Jesus is not discounting His "signs and wonders", though He does seem disappointed that He is in Galilee regarded as a mere miracle worker. The Lord loves this man and his honesty, as he has come boldly to the throne of grace. **James 1:6-8, Hebrew 4:16**. His prayer is going to be answered.

The man says to Him, "Sir, come down", I do not need to be convinced. The man is focused on his goal and is not distracted by any theological debate, his sole concern is the life of his child. It is noted that his son is young by the fact that "paidion" is used to describe him in this passage.

Verse 50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

This is a challenge to the man's faith, as the Lord tells him to go, indicating to him that his son is already healed from this moment; that is, his son has been healed already and lives and is waiting for his return. The man believed the word that Jesus has said and went his way. This man shows his faith initially by coming to Jesus to ask for help, and now he shows more mature faith by going home. Faith always must be put into shoe leather and expressed. **James 2:18-26**.

Here we see that the nobleman believed in a point of time, and immediately kept on walking home, as shown by the imperfect tense of “poreuomai”, which is in the middle voice showing that he benefited by leaving the Lord, being fully confident that what Jesus Christ had said was true.

Verse 51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

Somewhere along the road the ruler meets his servants coming to meet him and they tell him his son is alive and getting better. He asks when it happened and found that it was at the very time the Lord had said that his son would recover. As a result his household believed in Jesus.

We notice that when he met the servants they told him that the healing took place yesterday a 1 pm. The distance from Cana to Capernaum was about a four hour walk, so he could have been home in the early evening. The fact that he did not meet with his servants until the next day indicates that the nobleman truly believed that his son was healed, and was relaxed about his situation, so not running back to his home to check the child's status.

He heard, he believed and applied it in his life, with the result that his whole family was led to saving faith in Jesus. He realises that the Messiah for Israel is for the Gentiles as well. John then points out that this is the second miracle in Cana of Galilee. Here he says that these miracles are being done outside Israel in Cana of the Gentiles. The Jews have rejected Him, and therefore the miracles are going to bless the Gentiles.

John says that this message cannot be considered to be exclusive for the Jews. Your family origin, race or gender is not important to the Lord, but your attitude to the Lord is. There is a movement away from Judea to the world. The Jewish rejection is going to open the door to the Gentiles.

APPLICATION

Faith is trusting yourself completely to the object of faith. There is no merit in faith; the merit is always in the object you have faith in. You cannot save yourself by your faith; you are saved because you have trusted in the right object for salvation. All glory is to the Lord Jesus Christ and not to yourself.

In Jude we have seen the building up of the person by feeding on the Word, by the power of the Holy Spirit. We also saw that the application of God's Word to our lives is by being occupied with Christ and looking at everything in the light of the Second Advent.

Faith starts by casting yourself on Him, and the Christian life continues by walking with Him, and looking to Him for everything.

Salvation will be shown in action. For instance you can know that a bridge is safe from its engineering specification, you can believe it but unless you cross over it you have not used your faith and the belief has therefore not been effective.

Saving faith commits the person with it to action. Satan knows that Jesus died on the cross for the sins of mankind. You can believe that Jesus did that but then it must be applied to your life. The faith that saves sanctifies.

Works do not save us, but the faith that saves works out in the life that is saved. The sinners who need a Saviour cast themselves down before Him. Are you on your knees in front of the Saviour or are you in the pews discussing theology?

The demons believe and they tremble. **James 2:18-26.** What are you doing? This passage challenges us to join Nicodemus, the Samaritan woman, and the Gentile ruler in living faith that works out into our lives.

In **Jude 20-21** it is our job to strengthen ourselves in our faith. At every point in our life we should keep on believing in the Lord.

In **1 John 5:4-5** we have the victory of our faith as the overcomer. As an overcomer we are not only on the winning team but we have that victorious mental attitude whatever situation we are in.

This man believes that the Lord can save his son and believes what He says is true and he goes.

DOCTRINES

CHRISTIAN LIFE: EVANGELISM

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (**Acts 1:8, 2 Timothy 4:5**).
2. Two forms of witnessing - with the lips (**2 Corinthians 5:18-21** and by the life (**2 Corinthians 3:3**)
3. The gospel is "good news".
4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved. (**Romans 8:1, 9-30-33**)
5. What about the heathen who haven't heard?
 - a) God is totally fair, and everyone has the chance to be saved
 - b) Unlimited Atonement (**Colossians 2:14, 15**)
 - c) God's will - none should perish (**2 Peter 3:9**)
 - d) Man's negative will - God consciousness - Gospel hearing.
6. Witnessing is impossible except through the power of the Holy Spirit. (**John 16:8-13**) The Holy Spirit convicts of
 - a) Sin because of unbelief.
 - b) Righteousness.
 - c) Judgement because of Satan being judged (**Matthew 25:41**)
7. The natural man needs the Holy Spirit to understand the gospel (**1 Corinthians 2:14**)
8. The Bible is the weapon of witnessing. (**1 Corinthians 15:3, 4**)
9. Biblical Pattern of Witnessing. (**1 Thessalonians 2:1-12**)
 - a) Effective contact (v.1)
 - b) The gospel must be given even under opposition. (v.2)
 - c) The gospel must never be compromised or watered down - (v.3)
 - d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
 - e) Flattery should never be part of the gospel. (v.5-6)
 - f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
 - g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)
10. Your obligation to witness (**Romans 1:14-16**): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)
11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.
12. We are fishers of men **Matthew 4:19**
 - a) Fishermen need to be equipped to fish. You need to be walking in the Spirit and you need to know the gospel.
 - b) Fishermen go to where the fish are. You must be in contact with unbelievers so that you can witness to them.
 - c) Fishermen are patient. Allow for the conviction and preparation of the Holy Spirit in the life of the unbeliever.

- d) Fishermen know what bait to use for different fish. You have to be flexible and know how to approach different personalities.
- e) Fishermen concentrate on fish and not the fishpond. Our primary concern is saving people - the evil in the world will continue to exist.

CHRISTIAN LIFE: EVANGELISM – FISHERS OF MEN

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

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

You do not give them the gospel when they are five kilometres away. Ignorant Christians are blurting out the gospel to unbelievers who have not been prepared and consequently are disturbing the fish. They are not sensitive; they are not waiting seeing what the Spirit is doing. In Acts the people who were being added to the church were those who were being saved by the work of the Holy Spirit.

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

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

CHRISTIAN LIFE: EVANGELISM - NEW TESTAMENT PATTERN

1. The pastor of the local church must practice a Bible saturated, spirit controlled life. By his systematic teaching of the Word he must encourage people to apply it in their life. The vessels that the Lord uses must be clean.
2. You must have a co-ordinated prayer life in the Church. This consists of the mid week prayer meeting and organising your prayer warriors. You need specific weekly prayer sheets.
3. You need to have weekly meetings with your deacons and elders to plan strategies for the church. You need to have that for a prayer plan for the week. It is good to have this on Sunday morning over breakfast so that the prayer points can be noted down and duplicated by the pastor for the morning service.

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

4. In the preaching everything must tie into the evangelistic, witness function of the church. He must emphasise that they are ambassadors and evangelists.
5. The minister encourages the people to find the fish. Every week they should be reminded of their work in this area.

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

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

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

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

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

CHRISTIAN LIFE: 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: OVERCOMER

1. Definition of an overcomer - "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (**1 John 5:4, 5**) It is seen that an overcomer is a believer and we become overcomers at the point of salvation.
2. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" - believers will live with God in heaven forever. (**Revelation 2:7**)
3. "He that overcometh shall not be hurt of the second death" - believers will not be subject to the lake of fire. (**Revelation 2:11**)
4. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" - believers are accepted by God on the basis of His provision. (**Revelation 2:17**)
5. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" - believers will rule over the nations and will be honoured. (**Revelation 2:26-28**)
6. "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels" - believers are justified and sanctified by the death of our Lord and their names are permanently in the book of the living. (**Revelation 3:5**)
7. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" - believers will have access to the Holy Places of God and will eternally be identified with Jesus Christ. (**Revelation 3:12**)

8. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" - believers will reign with the Lord Jesus Christ (**Revelation 3:21**)

HARMONY

CURE OF NOBLEMAN'S SON

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country.

Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

THE FAMILY OF HEROD AND THE DEATH OF JOHN THE BAPTIST.

INTRODUCTION

The Jews under the Mosaic law were subject to five different stages of judgement depending on their performance in spiritual matters.

The most important of these were the fourth and fifth stages. The fourth stage was when the Jews when Israel was occupied by a foreign power and the fifth when they were removed from the Land

The first fifth stage finished in 516 BC when the Jews were released from the Babylonian Captivity.

From that time through to 323 BC the Jews had a golden age. This period terminated with the death of Alexander the Great at Babylon. This was the greatest period the Jews would know until the Millennium.

With the division of Alexander's empire Palestine came under the general control of the Selucids who after considerable warfare inherited the area of the Middle East based on the city of Damascus.

Of the 11 generals that survived the death of Alexander only two had long term empires, the Seluchus dynasty based on Damascus and the Ptolemy dynasty based in Egypt. Their history is given in detail in Daniel 10 in the kings of the north and south.

The heirs of Alexander were generally very cruel people with one of the worst being Antiochus Epiphanes who in 174 BC sacked Jerusalem and offered pigs in the Holy of Holies in Jerusalem.

A family called the Hasmaneans arose under the leadership of Judas Maccabees and became the leaders of the Jews and gained control of the priesthood. They ruled Judea until the fourth stage of judgement was imposed by the Romans under Pompey in 63 BC.

The occupation of Judea by the Romans continued until the Jews were removed from the land under fifth stage judgement under Titus and Vespasian in 70 AD.

HEROD THE GREAT

In the family of an Arabic group from Idumea in southern Jordan was a woman called Mariamne who married one of the greatest people of the day, Herod the Great.

They had a number of children including Alexander and Aristobulus.

At this time there were three brilliant men in the world, Augustus Caesar the ruler of Rome, Agrippa his administrator and Herod the Great.

Herod who married four times became a client king defending the eastern edge of the Roman Empire.

THE CHILDREN OF ARISTOBULUS

Herod in his paranoia killed his son Aristobulus just prior to his own death as Herod thought that he was a threat.

He had two children Herodias, a very beautiful woman and the mother of Salome who was the instigator of John the Baptist's execution and a son named Agrippa named after the great Roman administrator.

After the execution of Aristobulus, Herodias and Agrippa moved to Rome. Herodias married her uncle Philip; one of the four surviving sons of Herod the Great. When Herod died in 4 BC Philip had moved to Rome.

Herod had also married Malthace a Samaritan who had two sons Archelaus and Antipas, the tetrarch of this passage and Cleopatra of Jerusalem who was the mother of another Philip, also a future tetrarch.

Archelaus, Antipas, and Philip all wanted to succeed Herod but Augustus Caesar felt that he could not trust any of them so he divided up the kingdom with Judea going to Archelaus the ethnarch, Galilee and Perea to Antipas, the tetrarch, and Iturea to Philip who was also made a tetrarch.

Antipas was a cunning man, and realising that Augustus would not be Caesar forever, so he looked round to determine who his successor might be. Tiberius the step son of Augustus, was then obvious heir apparent so Antipas started to cultivate Tiberius and commenced building a city called Tiberius on the Sea of Galilee.

Philip meanwhile renamed Bethsaida after Julia the wife of Augustus. However it was not a wise choice as Julia was banished from the Roman court in disgrace.

ANTIPAS IN ROME

Antipas took the advantage of the situation to go to Rome to flatter Augustus while staying at his half brother Philip's palace. Herodias and Antipas had an affair, and Herodias believing Philip's prospects were poor, went back to Palestine with Antipas.

Antipas however had a problem. He was already married to the daughter of an Arab King, a marriage of convenience to cement a friendship. He divorced her to secure Herodias.

The adulterous couple had "eloped" in 27 AD which is a very important year, as this was when John the Baptist commenced his ministry, and also when Pontius Pilate became Procurator for Judea.

PROVINCES IN THE ROMAN EMPIRE

There were three type of province in the Roman Empire of that day.

1st class was a Senatorial Province was ruled by a Proconsul.

2nd class was an Imperial Province ruled by a legate

3rd class was a Minor Province ruled by a Procurator.

Herod had heard a lot about Jesus and having imprisoned and executed John the Baptist it worried him.

At the trial of the Lord Jesus Christ he thought that Jesus was possibly the resurrected John the Baptist.

In his sermons John told Herod Antipas that it was not proper for him to have his brother Philip's wife. Antipas had asked for a miracle, but he got a sermon. This did not bother Herod, but it bothered Herodias.

Herod arrested John and put him into prison but he did not put him to death because he feared the mob, the Jews with whom John was popular.

Soon afterwards Herod's birthday was observed. Herodias' daughter Salome danced in front of Herod and his assembled guests. He was very impressed and rather drunk. He promised Salome anything she wanted up to half his kingdom.

As a result of discussions with her mother Salome asked for the head of John the Baptist on a plate and this was duly delivered to her. To save face the king had executed John and thus ended his ministry.

AGRIPPA

Meanwhile in Rome things had not seemed to have developed well for Agrippa the brother of Herodias. He had married and had three children. His son Agrippa II was the Herod of **Acts 25, 26**.

He also had two daughters Bernice and Drusilla, two of the most beautiful women of the day.

BERNICE

At the age of 14 Bernice was married to one of her uncles, but soon left him and came back to her brother with whom she lived as husband and wife. Later, for a while she lived with Vespasian, and then Titus nearly becoming the empress of the Roman Empire.

The Romans however had become cautious over Queens from the Orient after their experience with Cleopatra of Egypt.

Bernice eventually went back to Agrippa II, and appears with him in **Acts 25, 26** well before the Jewish Revolt, and all these things unfolded.

DRUSILLA

She was very beautiful and was married to an Arab king north of Palestine. Felix became procurator of Judea and persuaded Drusilla to join him. He married her. This couple make up the quartet who heard Paul preach in **Acts 25, 26**

After the death of Felix Drusilla and her son went to live in Pompeii where they died in the eruption of Vesuvius in AD 78

EVANGELISM AND THE HERODIAN LINE

The line of Herod therefore had every opportunity to be saved with,

John the Baptist preaching to Antipas and Herodias,

Jesus Christ facing Antipas and Herodias, the apostles facing Agrippa I and

Paul preaching to Agrippa II, Bernice, Drusilla and Felix.

AGRIPPA IN ROME

Agrippa went from bad to worse, and became friendly with Caligula the son of Germanicus. Caligula was to be the next Emperor after Tiberius.

One day Agrippa was travelling in a chariot with Caligula and said to him that he ought to be the next Caesar rather than the miserable son of Tiberius. Tiberius heard this and Agrippa was put in chains. He stayed in prison for six months until Tiberius died.

Caligula became Caesar and his first act was to weigh out the weight of the chains of iron with chains of gold and gave them to Agrippa.

After Philip died in AD 34 Tiberius annexed the kingdom and this in due time was given by Caligula to Agrippa in AD 37.

The gift of the Tetrarchy to Agrippa caused Antipas and Herodias to become very jealous. Herodias suggested to Antipas that they foolishly go to Rome to ask Caligula to remove Agrippa and give them Philip's tetrarchy as well.

Caligula was in his summer house in the Bay of Naples when he gave audience to Antipas and Herodias. Agrippa has been observing this and knew that his uncle had an armoury sufficient to supply a 70,000 man army.

He therefore sends a letter to Caligula by means of his faithful servant Fortinatus. At the audience of Antipas and Herodias with Caligula, Caligula reads the letter, which has just arrived, which gives the impression that Antipas is conspiring with the Parthians against Rome.

Having read the letter Caligula strips Antipas from the Tetrarchy of Galilee and gives it to Agrippa. The pair are then banished to the borders of the Empire, where they eventually die.

AGRIPPA TRIUMPHANT

Eventually Agrippa is given the southern ethnarchy of Judea and Idumea thus restoring under one ruler the whole area previously ruled by his grandfather Herod the Great.

Agrippa is the Herod who appears in **Acts 12** and is the person responsible for killing James and some of the Christians in Jerusalem. However as a result of the prayers of other believers Agrippa dies while making a speech in praise of Claudius.

35 IMPRISONMENT OF JOHN THE BAPTIST

MATTHEW 14:3-5

Verse 3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

KEY WORDS

Laid hold	Krateo	Hold, Keep [Aorist Active Participle]
Bound	Deo	Bonds, Tie [Aorist Active Indicative]
Put	Tithemi	Put [Aorist Middle Indicative]
Prison	Phulake	Prison
Sake	Dia	Because of
Brother	Adelphos	Brother
Wife	Gune	Woman, Wife
Said	Lego	Say [Imperfect Active Indicative]
Lawful	Exesti	Is lawful [Present Active Indicative]
Have	Echo	To have and to hold [Imperfect Active Indicative]
Have	Thelo	Desire [Present Active Participle]
Put to death	Apokteino	Put to death, Kill, Slay [Aorist Active Infinitive]
Feared	Phobeo	Fear [Aorist Passive Indicative]
Multitude	Ochlos	Multitude
Counted	Echo	To have and to hold [Imperfect Active Indicative]
Prophet	Prophetes	Prophet

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Herodias as outlined above was the unlawful wife of Herod Antipas. She was herself a descendant of Herod the Great and had married Herod Philip of Rome. She had divorced him in order to marry Herod Antipas after he had divorced his wife, the daughter of Aretas King of Arabia, both then being adulterous.

Her first husband was still alive and marriage with a brother-in-law was forbidden to Jews in **Leviticus 18:16**. Because of her, Herod Antipas had therefore put John in the prison at Machaerus. This fact has been mentioned in **Matthew 4:12**, without mentioning the name of the place.

Josephus in his Antiquities 18.5.2 tells us that Machaerus is the name of the fortress/prison. On a high hill an impregnable fortress had been built. Also on this high ridge Herod the Great built an extensive and beautiful palace. The windows commanded wide and magnificent views including the Dead Sea, the course of the Jordan, and Jerusalem.

The imperfect tense of "lego" indicates that John repeatedly told Herod about the illegality of his marriage to Herodias. It was a blunt and brave thing that John said. It cost him his head, but it is better to have a head like John's and lose it than to have an ordinary head and keep it. Herod Antipas was a politician and curbed his resentment toward John by his fear of the people who considered John a prophet, and of course he was, which was why he had the right and responsibility to correct and challenge the King.

MARK 6:17-20

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

KEY WORDS

Sent forth	Apostello	Send out [Aorist Active Participle]
Laid Hold	Krateo	Seize [Aorist Active Indicative]
Bound	Deo	Bind [Aorist Active Indicative]
Prison	Phulake	Prison
Sake	Dia	Because of
Brother	Adelphos	Brother
Wife	Gune	Wife, Woman
Married	Gameo	Marry [Aorist Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Lawful	Exesti	Is lawful [Present Active Indicative]
Have	Echo	Have and to hold [Present Active Infinitive]
Quarrel	Enecho	Quarrel [Imperfect Active Indicative]
Would	Thelo	Desire [Imperfect Active Indicative]
Have Killed	Apokteino	Put to death, Kill, Slay [Aorist Active Infinitive]
Could	Dunamai	To have the power [Imperfect Middle Indicative]
Feared	Phobeo	Fear [Imperfect Middle Indicative]
Knowing	Eido	Perceiving [Perfect Active Participle]
Just man	Dikaios Aner	Just and noble man
Holy	Hagios	Holy
Observed	Suntereo	Observe, Notice [Imperfect Active Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Did	Poieo	Do [Imperfect Active Indicative]

Many things	Polus	Many things
Heard	Akouo	Hear [Imperfect Active Indicative]
Gladly	Hedeos	Gladly

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 IN THE GOSPELS AT THE FIRST ADVENT - None found

REFLECTION

Verse 17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

In relation to marriage to a brother’s wife it was not allowed while the brother was alive. After a brother’s death however it was often a duty to marry his widow.

In verse 19 Herodias set herself against John the Baptist. It is in the dative, it is a dative of disadvantage for John the Baptist. Literally, she had it in for him. The tense is imperfect tense of “enecho”, the Greek word for quarrel, beautifully describes the feelings of Herodias towards this upstart prophet of the wilderness who had dared to denounce her private relations with Herod Antipas. Like all narcissists she felt she had the right (entitlement) to do whatever she wished!

She never let up, but bided her time which, she felt sure, would come. The desire to kill him is also in the imperfect tense, she kept on wanting to kill him. However she could not, she did not have the power but in malice she waited her moment. She is a truly satanic person.

Herod was in a constant state of fear as again seen by the imperfect tense. He feared John and also Herodias. Between the two Herod vacillated. He knew John to be righteous and holy and so innocent of any wrong. So he kept him safe from the plots and schemes of Herodias.

He heard John the Baptist gladly. This is the way that Herod really felt when he could slip away from the meshes of Herodias. These interviews with John the Baptist down in the prison at Machaerus during his occasional visits there braced “his jaded mind as with a whiff of fresh air”. But then he saw Herodias again and he was at his wits’ end for he knew that he had to live with Herodias with whom he was hopelessly entangled and sexually addicted.

LUKE 3:19-20

Verse 19. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison.

KEY WORDS

Tetrarch	Tetrarches	Tetrarch
Reproved	Elegcho	Rebuke, Reproved [Present Passive Participle]
Brother	Adelphos	Brother
Wife	Gune	Wife, Woman
Evils	Poneros	Evil

Done	Poieo	Do [Aorist Active Indicative]
Added	Prostithemi	Add, Gain, Increase [Aorist Active Indicative]
Above all	Epi Pas	Above all
Shut up	Katakleio	Incarcerate, Shut up [Aorist Active Indicative]
Prison	Phroureo	Keep with a garrison

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 19. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done 20 Added yet this above all, that he shut up John in prison.

The account, which the Jewish writer David Ganz gives of this Herod, and of this fact of John's reproving of him for it, and the consequence of it, perfectly agrees with these statements by Luke.

"Herod Antipater, and there are some that call him, "the tetrarch", was a son of Herod the Great, and brother of Archelaus'. He was the third king of the family of Herod; and was very wicked, and a destroying man. Many wise men of Israel he slew with the sword; and he took the wife of his brother Philip, whilst he was alive, to himself for wife; and John, because he reproved him for this, he slew him with the sword, with many of the wise men of Israel."

And John reproved him not only for this sin, but others: his revellings, debaucheries, murders, &c. all which John, in great faithfulness, and with much freedom rebuked him for. Herod had had a particular respect for him, and often had him discussions with him, and heard him gladly when John had an opportunity of speaking personally to him.

HARMONISATION

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

APPLICATION

It is important for Christians when they are confronted with outright evil to stand up and be counted.

By so doing you are guiding people away from degeneration, but be prepared for hatred.

You are not going to be popular if you do such things, and you must be sure that you are entitled to correct a person – that they are your responsibility. All reproof must be done in love with the object of returning the person or group to a spiritual situation. If in doubt you need to reflect on whether the Lord's approach to the woman of Samaria may be your guide, rather than the prophetic ministry of John and Baptist.

Changes of actions can improve the situation but only regeneration through faith in Christ can save the individual.

DOCTRINES

GOD: DIVINE INSTITUTIONS - MARRIAGE

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

2. Marriage requires both personality and life, therefore it is only applicable to man. There is no marriage in the angelic realm. **(Matthew 22:30)**
3. Definition:- the personal relationship between a male and female member of the human race which typifies the saving relationship between Christ and believers.
4. God's instruction - "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish and the fowl and every living thing". This shows that man should subdue and have dominion over the animal kingdom.
5. If God was a solitary personality there would be no divine example of relationships, however with the three personalities in the Godhead relationships are demonstrated. He is a personal God and we can therefore have a relationship with him.
6. Marriage typifies the relationship between Christ and the church.
 - a) In the form of grace and faith **(Ephesians 5:22)**, the word submit meaning to fall into line to the law of God which the carnal mind cannot do. **(Romans 8:7; 10:3)**
 - b) You submit yourself by an act of freewill.
 - c) A family can strain marriage relationships if they are not submissive. **(Romans 13:1, 5)**
7. Grace is typified by the male and faith by the female. If this pattern is not adhered to it results in misery and suffering.
8. Grace and the man.
 - a) the man is in the role of an initiator.
 - b) the man provides information to which the woman can respond but must not coerce her free will.
 - c) the man has to show his character to the woman.
 - d) the man has to be patient, a form of grace.
9. Faith and the woman.
 - a) the woman is in the role of a responder.
 - b) the woman makes the choice of her free will.
 - c) she is the one who uses faith.
 - d) the woman needs time to grow.
10. Glory revealed.
 - a) The glory of God is shown in the man in the form of a changed life through regeneration.
 - b) The glory of the man is shown in the woman by changes in the woman.
11. Compatibility.
 - a) The important area of compatibility is that in the spiritual realm as one can be psychologically compatible with many people.
 - b) Spiritual compatibility is indicated by the phrase "one flesh" and is a picture of the union of Christ and the church.
12. Satan will attempt to blur the differences between man and woman and cause role reversals. The degree to which this occurs reflects the level of decadence in a society.
13. Legitimate reasons for the termination of marriage:-
 - a) The death of one of the partners.
 - b) The desertion of a believer by an unbelieving spouse where one of the two partners has become a Christian after marriage. **(1 Corinthians 7:10-16)**
 - c) Inappropriate marriage partners such as close relations as specified in **(Leviticus 18)**.
 - d) Adultery or fornication as this causes the destruction of the one flesh principle by forming another one flesh. **(Matthew 5:32; 19:9)**

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**).

CHRISTIAN LIFE: SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (**Romans 8:28**)
 - a) To bring people to a point of helplessness where they call out to Him
 - b) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (**Revelation 21:4**).
4. Unbelievers will suffer forever in the Lake of Fire (**Revelation 20:12-15**).
5. Suffering can be caused by:
 - a) Discipline for your own sins
 - b) The effect of the sins of others on you - gossip, war, crime
 - c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
 - d) The sovereign will of God - health, weather.
6. Premise of Suffering:
 - a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)
 - b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)
 - c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).
7. Purpose of Christian Suffering:
 - a) To receive discipline for carnality or backsliding (**Psalm 38**)
 - b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)
 - c) To illustrate doctrine (Book of Hosea)
 - d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)
 - e) To keep down pride (**2 Corinthians 12:7-10**)

- f) To develop faith (**1 Peter 1:7, 8**)
- g) To witness for Christ (**2 Corinthians 13:4**)
- h) To demonstrate the power of God (**2 Corinthians 11:24-33, 2 Corinthians 12:7-10**)
- i) To manifest the fruit of the Spirit (**2 Corinthians 4:8-11**)
- j) To help others who suffer (**2 Corinthians 1:3-5**)
- k) From indirect action - because other believers get out of fellowship (**Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21**).

8. Dealing With Suffering - Applying Spiritual Daily Orders:

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

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

- a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. **Romans 13:11-13, 1 Thessalonians 5:6 -8**.
- b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.
- c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, **Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7**.
- d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.
- e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

JOHN THE BAPTIST – HERALD (The Last Old Testament Prophet)

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**).

HARMONY

IMPRISONMENT OF JOHN THE BAPTIST

But Herod the tetrarch, being reprov'd by John the Baptist for all the evils which he had done and for Herodias his brother Philip's wife, and added yet this above all, that he bound and shut up John in prison. He did this for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

36 DEATH OF JOHN THE BAPTIST

MATTHEW 14:6-12

Verse 6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. 9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

KEY WORDS

Birthday	Genesia	Birthday
Kept	Ago	Keep
Daughter	Thugater	Daughter
Danced	Orcheomai	Dance [Aorist Middle Indicative]
Please	Aresko	Please [Aorist Active Indicative]
Promised	Homogoleo	To say the same thing, Assent, Promise [Aorist Active Indicative]
Oath	Horkos	Oath
Give	Didomi	Give [Aorist Active Infinitive]

Ask	Aireo	Desire, Beg, Crave [Aorist Middle Subjunctive]
Before Instructed	Probibazo	Before instructed [Aorist Passive Participle]
Of	Hupo	Under, From
Mother	Meter	Mother
Said	Phemi	Affirm, Say [Present Active Indicative]
Give	Didomi	Give [Aorist Active Imperative]
Here	Hode	At this place
Head	Kephale	Head
Charger	Pinax	Plate, Platter
King	Basilues	King
Sorry	Lupeo	Grieved, Made sorry [Preset Active Participle]
For his oaths sake	Dia Ho Horkos	Because of his oath
And	Kai	Also
Them which sat with him at meat	Sphragis	Seal. The seal of authority came under scrutiny by those who were seated with him at the feast. His honour as the king was under review
Commanded	Keleuo	Command [Aorist Active Indicative]
Give	Didomi	Give [Aorist Passive Infinitive]
Sent	Pempo	Send [Aorist Active Participle]
Behead	Apokephalizo	Behead, Decapitate [Aorist Active Indicative]
Prison	Phulake	Prison
Head	Kephale	Head
Brought	Phero	Bring [Aorist Passive Indicative]
Charger	Pinax	Large plate, Platter
Given	Didomi	To give [Aorist Passive Indicative]
Damsel	Korasion	Little girl
Brought	Phero	Bring [Aorist Active Indicative]
Mother	Meter	Mother
Disciples	Mathetes	Disciple
Came	Proserchomai	Drew near [Aorist Active Participle]
Took up	Airo	To carry [Aorist Active Indicative]
Body	Soma	Body
Buried	Thapto	To bury [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Participle]
Bring word	Apaggello	Bring word, Report [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask.

The birthdays of kings or princes, both of their birth and accession to the throne of government were kept with festivals by the Gentiles as seen by the Egyptians in **Genesis 40:20**. This custom was also reported on in the ancient world as being kept by the Persians by Herodotus, and the Romans by Pliny.

However it was not the custom of the Jews who considered these feasts as among the feasts of idolaters. The Mishnah stated, "These are the feasts of idolaters; the "Calends", and the "Saturnalia", the time kept in memory of subduing a kingdom (or when a king takes possession of it, the day of his accession) and the birthday of kings" (when they are made and crowned, the day of coronation), and the day of birth, and the day of death."

The daughter of Herodias danced in the middle the company, and pleased the drunken Herod to such an extent that he promised with an oath whatever she wanted.

Verse 8. And she, being before instructed of her mother, said, Give me here John the Baptist's head in a charger.

In verse 8 the action of the participle precedes the action of the main verb. The main verb is to demand the head of John the Baptist after Salome had been instructed [participle] by her mother Herodias.

Salome went to her mother immediately, as soon as she had received the king's promise, and took advice of her, what she should ask. Herodias told her to ask for the head of John the Baptist; and accordingly she went in to take him at his word, and said "give me here John Baptist's head in a charger".

She desires his head and this to be brought to her that her mother might be sure of his death; and have an opportunity of insulting that mouth and tongue that had spoke against her fake and adulterous "marriage".

She desires to have it given "here", in that very place, at that very time, where, and while the company was together, who were witnesses of the king's promise and oath so that he would not change his instructions.

The mother and daughter seem to be much alike on the basis of revenge and cruelty. The historian Nicephorus says that Salome, the daughter of Herodias, as she walked over a river which was frozen in the winter season, the ice broke, and she fell in, and the pieces of ice cut off her head. The "lex talionis", the law of retaliation, was righteously executed on her. Even if a "legend", and untrue, it is a good one – but whatever happened to her, be sure she now awaits the Last Judgment!

Verse 9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison.

The king was sorry upon many accounts; partly on account of John, whom, notwithstanding his freedom in criticising him, he had a respect; and partly on his own account as his conscience recognised that this was an evil action. He faced a choice here – and it was a brutal one – he killed John or he killed Herodias for asking this of him.

In addition the general populace had a high respect of John, which could lead to insurrection. Finally it was condemned because of a tradition where it was reckoned an ill omen by the Romans to take away life and hence have executions on their own birthdays.

Nevertheless because he had given an oath's he decided to commit murder of a good man, rather than perjury, although going back on a rash promise was well within his rights as the Tetrarch. For saving of face he immediately went ahead with the execution and had John the Baptist beheaded. Both he and Herodias will pay with everything they own for this evil and their subsequent actions.

Verse 11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

The executioner decapitated John the Baptist whilst Herod and his guests were still at the banqueting table. This indicates that the prison was very near and it is therefore probable, that it was at the castle of Machaerus that Herod gave his birthday party.

Jerome says because she could not bear truth, Herodias plucked out the tongue which spoke truth and pierced it through and through with a needle.

But this triumph over John the Baptist did not last long; for quickly after this, Herod Antipas and Herodias were stripped of their honours and riches, and deprived of the kingdom, and banished to a distant Province in disgrace, where they both died in poverty.

The disciples of John the Baptist came to the prison where his body was left, took up the body and buried it. Theophylact says that his body was buried in Baste Caesarea, while his head was first interred in Emessa.

They then went and told Jesus that their master was dead, what kind of death he suffered, by what means it was brought about and how that they had interred him. They also said what Herod had said about Jesus, that He was John risen from the dead.

MARK 6: 21-29

Verse 21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; **22** And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. **23** And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. **24** And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. **25** And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. **26** And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. **27** And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, **28** And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. **29** And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

KEY WORDS

Convenient	Eukairos	Opportune
Day	Hemera	Day
Come	Erchomai	Come [Aorist Middle Participle]
Birthday	Genesia	Birthday
Made	Poieo	Make [Aorist Active Indicative]
Supper	Deipnon	Feast
Lords	Megistanes	Great people, Nobles
High captains	Chiliarchos	Senior army leaders
Chief	Protos	First, Leading
Daughter	Thugator	Daughter
Said	Autos	Same
Came in	Eiserchomai	To come in [Aorist Active Participle]
Danced	Orcheomai	Dance [Aorist Middle Participle]
Pleased	Aresko	Please
Them that sat down	Sunanakeimai	To recline in company at a meal [Present Middle Participle]
King	Basileus	King
Said	Epo	Say [Aorist Active Indicative]
Damsel	Koraision	Young child
Ask	Aiteo	Ask [Aorist Active Imperative]
Wilt	Thelo	Desire [Present Active Subjunctive]
Give	Didomi	To give [Future Active Indicative]
Swore	Omnuo	Swear [Aorist Active Indicative]
Ask	Aiteo	Ask [Aorist Active Subjunctive]
Give	Didomi	Give [Future Active Indicative]
Half	Hemisu	Half
Kingdom	Basilea	Kingdom
Went forth	Exerchomai	Depart [Aorist Active Participle]
Said	Epo	To say [Aorist Middle Subjunctive]
Mother	Meter	Mother
Ask	Aiteo	Ask [Aorist Active Indicative]
Said	Epo	To say [Aorist Active Subjunctive]
Head	Kephale	Head
Came in	Eiserchomai	Enter [Aorist Active Participle]
Straightway	Eutheos	Immediately
Haste	Spoude	Haste, Eagerness
King	Basileus	King
Asked	Aiteo	Ask [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Will	Thelo	Desire [Present Active Indicative]
Give	Didomi	Give [Aorist Active Subjunctive]
By and by	Exautes	Immediately
Charger	Pinax	Platter, Large plate
Head	Kephale	Head

Exceeding sorry	Perilupos	Very sorrowful [Aorist Middle Participle]
Oath	Horkos	Oath
Which sat with him	Sunanakeimai	To recline in company at a meal [Present Middle Participle]
Would	Thelo	Desire [Aorist Active Indicative]
Reject	Atheto	Reject [Aorist Active Infinitive]
Immediately	Eutheos	Immediately
Sent	Apostello	Send [Aorist Active Participle]
Executioner	Spekoulator	Executioner
Commanded	Epitasso	Command [Aorist Active Indicative]
Brought	Phero	Carry [Aorist Active Infinitive]
Went	Aperchomai	Go [Aorist Active Participle]
Beheaded	Apokephalizo	Behead [Aorist Active Indicative]
Prison	Phulake	Prison
Brought	Phero	Brought [Aorist Active Indicative]
Head	Kephale	Head
Charger	Pinax	Platter, Large plate
Gave	Didomi	Gave [Aorist Active Indicative]
Damsel	Koraison	Small girl
Gave	Didomi	Give [Aorist Active Indicative]
Mother	Meter	Mother
Disciples	Mathetes	Disciples
Heard	Akouo	Hear [Aorist Active Participle]
Came	Erchomai	Come [Aorist Active Indicative]
Take up	Airo	Take away [Aorist Active Indicative]
Corpse	Ptoma	Dead body, Corpse
Laid	Tithemi	Lay [Aorist Active Indicative]
Tomb	Mnemeion	Grave, Tomb

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

REFLECTION

Verse 21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

The question as to whether this day that was kept was the day of Herod's birth or some other anniversary which might be in doubt using Matthew's account alone is answered here in verse 21 which states it was his birthday.

It is classified as a convenient day, convenient for the designs of Herodias on the life of John the Baptist. She had long waited for an opportunity to rid the world of this man who had rightly accused Herod of an illegal union with Herodias, and them both with adultery.

Herod did not celebrate Passover, Pentecost, or the Feast of Tabernacles, but his own birthday, which he kept as a festival, in eating, and drinking, and dancing; and so was a very opportune time for Herodias to take the advantage of Herod, when in a good humour, amidst his nobles to ask for the death of the Baptist.

Verse 22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

Salome is stated to be the daughter of Herodias, not of Herod, being the daughter of Philip, the brother of Herod Antipas, making her his niece. She pleased him greatly with her dancing. In Mark's version it tells that she not only pleased Herod but also his lords, captains, and principal men who were in the banqueting hall.

The pleasure of the king is shown in his words to Salome where he told her, "ask of me whatsoever thou wilt, and I will give it thee". He reinforced his offer with an oath, adding that he was willing to give her up to half his kingdom, an offer which is only given in Mark.

The giving of, "to the half of his kingdom", was a way of speaking used by princes when they give full power to persons to ask what they will of them; and to express their great generosity and liberality. In essence they were saying let it be ever so great, or cost what it will, though as much as half a kingdom comes to, it shall be granted of Esther 5:3.

It was a very foolish promise. It was ironic that if Herod swore by his head, which was a common form of swearing with the Jews she answered him; as you have sworn by your head, give me John Baptist's head.

Verse 24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

In these verses Mark amplifies the action of Salome seeking guidance from her mother about what she should ask for as a reward for her dancing saying "what shall I ask?" The reply from Herodias was instantaneous and malice filled, she wanted the head of John the Baptist.

Salome turned on her heel and immediately returned to the banqueting hall to where the king and nobles were. She asked, saying, "I will that thou give me by and by in a charger, the head of John the Baptist".

"The charger" was a large platter on which food is placed. It was customary for princes to require the heads of persons ordered for execution to be brought to them. For this there were two reasons:

1. To satisfy their resentment - to feast their eyes on the proof that their enemy was dead; and,
2. To confirm the fact that the sentence had been executed.

There is a similar instance in Roman history of a woman requiring the head of an enemy to be brought to her. The account says that, "Agrippina, the mother of Nero, who was afterward emperor, sent an officer to put to death Lollia Paulina, who had been her rival for the imperial dignity. When Lollia's head was brought to her, not knowing it at first, she examined it with her own hands until she perceived some particular feature by which the lady was distinguished.

Verse 26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

Probably the strongest reason why Herod murdered John however was his lack of courage to obey the Law and to follow the dictates of conscience against the opinions of wicked people. He was afraid of the charge of cowardice and want of spirit; afraid of ridicule and the contempt of the wicked, and so he proved his own determined wickedness.

The Latin word for an executioner is "speculator", and is the name of an officer concerned in executions, and particularly in beheading of persons; and so is used by Latin writers. In ancient literature a writer speaks of a soldier that was condemned by Piso, on suspicion of murdering his fellow soldier. He was taken outside the camp, and as soon as he stretched out his neck, he, who was thought to be killed, suddenly appeared; upon which the centurion that had the management of the execution, ordered the "speculator", to put up his sword, and returned the condemned person to Piso."

Josephus says of Herodias that, "she was a woman full of ambition and envy, having a mighty influence on Herod, and able to persuade him to things he was not at all inclined to".

This is one of the many proofs that we have that the evangelists drew characters according to truth.

Verse 29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

The head was with Herodias. The body they buried. It then states that, "they went and told Jesus", which was done, probably, for the following reasons:

1. It was an important event, and one particularly connected with the work of Jesus. John was his herald and it was important that He should be made acquainted with his death.
2. It is not unreasonable to suppose that in their sorrow they came to Him for consolation.
3. Their master had been slain by a cruel king. Jesus was engaged in the same cause, and they probably supposed that He was also now in grave danger. They therefore came to warn Him of it, and Jesus now indeed sought a place of safety. **Matthew 14:13**

DISCUSSION

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

APPLICATION

It is very foolish to make open ended promises, or promises that you may regret in the future.

Others can be badly hurt or compromised by our actions cf. Daniel in the lion's den caused by jealous rivals and a system of law that could not be changed.

For the believer there is a right time to die designated by God, so for John the evils done were his entry into heaven with the martyr's crown. We should live every day as unto the Lord.

We should be relaxed in whatever condition we find ourselves in as God is in ultimate charge of our life.

"Hell hath no fury like a woman (Narcissist – of both sexes) scorned".

DOCTRINES

DEATH

1. In essence, death means "separation".
2. Types of death:
 - a) Physical death - is the separation of the soul from the body (**Genesis 35:18**).
 - b) Spiritual death - is separation from God, having no relationship with God (**Ephesians 2:1, 12, Genesis 2:17, 3:8**)
 - c) The second death - this is the Great White Throne judgement followed by the lake of fire for unbelievers - separation from the presence of God, punished forever (**Revelation 20:12-15, 21:8**)
 - d) Positional death - Christians are identified with Jesus Christ in His death (separation from sin) and in His resurrection (living in righteousness) **Romans 6:3-14 Colossians 2:12-14**
 - e) Sexual death - inability to procreate (**Romans 4:17-21, Hebrews 11:11-12**)
 - f) Operational death - faith without works is non operational (**James 2:26**)
 - g) Temporal death - a carnal believer, out of fellowship with God (**Romans 8:6-8,13, Ephesians 5:14, 1 Timothy 5:6, James 1:15, Revelation 3:1**)
3. Reasons for death:
 - a) The work is finished. (**John 19:30 cf Luke 23:46, 2 Timothy 4:7**)
 - b) For the glory of God - martyrdom (**John 21:19, Acts 7:55-60**)
 - c) The sin unto death - extreme discipline for believers with hardened hearts against God (**1 John 5:16**)
 - d) Suicide - superimposing your will over God's will for your life (**1 Samuel 31:4, Matthew 27:5**)

e) The unique death of Christ - committing His own spirit to the Father (**Luke 23:46**)

HOLY SPIRIT: MINISTRY IN THE OLD TESTAMENT

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

- a) JOSEPH, a believer who was a prime minister. (**Genesis 41:38**)
- b) Believers who were artisans occupied in the construction of the Tabernacle. (**Exodus 28:3, 31:3**)
- c) Believers involved in administration. (**Numbers 11:17, 25**)
- d) A believer who was both a political and military leader - JOSHUA (**Numbers 27:18**)
- e) Certain Judges: OTHNIEL (**Judges 3:9, 10**) GIDEON (**Judges 6:34**) JEPHTHAH (**Judges 11:29**) SAMSON (**Judges 13:24, 25, 14:5-6, 15:14**)
- f) Kings of Israel (**1 Samuel 10:9, 10, 16:13**)
- g) DANIEL (**Daniel 4:8, 5:11, 6:3**)
- h) Post exilic rulers (**Zechariah 4:3, 12-14**)

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

- a) SAUL (**1 Samuel 16:14**)
- b) DAVID (**Psalms 51:11**)

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

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

CHRIST: TRIALS OF CHRIST

1. This shows how one of the two greatest forms of law of the ancient world was perverted to indict Christ.

2. Power of the Sanhedrin - the highest Courts in the land. The Sanhedrin could not pass capital punishment as the power to do so had been removed from them in 6 AD by the Romans.

3. There was a twofold indictment against the Lord:

- a) Destroying the Temple and building another in three days. (**Matthew 27:40, Matthew 26:61**)
- b) Claiming to be the Son of God. (**Matthew 27:43**)

4. The illegality of the Jewish trial:

- a) Judge was prejudiced and had previously plotted the death of Jesus. (**Matthew 26:59**)
 - b). There was to be no arrest by religious authorities that was effected by a bribe. (**Exodus 23:8**)
 - c) The Courts was without jurisdiction to try a capital offence.
 - d) The incompetence of the judges is seen by the cross examination of the judges as its purpose is self incrimination. (**Matthew 26:57-67**)
 - e) The judges portrayed further prejudice by attempting to obtain testimony from false witnesses.
 - f) There were to be no steps of criminal proceedings after sunset.
 - g) Judges or Sanhedrin members were not allowed to participate in the arrest.
 - h) There were to be no trials before the morning sacrifice.
 - i) There were to be no secret trials, only public.
 - j) Sanhedrin trials could only be conducted in the hall of judgement of the Temple compound.
 - k) The procedure was to be first the defence and then the accusation.
 - l) All may argue in favour of acquittal, but all may not argue in favour of conviction.
- m) There were to be two or three witnesses and their testimony had to agree in every detail. **Deuteronomy 19:15**
- n) There was to be no allowance for the accused to testify against himself.
 - o) The High Priest was forbidden to rent his garments. **Leviticus 21:10**
 - p) Charges could not originate with the judges, they could only investigate charges brought to them.
 - q) The accusation of blasphemy was only valid if the name of God itself was pronounced.
 - r) A person could not be condemned on the basis of his own words alone.
 - s) The verdict could not be announced at night, only in the daytime.

- t) In cases of capital punishment, the trial and guilty verdict could not occur at the same time but must be separated by at least 24 hours.
- u) Voting for the death penalty had to be done by individual count beginning with the youngest so the young would not be influenced by the elders.
- v) A unanimous decision for guilt shows innocence since it is impossible for 23-71 men to agree without plotting.
- w) The sentence could only be pronounced three days after the guilty verdict.
- x) Judges were to be humane and kind.
- y) A person condemned to death was not to be scourged or beaten beforehand.

Principle - religion destroyed the objectivity of Jewish law.

5. General principles:

- a) Any system of law which is bona-fide recognises a person as innocent until proven guilty.
- b) Guilt must be proved in a fair trial by true laws of evidence.
- c) In the time of Christ, two legal systems existed, Roman and Jewish law.
- d) Jewish law was distorted by the infiltration of manmade religion.
- e) Roman law was distorted by political expediency.
- f) In His trials Jesus was subject to the two greatest systems of law in the ancient world, but both had been distorted by man.

HARMONY

HEROD'S BIRTHDAY PARTY

On his birthday Herod made a supper to his lords, high captains, and chief estates of Galilee. Salome, the daughter of Herodias came in, and danced before them and pleased Herod and them that sat with him.

THE KINGS OFFER TO SALOME

The king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, he promised with an oath to give her whatsoever she would ask unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me here by and by in a charger the head of John the Baptist.

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her and commanded it to be given her.

JOHN IS BEHEADED

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded John in the prison, And the executioner brought John's head in a charger, and gave it to the damsel: and the damsel brought it and gave it to her mother.

THE DISCIPLES BURY THE BODY OF JOHN THE BAPTIST

And when his disciples heard of it, they came and took up his corpse, and buried it by laying it in a tomb and went and told Jesus.

EARLY GALILEAN MINISTRY

37 COMMENCEMENT OF CHRIST'S MINISTRY IN GALILEE

MATTHEW 4:13-17

Matthew 4: 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

KEY WORDS

Leaving	Kataleipo	Forsake, Leave [Aorist Active Participle]
Came	Erchomai	Come [Aorist Active Participle]
Dwelt	Katoikeo	Dwell, Reside [Aorist Active Indicative]
Upon the sea coast	Parathalassios	Upon the sea coast
Borders	Horion	Border, Coast
Fulfilled	Pleroo	Completed, Accomplished [Aorist Passive Subjunctive]
Spoken	Rheo	Commanded [Aorist Passive Participle]
Prophet	Prophetes	Prophet
Saying	Lego	Say [Present Active Participle]
Land	Ge	Land
Way	Hodos	Way
Sea	Thalassa	Sea
Beyond	Peran	Beyond, Further side
People	Laos	People
Sat	Kathemai	Sit [Present Middle Participle]
Darkness	Skotos	Darkness
Seen	Eido	See [Aorist Active Indicative]
Great	Megas	Great
Light	Phos	Light
Sit	Kathemai	Sit [Present Middle Participle]
Region	Chora	Land, Region
Shadow	Skia	Shadow
Death	Thanatos	Death
Light	Phos	Light
Sprung up	Anatello	Rise, Spring [Aorist Active Indicative]
That time	Tote	That time
Began	Archomai	Begin [Aorist Middle Indicative]
Preach	Kerusso	Preach, Proclaim [Present Active Infinitive]
Say	Lego	Say [Present Active Infinitive]
Repent	Metaneo	Repent, Change your mind [Present Active Imperative]
For	Gar	Because
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is at hand	Eggizo	Approach, Be at hand [Perfect Active Indicative]

PERFECT TENSE VERB

EGGIZO – AT HAND, DRAW NEAR. This verb occurs 43 times in the New Testament, with 13 times in the Perfect Tense. All the verses are in the Active Indicative and warn people of a forthcoming event, that because it is in the Perfect Tense, is going to occur in the future. The Kingdom of Heaven is said to be at Hand by John the Baptist in Matthew 3:8, by the Lord Jesus Christ, **Matthew 4:17**, Mark 1:15, and to be forecast by the Disciples in Luke 10:9. The Lord Jesus Christ warned the disciples that His betrayal was imminent in Matthew 26:45, Matthew 26:46, Mark 14:42.

The Lord Jesus Christ told the disciples that there will be false teachers in Luke 21:8, as well as the destruction in Jerusalem, Luke 21:20. Paul in Romans 13:12, James in James 5:8, and Peter in 1 Peter 4:7, all warn of the Lord returning.

Principle - If the Bible says something is going to happen, it will with eternal results, because it is in the Perfect Tense, it is certainly going to occur in the future.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
37	Psalm 40:9	He was to preach righteousness in Israel	Matthew 3:17
	Isaiah 9:1-2	His ministry to begin in Galilee	Matthew 4:12-17

REFLECTION

The Synoptic Gospel writers skip from the temptation of Jesus to the Galilean ministry, a whole year gap in time. John will later fill this gap in **John 1:19-3:36**. John, writing at the end of the century is supplementing the earlier records, so we don't speak of this as some do as a "year of obscurity". Christ's work in the Galilee begins after the close of the active ministry of the Baptist, who will be in prison for about a year before his execution by Herod Antipas.

Verse 12. Now when Jesus had heard that John was cast into prison, he departed into Galilee;

Until the arrest of John the Baptist the Lord ministers in and around the areas where John also preaches. John was the herald of the king, and so on his arrest the Lord moves north, away from Herod Antipas, to begin His active work as the King, independently now announcing his true policy and demonstrating His true and holy character by all His miraculous works. Matthew will be especially focused upon His signs and wonders that prove Him to be indeed the Messiah-King of Israel. The herald of the king has been silenced, but the King now speaks and acts, and Matthew challenges his readers to "Behold the King".

Verse 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

He went first to Nazareth, His old home, but was rejected there by the synagogue officials and its ordinary members, who saw Him only as "Joseph's son, the carpenter". (**Luke 4:16-31**). They would reject the Messiah and would pay the price later in the Great Rebellion against Rome in the 60s when their cities were captured and the inhabitants put to the sword by the Romans.

Josephus, the later Jewish writer of the first century, was during the initial part of the rebellion the general of rebel forces in the Galilee, but he was captured by the Romans and changed sides, writing his histories as propaganda for Rome. He was supported in this writing by the Emperor Titus, and King Herod Agrippa the Second who we meet at the end of Acts.

Jesus now came and dwelt in Capernaum and made it His base for operations in the Galilee. This was a city on the northwest corner of the Sea of Tiberias. It is a new city not mentioned in the Old Testament, but is repeatedly referred to in the Gospels.

It was to be built to become a great city under the Herods and the later Romans, and its ruins have been extensively excavated with the synagogue fully exposed and it can be visited. The town was destroyed with all others in the 60s, but rebuilt by the second century and the synagogue ruin is a second century one, but built upon older foundations, so we can be sure we stand today where the Lord taught in that town.

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

day. 24. *But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.*"

In the days of our Lord however Capernaum was a large town, one of the centres of Galilean political and commercial life, a fishing market, where many Gentiles came. It was a melting pot, a multi-lingual city. Jerusalem had its theological and ecclesiastical prejudices, and Nazareth had its small town pettiness, but Capernaum was an open place, as all cultural melting pots and commercial centres tend to be. So Jesus "made His home base" there. **Zechariah 4:10**.

In Capernaum and its neighbourhood Jesus spent a significant part of the three years of His public ministry. It is called "his own city" in **Matthew 9:1**, even though he spent His boyhood in Nazareth. Here He healed the nobleman's son, **John 4:47**, Peter's wife's mother, **Matthew 8:14**, the centurion's servant, **Matthew 8:5-13**, and the ruler's daughter, **Matthew 9:23-25**.

This area was the "wild north" to many, and contained the old tribal areas or regions of Zebulon and Naphtali. Here people could rise up in social status by their hard work, or good economic-political connections to the Romans or their client kings. Like all melting pots it was a place where all businesses could flourish with the right work ethic and connections. People who are freed of religious strictness are more open to new ideas, and the Galileans were despised by those of Jerusalem for this very reason. To be called a "Galilean" was to be considered "lower class"! Jesus bases himself with the despised – and he gives them truth and light. So are we to do! **1 Corinthians 1:26-29**.

Verse 14. That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

There are a number of prophecies involved with this passage, the prophecies of Isaiah [Esaias] regarding Messiah's ministry, and of Jacob in **Genesis 49**.

PROPHECY - NAPHTALI

PROPHECY

Jacob prophesied in **Genesis 49:21** - "*Naphtali is a hind let loose: he gives goodly words*".

1. Naphtali was a full brother of Dan. His name means 'wrestling', for Rachel said in Genesis 30:8, "With great wrestling have I wrestled with my sister, and I have prevailed".
2. Moses in his blessing in **Deuteronomy 33:23** said, "*O Naphtali, satisfied with favour, and full with the blessing of the Lord: possess thou the west and the south*".
3. The hind is a female deer or doe. (**Psalm 42:1; Isaiah 35:6**).

FULFILMENTS

1. The deer was both fast-moving and agile. It was supposedly Naphtali who carried the news swiftly to Jacob that Joseph was still alive.
2. In the famous story of Deborah and Barak, Barak was of the tribe of Naphtali (Judges 4:6). His tribe was singled out in the song in Judges 5 for its bravery.
3. Jesus began his ministry in Naphtali in Galilee and called his disciples in that region. (**Matthew 4:13-15**). Most of his disciples therefore came from that region, even though they may have been members of other tribes. People lived where they wished in this day – the old tribal homelands of 1000 years before were well and truly gone.
4. Jacob prophesied that "he giveth good words". In fact the gospel came so to speak out of the old area of Naphtali.

5. The bringing of the gospel is given in **Isaiah 52:7**. “How beautiful upon the mountains are the feet of him that bring good tidings, that publish peace; that bring good tidings of good, that publish salvation; that says unto Zion, Thy God reigns”.

6. This is re-echoed by Paul in **Romans 10:14,15**. “How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.”

PROPHECY - ZEBULON

PROPHECY

Genesis 49:13. *“Zebulon shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Sidon”.*

1. Zebulon means 'dwelling'. This was Leah's sixth son. She said, “God hath endued me with a good dowry; now will my husband dwell with me because I have born him six sons”. (**Genesis 30:20**).

2. Jacob's prophecy speaks of Zebulon being related to ships and by implication trade by those ships.

3. It is of interest that in the Hebrew the word 'seas' is used rather than sea. This refers to the Mediterranean and the Sea of Galilee.

4. In **Deuteronomy 33:18,19** Moses said: “And of Zebulon he said, Rejoice, Zebulon, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.”

FULFILMENTS

1. The land which Zebulon was allocated is given in **Joshua 19:10-16**. Located in the western end of the valley of Jezreel, the tribe of Zebulon was traversed by the main route from Syria to Egypt. It is also of note that one of the cities that was allocated to them was Bethlehem of Zebulon. (**Joshua 19:15**).

2. The city of Sidon was a great Canaanite city now sited in Lebanon. Zebulon's tribal allotment was separated from Sidon by the tribe of Asher. (**Joshua 19:24-31**).

The Asherites were not able to dislodge the Canaanites from their coastal area and in later times the Zebulonites began to infiltrate into this coastal area bordering Sidon. This fulfilled Jacob's prophecy.

3. The most famous member of the tribe was Elon who judged Israel for ten years. (**Judges 12:11,12**).

4. The Zebulonites were brave (**1 Chronicles 12:33**) and were stable, unlike Reuben.

5. Jesus began his ministry in the borders of Zebulon. (**Matthew 4:13-14**).

PROPHECY

In this passage the prophecy referred to is **Isaiah 9:1,2**, which states, *“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”*

Galilee means circle. This reminds one of the altar of stones that Joshua placed at Gilgal, which also means circle. The circle represents eternal life. **Joshua 4:19-24**.

FULFILMENT

Matthew 4:13-16 (30 AD): *“And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”*

1. Jesus spent much of his formative years in Nazareth, to fulfil the prophecy of his being a Nazarene.
2. He now relocated his dwelling place to Capernaum in Galilee to fulfil the prophecy in **Isaiah 9:1, 2**.
3. Jesus is here shown as the light of the world - which was very apparent to those who were aware of their own great darkness. That God is light is demonstrated in **1 John 1:5**.
4. We should walk in the light as he is in the light. (**1 John 1:5-7**).

The statement that “the people which sat in darkness” is an expression denoting great ignorance. As in darkness or night we can see nothing, and know not where to go, so those who are ignorant of God and their responsibilities are said to be in darkness. Man is challenged by the prophets and directly by Jesus to walk in light, lest they stumble in darkness and end remaining in darkness for eternity. **Proverbs 3:19-25, 4:10-19, John 11:9-10**.

The instruction which removes this ignorance is called light. [**John 3:19, 1 Peter 2:9, 1 John 1:5, 2:8**]. As ignorance is often connected with crime and vice, so darkness is sometimes used to denote sin. [**1 Thessalonians 5:5, Ephesians 5:11, Luke 22:53**].

The people are said to have seen a great light. The light from the Messiah would spring up among them. In that region he grew up, and in that region He preached a large part of his messages and performed many of his miracles.

The fact that the region was said to be dark reflects the fact that country of Galilee was especially culturally dark, with the people noted for their ignorance and stupidity. They were well known for a coarse dialect and were represented as having been poor both in morals and manners. This was criticism from those of Jerusalem and so must be taken as the opinions of hypocrites and religious frauds!

Jesus came as the Saviour, and so He went to preach to poor and despised sinners, instead of seeking the self satisfied rich and the learned. His mission was to enlighten the ignorant, guide the wandering, and raise up those that are in the shadow of death.

He reminds us that the sinner knows they need a saviour, whereas the self satisfied/righteous religious fake rejects any thought of such a need. **Matthew 9:10-13**. Jesus set an example for all his followers including us.

Verse 17. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The word translated repent is the Greek verb “metanoeo” which means to change your mind, and it is in the imperative mood, which is a command from our Lord. He also announces that the kingdom of heaven is at hand, which was a statement made in the Greek perfect tense, making it clear that all knew that the kingdom had come in the presence of the king, and that the results of the work of the King would go on forever.

The phrases kingdom of heaven, kingdom of Christ, kingdom of God, are used interchangeably in the Bible. They all refer to the same thing; the rulership of the Lord Jesus Christ over this world.

There was a serious expectation of such a kingdom at this time in Jewish history, for all could read **Daniel 9:24-25**, and work out that the time was up for Messiah the Prince to arrive and they hoped rule over them instead of the Romans. [See Prophecy – Daniel’s Seventy Weeks]. It would only be after the resurrection that they would be ready to accept the truth – that the kingdom had been delayed – but would come at his Second Advent.

They did not read on into **Daniel 9:26**, and see that Messiah had to be, “cut off, but not for himself”, and they certainly didn't want to have the second half of that verse come true. Daniel had seen the terrible end of the First Advent of Messiah, that the, “people of the prince” (the Romans under Titus – the “prince”/son of the Emperor Vespasian) would come and destroy Jerusalem and the Temple, and that there would be “desolations” until the Messiah's Second Advent.

The prophets had told of a successor to David that would certainly sit on his throne. The Jews expected a great national deliverer. Daniel had given them the time frame, and it was right there in that day, and all serious students of the Word of God at the time knew it. The perfect tense in this verse reminds us of the lasting results of these events, for all, whether they accept the Messiah or reject Him.

They expected that when the Messiah should appear, all the dead would be raised; that the judgment would take place; and that the enemies of the Jews would be destroyed, and that they themselves would be advanced to great national honour, influence and power, as they had enjoyed under David and Solomon.

The expression “the kingdom of heaven is at hand” would be best translated, “the reign of God draws near.” The time has come for the people to respond to the claims of the King – that is Matthew's appeal – ‘see the King and respond to him’. His kingdom rule has been delayed at this point in which we live, but he can rule in and over your life now. Recognize him and let him have rulership over your life in all its details.

The Lord calls them to prepare to meet their King and that means purify their hearts, and minds, and bodies, and be holy and ready for His rulership over them. They had accepted the ritual baptism of John to signify their readiness to accept the Messiah in purity and truth, now the Lord calls them to honour their commitment and ready them selves morally and spiritually by recognizing Him as their Saviour, and Lord, and King. This remains the heart of the Gospel message, just as it was for Paul also. **Acts 20:18-24**.

APPLICATION

Each of us has a separate and very specific part to play in the plan of God. The time is limited for all of us and we should act as a member of our local church team. When our term of service is over or curtailed the Lord provides for the message to go on. The messengers may be different but the message is eternal and unchangeable. **Hebrews 13:5-9**.

We are going to encounter opposition if we are active in God's work. To be effective in the Lord's work we need to be controlled/filled by the Holy Spirit, focused on the Lord's “well done” alone.

It is our duty to seek out those who are sitting in the shadow of death, and to give the gospel to them. Much of the world is lying in wickedness, as wicked and wretched as was the land of Zebulon and Naphtali in the time of Jesus.

The Lord Jesus was able to enlighten them, and every Christian should regard it a privilege, as well as a duty, to imitate His Saviour in this, and to be permitted to show them the light of life.

There are two words which are translated “repent” in the New Testament, the one used here “metanoeo”, and the other used for Judas is “metamelomai”. As can be seen, both are compound verbs, with the first part a common feature “meta” which means to change. In the first case as stated above the change is in “noeo” your mind and behaviour. The Greek word “melamai” is your emotional nature and means to deeply regret.

Whilst there can obviously be regret about one's pre conversion lifestyle regeneration comes with a change of attitude or mind about who Jesus Christ is, and it is a change of mind that leads to a total change in behaviour. Many consider Him to be a miracle worker, a great example, a great teacher, but for conversion we need to see Him as the God-man who personally died as our Saviour as full payment for our sins. Such a faith will then work out in changed and Holy Spirit fruit filled life. **James 2:12-26**.

MARK 1:14-15

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,**15** And saying, The time **is fulfilled**, and the kingdom of God is **at hand**: repent ye, and believe the gospel.

KEY WORDS

Now	De	Now
Was put in	Paradidomi	Put into prison [Aorist Passive Infinitive]
Came	Erchomai	To come, to enter [Aorist Active Indicative]
Preaching	Kerusso	To preach or proclaim [Present Active Participle]
Gospel	Euaggelion	The gospel, Good news
Kingdom	Basilea	Kingdom
Say	Lego	Say [Present Active Participle]
Time	Kairos	Season
Fulfilled	Pleroo	Fulfilled [Perfect Passive Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Is at hand	Eggizo	To be at hand [Perfect Active Indicative]
Repent	Metaneo	To change the mind, Repent [Present Active Imperative]
Believe	Pisteuo	Believe [Present Active Imperative]
Gospel	Euaggelion	Good news, Gospel

PERFECT TENSE VERBS

EGGIZO – AT HAND, DRAW NEAR. This verb occurs 43 times in the New Testament with 13 times in the Perfect Tense. All the verses are in the Active Indicative and warn people of a forthcoming event that because it is in the Perfect Tense is going to occur in the future. The Kingdom of Heaven is said to be at Hand by John the Baptist in Matthew 3:8, by the Lord Jesus Christ Matthew 4:17, **Mark 1:15** and to be forecast by the Disciples in Luke 10:9. The Lord Jesus Christ warned the disciples that His betrayal was imminent in Matthew 26:45, Matthew 26:46, Mark 14:42

PLEROO – FILLED, FULFILLED, COMPLETE. Occurs 95 times in the New Testament with 18 times in the Perfect Tense in ten books. With John the Baptist in prison Jesus, in **Mark 1:15**, tells His listeners that the time is fulfilled and the kingdom of God is at hand. He reinforces this in Luke 4:21 where, after reading a short passage of Isaiah He said, “Today this Scripture is fulfilled in your hearing”. However in John 7:8 with the Feast of Tabernacles was at hand but Jesus was not going up with the disciples because His time had not yet fully come. In John 16:6, at the Last Supper, Jesus said that the new that He was going away had filled their hearts with sorrow and later in John 16:24 invites His disciples to ask in His name so that their joy might be full. In John 17:13 Jesus addressing His Father saying that these things I speak in the world that they might have my joy fulfilled in themselves.

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

REFLECTION

Here Mark begins the narrative of the active ministry of Jesus, and he is followed by Matthew and Luke. Mark undoubtedly follows the content and structure of the preaching ministry of Peter, and is telling the story as Peter did in the synagogues he visited to give the gospel. **1 Peter 1:1-5, Ephesians 2:5-10.**

But for the Fourth Gospel, we should not know of the year of work in various parts of the land (Perea, Galilee, Judea, Samaria) preceding this Galilean ministry. John supplements the Synoptic Gospels at this point and at other places, filling in important gaps, so that every event that the Holy Spirit wanted recorded was recorded before John laid his pen down. The arrest of John the Baptist had much to do with the departure of Jesus from Judea into Galilee.

“Preaching the gospel of God” is the subjective genitive, “the gospel that comes from God”. Jesus took the same line as John the Baptist and proclaimed both repentance and the arrival of the kingdom of God. In Jesus preaching He will go much further, for the king has arrived, and he is the King and Lord, and will be the Saviour of the world. **Isaiah 61:1-3.**

Both the word for “repent” and that of “belief” are in the imperative mood, showing that the Lord was emphasising the necessity of a change in the attitude and life of the hearers, as without a real change there was no future for them.

There is a time for quiet thought and leisurely contemplation of facts, and there is the time for decision and action. The King has now come, the days of hesitation are over – these people must receive their King or reject/ignore Him – there will be no third option. The day of destiny has arrived. **Romans 16:25-27, 2 Timothy 2:25-26.**

There is no reference in the Old Testament to the Church, which as Paul states is a mystery. At that time therefore the message was “the King is here” – “Accept the King and receive entry into his kingdom!”

After the suffering of the Lord the Kingdom of God on earth could commence, but it was not going to be as the people who hear this imagined.

After the death and resurrection of the Lord Jesus Christ there remains the reality of the coming kingdom, but it has been postponed until after the Second Advent. **Daniel 2:44-45, 9:24-25.**

LUKE 4:15

Verse 15. And he taught in their synagogues, being glorified of all.

KEY WORDS

Teach	Didasko	Teach [Imperfect Active Indicative]
Synagogue	Sunagoge	Synagogue
Being glorified	Doxazo	Glorified [Present Passive Participle]
All	Pas	Whole, All

PERFECT TENSE VERBS – None found

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

BACKGROUND AND ANALYSIS

Verse 15. And he taught in their synagogues, being glorified of all.

Luke is fond of this mode of transition. Then the verb to teach is the imperfect tense which describes the custom of the Lord of continuously teaching. The synagogues were an open door to Jesus before the hostility of the Pharisees was aroused.

The present passive participle of glorified indicates a general admiration of Jesus everywhere. He was the most brilliant teacher of all time.

This is important for all preachers to keep in mind, for Jesus was rejected by most in the end, and when we are rejected, we need to be sure we have been true to Jesus words, and the reasons for our rejection are the same as Jesus rejection.

Even the rabbis had not yet learned how to ridicule and oppose Jesus. God’s hand was over this process, and their attacks were limited until the right time for his arrest. So it is with us – the enemy has no power over us until the right time for our death.

APPLICATION

Each of us has a part to play in the plan of God. The time is limited and we should act as a member of a team.

When our term of service is over or curtailed in any way the Lord provides for the message to go on.

The messengers may be different but the message is eternal and unchangeable.

We are going to encounter opposition if we are active in God's work.

To be effective in the Lord's work we need to be controlled by the Holy Spirit.

It is our duty to seek out those who are sitting in the shadow of death, and to give the gospel to them. Much of the world is lying in wickedness, as wicked and wretched as was the land of Zabulon and Naphtali in the time of Jesus.

The Lord Jesus was able to enlighten them and every Christian should regard it a privilege, as well as a duty, to imitate his Saviour in this, and to be permitted to show them the light of life.

There are two words which are translated "repent" in the New Testament, the one used here, *metanoeo*, and another used for Judas, *metamelomai* (which means to feel sorry – but not genuinely change).

As can be seen both are compound verbs with the first part a common feature "meta" which means to change. In the first case as stated above the change is in "noeo" your mind/behaviours/life.

The Greek word "melamai" is your emotional pattern and means to deeply regret, but not necessarily make any life change afterwards.

Whilst there can obviously be regret about one's pre conversion lifestyle regeneration comes with a change of attitude or mind about who Jesus Christ is. Many consider him to be a miracle worker, a great example, a great teacher, but for conversion we need to see Him as the God – man who personally died as our Saviour as full payment for our sins.

DOCTRINES**CHRISTIAN LIFE - AMBASSADOR**

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

CHRISTIAN LIFE: CONFESSION AND FORGIVENESS

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

GOSPEL OF SALVATION

1. Gospel means "good news" - there are four gospels are found in the New Testament.
2. Gospel of the Kingdom.
 - a) Preached by John the Baptist (**Matthew 3:1, 2**) the Lord Jesus Christ (**Matthew 4:23**) and his disciples (**Matthew 10:7**) Thy Kingdom come (**Matthew 6:10**).
 - b) It consists of the setting up on earth of Christ's 1,000 year Kingdom thus fulfilling the Davidic Covenant (**2 Samuel 7:16**)
 - c) There will be another preaching of the gospel by the Jewish remnant in the days of the Great Tribulation before the 2nd Advent. (**Matthew 24:14, Revelation 7**) After the 2nd Advent the 1,000 year reign commences. (**Revelation 20:1-6**)
3. Gospel of Grace - the gospel of personal salvation by grace through faith. This gospel appears under many names and is the means of salvation throughout the history of mankind.
 - a) Gospel of God (**Romans 1:1, 1 Thessalonians 2:2**)
 - b) Gospel of Christ - (**Mark 1:1, Romans 1:16**)
 - c) Gospel of the Grace of God - (**Acts 20:24**)
 - d) Gospel of Peace - (**Ephesians 6:15**)
 - e) Gospel of your salvation - (**Ephesians 1:13**)
 - f) Glorious Gospel - (**2 Corinthians 4:4**)
4. The Everlasting Gospel - (**Revelation 14:6**) -the good news is everlasting. This gospel will be preached on earth just before Christ's return in glory. (**Matthew 25:31, 32**). This gospel is the means of salvation to countless thousands both Jews and Gentiles. (**Revelation 7:9-14**)
5. Paul's "My Gospel" - (**Romans 2:16**) This is the same gospel of salvation by grace through faith but includes the mystery doctrines of the church age not previously revealed. The gospel in the Old Testament was revealed by the Tabernacle, Feasts, Levitical Offerings etc.
6. "Another Gospel" which is not another (**Galatians 1:6, 7, 2 Corinthians 11:4**) This is a perversion of the Gospel of Christ (**Galatians 1:8, 9**) The curse is proclaimed on any who preach it. There have been many perversions - legalism in Galatia, angel worship in Colossae (**Colossians 2:18**) among others.

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**)

LIGHT

1. God is light and in Him there is no darkness at all. (**1 John 1:5**)

2. The Lord is the visible manifestation of that light. (**John 1:4, 8:12, 12:46**)

3. The Lord's coming as the Light of the World was prophesied. (**Isaiah 49:6**)

4. The light was seen in the darkness of the world. (**Matthew 4:16, Luke 2:32**)

5. The Lord brought light and immortality through the gospel. (**2 Timothy 1:10**)

6. Believers are said to be light bearers. (**Matthew 5:14-16, John 12:36**)

7. We are said to be the children of the light. (**John 11:9-10, Ephesians 5:8, 1 Thessalonians 5:5, 1 Peter 2:9**)

8. Light is necessary for man's existence on the earth. (**Ecclesiastes 11:7; Jeremiah 31:35**)

9. Divine guidance of Israel was provided by God through light. (**Exodus 14:20**)

10. Bible doctrine in the soul is portrayed by light. (**Psalms 119, 105, 130**)

11. The gospel is called light. (**2 Corinthians 4:3,4; 2 Timothy 1:10**)

12. Salvation brings the believer out of darkness into light just as the planet Earth was brought out of darkness into light by God. (**Luke 1:79; 1 Peter 2:9**).

13. Satan is the distorter, the angel of light. (**2 Corinthians 11:14**)

14. Satan's strategy is to outshine the true light with his own false gospel. (**2 Corinthians 4:3-6**)

CHRISTIAN LIFE: REPENTANCE

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

GOD: SHEKINAH GLORY

1. The Shekinah glory is the visible manifestation of the presence of God. The usual title used is the glory of God
2. It is from the Hebrew word "shachan" meaning dwelling.
3. It took the form of light, fire, cloud or a combination of these.
4. At times it is associated with the following, the Angel of Jehovah, the Holy Spirit, The Cherubim and the motif of thick darkness.
5. Appearances of the Shekinah Glory in the Old Testament
 - a) The Garden of Eden **[Genesis 3:8]**
 - b) The time of the Abrahamic Covenant **[Genesis 15:12-18]**
 - c) The burning bush **[Exodus 3:1-5]**
 - d) At the Exodus **[Exodus 13:21, 22]**
 - e) At Mount Sinai **[Exodus 19:16-20]**
 - f) The special manifestation to Moses **[Exodus 33:17-23]**
 - g) The Tabernacle and the Ark of the Covenant **[Exodus 29:42-46]**
 - h) The book of Leviticus **[Leviticus 9:6-7, 22-24]**
 - i) The Book of Numbers **[Numbers 13:30-14:45, 16:1-50, 20:6-13]**
 - j) The period of Joshua and the Judges **[1 Samuel 4:21-22]**
 - k) Solomon's Temple **[1 Kings 8:1-13, 2 Chronicles 5:2-7:3]**
 - l) The departure of the Shekinah Glory **[Ezekiel 1:28, 3:12, 23, 8:3-4, 9:3a, 10:4, 18-19, 11:22-23]**
 - m) The Shekinah glory was not in the second Temple **Haggai 2:3,9**
6. Appearance of the Shekinah Glory in the New Testament.
 - a) To the Shepherds **Luke 2:8-9**
 - b) The Christmas star **Matthew 2:1-12**
 - c) It comes in a new form **John 1:1-14**
 - d) The transfiguration **Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36, 2 Peter 1:16-18**
 - e) The reflection of that glory. **2 Corinthians 3:12-18**

- f) The Book of the Acts **Acts 2:1-3, 9:3-8, 22:6-11, 26:13-18**
- g) The Revelation **Revelation 1:12-16,**
- h) In the Tribulation **Revelation 15:8**
- i) The Second Coming of Christ **Matthew 16:27, 24:30, Mark 13:26, Luke 21:27**
- j) The Millennium **Ezekiel 43:1-7a, 44:1-2, Zechariah 2:4-5, Isaiah 36:1-2, 58:8-9a, 60:1-3**
- k) The Eternal State **Revelation 21:1-3, 21:23-24**

HARMONISATION

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

HARMONY

A LIGHT UNTO THE GENTILES

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim. This was so that it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

THE MESSAGE OF JESUS

From that time Jesus began to preach, and to say, The time is fulfilled, repent and believe the gospel for the kingdom of heaven is at hand. And he taught in their synagogues, being glorified of all.

38 FIRST REJECTION AT NAZARETH

LUKE 4:16-30

Luke 4:16 And he came to Nazareth, where he had been **brought up**: and, as his **custom was**, he went into the synagogue on the sabbath day, and stood up for to read. **17** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where **it was written**, **18** The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he **hath sent** me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that **are bruised**, **19** To preach the acceptable year of the Lord. **20** And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. **21** And he began to say unto them, This day is this scripture **fulfilled** in your ears. **22** And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? **23** And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. **24** And he said, Verily I say unto you, No prophet is accepted in his own country. **25** But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; **26** But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. **27** And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. **28** And all they in the synagogue, when they heard these things, were filled with wrath, **29** And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. **30** But he passing through the midst of them went his way,

KEY WORDS

Came	Erchomai	Come [Aorist Active Indicative]
He had	Eimi	Keep on being [Imperfect Active Indicative]
Brought up	Trepho	Brought up [Perfect Passive Participle]
Custom	Etho	Customary, Habit [Perfect Active Participle]

Came	Eiserchomai	Came into [Aorist Active Indicative]
Synagogue	Sunagoge	Synagogue
Sabbath	Sabbaton	Sabbath
Day	Hemera	Day
Stood up	Anistemi	Stand up [Aorist Active Indicative]
Read	Anaginisko	Read [Aorist Active Infinitive]
Delivered	Epididomi	Deliver, Give [Aorist Passive Indicative]
Book	Biblion	Book, Scroll
Prophet	Prophetes	Prophet
Had opened	Anaptusso	Unroll [a scroll] , Open [Aorist Active Participle]
Found	Heurisko	Find, See [Aorist Active Indicative]
Place	Topos	Place, Location
Was	Eimi	Kept on being [Imperfect Active Indicative]
Written	Grapho	Write [Perfect Passive Participle]
Spirit	Pneuma	Spirit
Lord	Kurios	God, Master
Is	Not in text	Not in text but understood
Upon	Epi	On, Upon
Because	Heneka	Because of, On account of
Anointed	Chrio	Anoint [Aorist Active Indicative]
Preach the gospel	Euaggelizo	Preach the gospel [Aorist Middle Infinitive]
Poor	Prochos	Poor
Sent	Apostello	Sent one [Perfect Active Indicative]
Heal	laomai	Heal, Make whole [Aorist Active Infinitive]
Broken hearted	Suntribo Kardia	Broken hearted
Preach	Kerusso	Preach
Deliverance	Aphesis	Forgiveness, Liberty, Deliverance
Captives	Aichmalatos	Captive
Recovering of sight	Anablepsis	Recovering of sight
Blind	Tuphlos	Blind
Set	Apostello	Send [Aorist Active Infinitive]
Liberty	Aphesis	Liberty, Deliverance
Those bruised	Thrauo	Bruise [Perfect Passive Participle]
Preach	Kerusso	Preach [Aorist Active Infinitive]
Acceptable	Dektos	Acceptable, Propitious
Year	Eniautos	Year
Closed	Ptusso	Close, Furl a scroll [Aorist Active Participle]
Book	Biblion	Book, Scroll
Gave it to	Apodidomi	To give to [Aorist Active Participle]
Minister	Huperetes	Minister, Officer, Servant
Sat down	Kathizo	Sit down [Aorist Active Indicative]
Eyes	Ophthalmos	Eye
Synagogue	Sunagoge	Synagogue
Were	Eimi	Keep on being [Imperfect Active Indicative]
Fastened on	Aternizo	Look intently, Fasten ones attention on [Present Active Participle]
Began	Archomai	Began [Aorist Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
This day	Semeron	Today, This day
Is this	Houtos	These. The same
Scripture	Graphe	Scripture
Fulfilled	Pleroo	Fill, Fulfil [Perfect Passive Indicative]
Ears	Ous	Ear
Bear Witness	Martureo	Bear Witness [Imperfect Active Indicative]
Wondered	Thaumazo	Wonder, Marvel [Imperfect Active Indicative]
Gracious	Charis	Grace, Gracious
Words	Logos	Word
Proceed out	Ekporeuomai	Issue forth, Proceed from [Present Middle Participle]
Mouth	Stoma	Mouth
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son

Say	Epo	Say [Aorist Active Indicative]
Surely	Pantos	Surely
Proverb	Parabole	Proverb, Parable from “para” together and “bole” to throw
Physician	Latros	Physician
Heal	Therapeuo	Heal, Cure [Aorist Active Imperative]
Whatsoever	Hosos	Whatsoever, All, So many as
Have heard	Akouo	Hear [Aorist Active Indicative]
Done	Ginomai	Come into being, Become something
Do	Poieo	Do, Perform [Aorist Active Imperative]
Country	Patris	Country, from which we get the word Patriot
Said	Epo	Say [Aorist Active Indicative]
Verily	Amen	Truly, I believe it
Say	Lego	Say [Present Active Indicative]
Prophet	Prophetes	Prophet
Is	Eimi	Keeps on being [Present Active Indicative]
Accepted	Dektos	Acceptable
His own	Hautou	Own
Country	Patris	Country
Tell	Lego	Tell [Present Active Indicative]
Truth	Aletheia	Truth
Many	Polus	Many
Widows	Chera	Widow
Were	Eimi	Keep on being [Imperfect Active Indicative]
Days	Hemera	Day
Heavens	Ouranos	Heaven
Shut up	Epitimao	Rebuke [Aorist Passive Indicative]
Three	Treis	Three
Years	Etos	Year
Six	Hex	Six
Months	Men	Years
Great	Megas	Great
Hunger	Limos	Hunger, Famine
Was	Ginomai	To come into being [Aorist Middle Indicative]
Land	Ge	Land, World
None	Oudeis	None
Sent	Pempo	Send [Aorist Passive Indicative]
Save	Ei Me	Except
Woman	Gune	Woman
Widow	Chera	Widow
Many	Polus	Many
Lepers	Lepros	Lepers
Were	Eimi	Kept on being [Imperfect Active Indicative]
At the time	Epi	About the times
Prophet	Prophetes	Prophet
Cleansed	Katharizo	Clean [Aorist Passive Indicative]
Saving	Ei Me	Except [Present Active Participle]
Heard	Akouo	Hear
These things	Tauta	Thus, These things
Filled	Pletho	Filled, Complete [Aorist Passive Indicative]
Wrath	Thumos	Wrath, Indignation
Rise up	Anistemi	Rose up, Stood up [Aorist Active Participle]
Thrust	Ekballo	Throw out [Aorist Active Indicative]
City	Polis	City
Led	Ago	Lead away, Carry, Bring [Aorist Active Indicative]
Brow	Ophrus	Edge of a precipice, Cliff overhang
Built	Oikodomeo	Built, Constructed [Pluperfect Passive Indicative]
Cast down headlong	Katakremnizo	Cast down headlong [Aorist Active Infinitive]
Passing	Dierchomai	Passing through [Aorist Active Participle]
Middle	Mesos	Middle
Went his way	Poreuomai	Make a journey, Depart [Imperfect Middle Indicative]

PERFECT TENSE VERBS

APOSTELLO – TO BE 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. The origin of the verb Apostello comes from the Athenian Greek naval action in times when bribery was rampant, so that an admiral from a group in a meeting before the battle would be selected and sent out to fight the enemy. God the Father Sent His Son as stated in **Luke 4:18**, John 5:36, 20:21, 1 John 4:9 and 4:14 with eternal results.

ETHO – CUSTOM, MANNER - Occurs 4 times in the New Testament and twice in the Perfect Tense. In **Luke 4:16** the Lord Jesus Christ conforms with the permanent custom of the Sabbath, visiting and reading the Scriptures on the Sabbath while in Acts 17:2 we see Paul teaching and discussing the Scriptures for three Sabbaths as was his habit in Thessalonica.

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.

PLEROO – FILLED, FULFILLED, COMPLETE – Occurs 95 times in the New Testament with 18 times in the Perfect Tense in ten books. With John the Baptist in prison Jesus, in Mark 1:15, tells His listeners that the time is **fulfilled** and the kingdom of God is at hand. He reinforces this in **Luke 4:21** where, after reading a short passage of Isaiah He said, “Today this Scripture is fulfilled in your hearing”.

However in John 7:8, with the Feast of Tabernacles at hand, and yet Jesus was not going up with the disciples because His time had not yet fully come. In John 16:6, at the Last Supper, Jesus said that he knew that He was going away had filled their hearts with sorrow, and later in John 16:24 invites His disciples to ask in His name so that their joy might be full. In John 17:13 Jesus addressing His Father saying that these things I speak in the world that they might have my joy fulfilled in themselves.

THRAUO – BRUISE - Occurs only once in the New Testament. In **Luke 4:18** the phrase “Anointed me” is the aorist active indicative of the verb “Chrio” from which Christ [Greek Christos] is derived, the Anointed One. Isaiah is picturing the Jubilee year and the release of captives and the return from the Babylonian exile with the hope of the Messiah through it all. Jesus here applies this Messianic language to himself. “The Spirit of the Lord is upon me” as was shown at the baptism where he was also “anointed” for his mission by the Father’s voice. The verb “Thrauo translated bruised indicates that people are shattered, permanently broken by calamity. What a huge task the Father has given the Son in this verse!

TREPHO – FEED, NOURISH, BRING UP Occurs 8 times in the New Testament In **Luke 4:16** The verb “Trephe” which means brought up is in the perfect passive indicative, which means a state of completion in past time. Here Jesus comes back after a year of public ministry elsewhere and with a wide reputation as shown in Luke 4:15 but for some time now Nazareth had not been his home and that fact may be implied by the perfect tense where Nazareth was no longer His home.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
38	Psalms 45:2	People were amazed at His gracious words	Luke 4:22
	Psalms 147:3-6	The earthly ministry of Christ described	Luke 4:18
	Isaiah 9:6	The Wonderful One	Luke 4:22
	Isaiah 53:3a	Despised by those who heard Him	Luke 4:28-29
	Isaiah 61:1b	The Messiah would preach the good news	Luke 4:16-21

REFLECTIONS

Verse 16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

The verb “trepho” which means brought up is in the perfect passive indicative which means a state of completion in past time. Here Jesus comes back after a year of public ministry elsewhere and with a wide reputation as shown in **Luke 4:15** but for some time now Nazareth had not been his home and that fact may be implied by the perfect tense.

Another verb in the perfect tense is that of the word “etho” meaning custom and is a review of His life as a child. We therefore know that as a child Jesus not surprisingly had the habit of going to public worship in the synagogue, a habit that He kept up when a grown man. There are lasting results of a habit of worship.

It was the custom for the reader to stand as they read, except when the Book of Esther was read at the feast of Purim, when he might sit. It is not here stated that Jesus had been in the habit of standing up to read here or elsewhere. It was his habit to go to the synagogue for worship. Since He entered upon His Messianic work His habit was to teach in the synagogues. This was apparently the first time that He had done so in Nazareth. He may have been asked to read, as Paul was in Antioch in Pisidia [**Acts 13:15**]. The ruler of the synagogue for that day may have invited Jesus to read and speak because of His now great reputation as a teacher. Jesus could have stood up voluntarily and appropriately because of His interest in His home town.

Verse 17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.

In verse 17 at the proper stage of the service “the attendant” or “minister” took out a roll of the law from the ark, unwrapped it, and gave it to some one to read. On Sabbath days some seven persons were asked to read small portions of the law. This was the first lesson, or Parashah. This was followed by a reading from the prophets and a discourse, the second lesson or *Haphtarah*. This last is what Jesus did.

“The book of the prophet Isaiah” is literally, “a roll of the prophet Isaiah”. Apparently Isaiah was handed to Jesus without His asking for it. It was an honour that He was asked to perform. Jesus used Deuteronomy in His temptations and now Isaiah for this sermon. Isaiah remained the favourite Old Testament book of the early churches, as there is so much about the Lord in Isaiah.

He “Found the place”. He continued to unroll (rolling up the other side) till he found the passage He desired. It may have been a fixed lesson for the day, or most likely, it may have been of His own choosing. At any rate it was of God’s choosing, as it allowed the Lord Jesus Christ to introduce Himself as the promised Messiah. It is in Luke’s account, a free quotation from the Septuagint.

In verse 18 the phrase “Anointed me” is the aorist active indicative of the verb “Chrio” from which Christ [Greek Christos] is derived, the Anointed One. Remember the Gospel writers are translating the Aramaic-Hebrew into the common Greek language of the marketplace so all can understand the words Jesus used.

Isaiah is picturing the Jubilee year and the release of captives and the return from the Babylonian exile with the hope of the Messiah through it all. Jesus here applies this Messianic language to himself. “The Spirit of the Lord is upon me”, as was shown at the baptism where He was also “anointed” for His mission by the Father’s voice.

In verse 19 “the acceptable year of the Lord” does not mean that His ministry is to be only one year in length as Clement of Alexandria and Origen argued. What He is saying is that the Messianic Age has come.

On the first day of the year of Jubilee the priests with the sound of a trumpet proclaimed the blessings of that year. The Messiah on earth justly pictures Christ’s mission and message.

Verse 20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

He closed the book, or rather rolled up the scroll, and gave it back to the attendant who had given it to Him and who put it away again in the “ark” at the front of the synagogue where all were stored. He now sat down at the front. In taking his seat there was a sign that He was going to speak instead of going back to His former seat. This was the usual Jewish attitude for public speaking and teaching as seen in such areas as the Sermon on the Mount.

It was normal for a chapter of the prophets to be read so rolling up the scroll after only a small portion of the reading was most unusual. As a result all eyes were fastened on Him. The imperfect tense shows that they in the synagogue constantly were gazing fixedly upon Him. All know something unique is happening.

The passage he read was **Isaiah 61:1, 2a**. *“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD”.*

However He did not go on to complete verse 2, “and the day of vengeance of our God; to comfort all that mourn;” as the day of vengeance deals with the judgement at the Second Advent not His ministry at His First Advent, which are covered by the first verse and a half of the chapter.

Paul uses the verb “Atenizo” of the steady eager gaze of the people at Moses when he came down from the mountain when he had been communing with God. There was something in the look of Jesus here that held the people spellbound for the moment, apart from the great reputation with which He came to them. In small measure every effective speaker knows what it is to meet the eager expectations of an audience.

In verse 21 He began speaking. The moment of hushed expectancy was passed. These may or may not be the first words uttered here by Jesus. Often the first sentence is the crucial one in winning an audience. Certainly this is an arresting opening sentence. He said to this group, “Today this scripture stands fulfilled in your ears”. It is in the perfect tense and passive voice which means that the Scriptures have received fulfilment today. It was a most amazing statement and the people of Nazareth were quick to see the Messianic claim involved. It was absolutely true – Messiah had come, but the permanent results would be negative for them, for their response was negative to the King!

Jesus could only mean that the real year of Jubilee had come, that the Messianic prophecy of Isaiah had come true today, and that in Him they saw the Messiah of prophecy. And it is no startling Messiah whom Jesus here sets forth, but the one who forgives sin and binds up the broken-hearted for the shortened passage deals with His first advent only. To the group attending the Synagogue that Sabbath the words seemed too good to be true, and to be spoken here at Nazareth by one of their own townsmen, they couldn't get their heads around it!

Verse 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

They all began to bear witness that the statements recorded in **Luke 4:14**, “*And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about*”, were not exaggerations as they had expected, but had foundation in fact if this was a fair sample of his teaching. They began to wonder whether this was true as He proceeded with His message.

The words of grace here means that the words that came out of the mouth of Jesus in a steady stream as shown by the present tense were very gracious. There was nothing wrong in his presentation, His manner, or his “total package”, but they didn't want to change their lives and follow Him! This wonder gave way to bewilderment, as they began to try to explain to themselves the situation. Is not this Joseph's son they said? Jesus appeared in Nazareth as the son of Joseph as Luke presents him.

Luke does not stop here to correct this misconception because the truth has been already presented in detail in **Luke 1:28-38, 2:49**. This popular conception of Jesus as the son of Joseph appears also in **John 1:45**. The puzzle of the people was due to their previous knowledge of Jesus as the carpenter, the carpenter's son.

For Him now to appear as the Messiah in Nazareth, where he had lived and laboured as the carpenter, was a concept impossible for the hearers to accept after thinking about it for a while. The mood of wonder and praise now quickly turned to doubt and hostility, a rapid and radical transformation of emotion in the audience. He had stopped at the right point in the Isaiah prophecy, and they didn't want a Messiah as He had come to be; they wanted a rebel against Rome, and sadly they would follow rebels in the 60s and die.

In verse 23 the word "parable/proverb" 'Parabole' has a special application to a statement which involves a comparison. The word physician is the point of comparison. Luke the physician alone gives this saying of Jesus. The proverb means that the physician was expected to take his own medicine and to heal himself. This statement in various forms appears not only among the Jews, but in Euripides and Aeschylus among the Greeks, and in Cicero's Letters, and also the Chinese used to demand it of their physicians.

The point of the parable seems to be that the people were expecting Him to make good His claim to being the Messiah by doing here in Nazareth what they had heard of His doing in Capernaum and elsewhere. "Establish your claims by direct evidence", they are saying. This same appeal was addressed to Christ on the Cross. There is a tone of sarcasm towards Jesus in both cases, and it is driven by narcissism, which has the satanic self righteous entitlement tied to it.

The phrase "Do also here" is the group telling Jesus what to do. They don't want God's Plan, they want their own, and right here in our own country and town you do miracles Messiah, and do them now! Jesus applies the proverb to himself as an interpretation of their real attitude towards Himself; sadly one that will lead to their rejection of Him.

Verse 24. And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Jesus in his refuting of the rejection in Nazareth refers to two incidents in the Old Testament, one from the time of Elijah, and the second during the ministry of his successor Elisha. In both cases Gentiles were involved. There were many Jewish widows in the land during the three and a half years of drought which featured prominently in Elijah's ministry but he was sent a Gentile widow Zarephath. There were also many Jewish lepers but it was a Gentile leper Naaman who was healed.

These illustrations cause great dissent among the assembly, and they are ready to kill Him for the insult, for He has rightly identified that they are unworthy of the truth, just as their ancestors were. In relation to the famine it is noted in **1 Kings 18:1** that the rain is said to have come in the third year. However as shortages are not overcome overnight the famine lasted still longer as stated above. Zarephath has been identified as the village of Surafend on the coast road between Tyre and Sidon. The widow woman, a Gentile, was in the land of Sidon or Phoenicia, where Jesus himself will go later.

In verse 27 we have the imperfect tense of "eimi", which means there continued to be many lepers. This is followed by the passive voice of "katharizo", meaning to receive cleansing. This verb is where we get the word catharsis from, with lepros obviously being the root of leper. God didn't eliminate sickness then, or now, but gave enough evidence for those who sought the Lord to identify Him and follow Him, just as some identified and followed Elijah and Elisha, but sadly most did not...

Verse 28. And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way,

The people of Nazareth at once caught on and saw the point of these two Old Testament illustrations of how God in two cases blessed the Gentiles instead of the Jewish people. The implication was evident. Nazareth was no better than Capernaum if as good. He was under no special obligation to do unusual things in Nazareth because He had been reared there. Town pride was insulted and it at once exploded in a burst of rage. They will show their volition, exactly as the people of Elijah's day did.

They rose up and cast Him forth, which was the equivalent of forming a lynching mob. They headed towards a brow of a hill which is on the south west side of Nazareth with a view of hurling Him over the overhanging cliff to His death. Murder was in the hearts of the people. By pushing Him over they hoped to escape technical guilt. At the site of the attempted murder is built a church called the "Church of Mary of the Fright". It is the sight of the massacre of the inhabitants by the Romans in the 60s AD during the Rebellion.

Here again we see the progression of verbs with the participle "stand up" preceding the action of the main verb the aorist tense of "throw out". This is followed again by the aorist tense "lead away", with the purpose, infinitive mood, of "throwing Him over the cliff".

In verse 30 however He slipped away and reflected in the imperfect tense He continued on His way.

APPLICATION

The Word of God is about the person and work of the Lord Jesus Christ. We must however clearly and rightly divide the Word of Truth to ensure that what we are examining applies to us, then apply it.

Jesus Christ can be clearly seen in the Old Testament in typology such as the Tabernacle and in prophecy.

We may find that we are not accepted in our Christian community especially if you have not arrived at your present position from what may be considered the traditional background.

The mood of a congregation can change from admiration to deep anger in a matter of a few moments if a teacher brings into a message that which they do not know nor believe.

Digging into the Scriptures is a wonderful experience but what you find may be controversial especially if you come from a group with strongly held traditions or rituals.

Jesus gives the first indication that rather than the Jews believing it will in fact be the Gentiles who will respond in a far more positive manner than the Jewish nation.

The life and death of a Christian is designated by God and subject to His will. It was not the will of the Father that the Lord Jesus Christ's ministry be terminated by being thrown over a precipice at Nazareth.

DOCTRINES

MIRACLES - PURPOSE

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

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

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

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

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

i) The miracles of the Lord.

ii) The miracles performed by the apostles.

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

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

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

2. Their purpose includes the following.

- a) To glorify the nature of God (**John 2:11, 11:40**).
- b) To accredit certain men as spokesmen for God (**Hebrews 2:3-4, Luke 7:18-23**)
- c) To provide evidence for belief in Jesus as Messiah (**John 6:2, 14, 10:37-38, 20:30-31, 1 Corinthians 15:13-20**)
- d) To demonstrate the Lord's superiority over the forces of evil. (**Matthew 9:27-34; Mark 5:1-20; Luke 4:31-37**)
- e) To demonstrate the uniqueness of the Lord Jesus Christ, God with us. (**John 1:14**)

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

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

b) The Righteousness of God was illustrated in:-

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

c) The Justice of God was illustrated in:-

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

d) The Love of God was illustrated in:-

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

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

the great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

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

g) The Omnipresence of God was illustrated in:-

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

h) The Omnipotence of God was illustrated in:-

the raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

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

j) The Veracity of God was illustrated in:-

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

k) The Grace of God was illustrated in:-

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

MIRACLES OF CHRIST

MIRACLES OF CHRIST: CATEGORIES

1. Healing Miracles of Command

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

2. Healing Miracles of Touch

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

3. Resuscitation Miracles

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

4. Miracles where Faith was an Issue

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

b) Touch:-

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

5. Miracles where Sin was an Issue.

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

6. Miracles associated with Parables or Teaching.

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

7. Miracles associated with the Sabbath Controversy.

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

CHRIST: FIRST AND SECOND ADVENTS

1. Old Testament saints had difficulty in distinguishing between the two advents of Christ. (**1 Peter 1:10, 11**)
2. Old Testament prophecy has Christ coming as a gentle lamb led to the slaughter. (**Isaiah 53:7**)
3. Old Testament prophecy has Christ coming as the conquering King and Lion of the tribe of Judah. (**Isaiah 11:1-12**)
4. Jesus commenced his ministry announcing the Kingdom of Heaven is at hand. (**Matthew 4:17**) This connects the first and second advents.
5. Old Testament Prophecy showed that the Messiah would:-
 - a) be born of a virgin. (**Isaiah 7:14**)
 - b) be of the tribe of Judah. (**Genesis 49:10**)
 - c) be of the house of David. (**Isaiah 11:1, Jeremiah 33:21**)
 - d) die as a sacrifice. (**Isaiah 53:1-12**)
 - e) be crucified. (**Psalms 22:1-21**)
 - f) be resurrected from the dead. (**Psalms 16:8-11**)
 - g) return to earth at his second advent. (**Zechariah 8:3**)
 - h) be seated at the right hand of God. (**Psalms 110:1**)
6. It should be noted that the return of Christ for the Church (the Rapture) as given in (**1 Thessalonians 4:14-18**) was not revealed in the Old Testament - it is a mystery doctrine of the Church (**Colossians 3:4-6**)
7. The day of the Second Advent is characterised by supernatural darkness
 - a) When Christ returns every eye shall see him (**Matthew 24:29-30**) Christ is the light of the world and he will return to a world covered in darkness (symbolic of sin).
 - b) The darkness is similar to the darkness of the day of our Lord's crucifixion which hid the Lord Jesus Christ from man's sight whilst he was bearing our sins. (**Mark 15:33**)
 - c) The Second Advent delivers the Jewish believers besieged in Jerusalem by the King of the North. (**Daniel 11, Zechariah 12:1-3, 14:1-4**)
 - d) Other passages indicating that the day of the Second Advent is a day of total darkness on the earth. (**Isaiah 13:9-10, Ezekiel 32:7-8, Joel 2:10-11, Joel 3:14-15, Amos 5:18, Zechariah 14:6, Matthew 24:29-30, Luke 21:25-27, Revelation 6:12-17**)
8. Heralds of the Two Advents of Christ
 A herald is a person who preceded a King in ancient times to announce his arrival. The King that we study is the Lord Jesus Christ.
 - a) First Advent
 - i) Human herald - John the Baptist (**Matthew 3**)
 - ii) Angelic heralds - Angels (**Luke 2:1-15**)
 - b) Second Advent
 - i) Human heralds - Moses, Elijah (**Revelation 11**)
 - ii) Angelic herald - The mighty angel (**Revelation 10**)

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.

ELIJAH - POWER OF GOD

1. SCRIPTURE - **1 Kings 17 -19, 21; 2 Kings 1,2.**

2. BIOGRAPHY

Elijah was a 9th Century BC prophet. His name meant "Jehovah is God". He has very little background mentioned in the Bible even though he is one of the greatest prophets in Jewish history. He was called a Tishbite from Gilead (**1 Kings 17:1**) and suddenly appeared on the scene. He confronted Ahab with a prediction of drought (**1 Kings 17**) and retired to the desert. He reappeared where he challenged the prophets of Baal in the Mount Carmel contest (**1 Kings 18**). Having won a great victory over paganism he fled from Jezebel to Horeb where he resided in despair (**1 Kings 19**). The second half of his ministry involved the Naboth incident (**1 Kings 21**) and predicted judgement on Ahaziah for idolatry (**2 Kings 1**). Like Enoch before him, Elijah was translated without dying, in a fiery chariot (**2 Kings 2**) leaving his prophet's mantle to Elisha.

3. EVALUATION

- a) Ahab accuses Elijah of causing problems in Israel (**1 Kings 18:17**).
- b) Elijah tells Ahab that the problems in Israel are caused by Ahab's disobedience to God's laws (**1 Kings 18:18**).
- c) He challenges Ahab to assemble the prophets of Baal who were being kept at public expense to Mount Carmel (**1 Kings 18:19,20**). They number 450.
- d) Elijah tells the crowd that he is the last remaining prophet of the Lord and sets up a test of who is the true God (**1 Kings 18:21-24**).
- e) The prophets of Baal, with incantation and ritual, attempt to invoke their God but to no effect (**1 Kings 18:25-29**).
- f) Elijah now copies Joshua at Gilgal and makes an altar of 12 stones, places a bullock on wood and pours water on the sacrifice (**1 Kings 18:30-36**).
- g) The power of God is demonstrated with fire from heaven consuming the sacrifice (**1 Kings 18:38**).
- h) The drought which had been afflicting the land for 31/2 years was now broken (**1 Kings 18:41-46**).
- i) Jezebel the queen reacted to the death of the priests of Baal who had been slaughtered at Elijah's insistence (**1 Kings 18:40**) and threatened to kill Elijah.
- j) Elijah becomes depressed and flees into the wilderness. God provides food whilst he is under the juniper tree (**1 Kings 19:4-8**).
- k) Dwelling in a cave at Mount Horeb, the Lord shows wind, fire and earthquake but the Lord is not in them (**1 Kings 19:9-11**).
- l) The Lord appears in a still small voice and tells Elijah that he is not the last believer but that there are 7000 other servants of the Lord in Israel. He is to go and find Elisha, his successor as prophet; and anoint Jehu King over Israel (**1 Kings 19:12-18**).

4. PRINCIPLES

- a) Resist the devil and he will flee from you (**James 4:7**).
- b) Greater is He that is in you than he that is in the world (**1 John 4:4**).
- c) Nothing is impossible with God (**Mark 10:27**).
- d) The battle is the Lord's (**1 Samuel 17:47**).
- e) God will provide great victories against apparently superior forces (cf. Gideon).
- f) It is possible for a spiritual giant to become depressed and disillusioned (**John 21:3**).
- g) In times of trouble the Lord will give guidance (**Psalms 42:11**).
- h) God will not prosper a nation which has become apostate (**Deuteronomy 28:15-68**).
- i) The Lord always has faithful representatives to continue His work in the devil's world.
- j) Elijah parallels Moses his fellow herald at the Second Advent in many ways.
 - i) Both went to Horeb where God spoke to them.
 - ii) Both had a mysterious end to their ministry.
 - iii) Both are heralds at the Second Advent (**Revelation 11**).
 - iv) God used fire in both cases as a demonstration of power.
 - v) Both seen on the Mount of Transfiguration.
 - vi) Both had noteworthy successors.
- k) The servant who fails can again have a major part to play in the plan of God (Jonah).

ELISHA - MIRACLES1. SCRIPTURE - **1 Kings 19- 2 Kings 2:9;13.**

2. BIOGRAPHY

Elisha, whose name means "God of salvation", was a native of Abel-meholah in the Jordan valley (**1 Kings 19:16**). His father was Shaphat. When he was called he was ploughing with 12 oxen (**1 Kings 19:19**), portraying that his family was comfortably off. Elijah placed his mantle on Elisha to call him. He killed two of the oxen and they feasted before Elisha left with Elijah (**2 Kings 19:21**). His ministry covered a period of over 50 years from 896 - 839 BC, being spent primarily in the northern kingdom of Samaria during the reigns of King Ahab to King Jehoash. The period of Elisha's ministry did not occur in the same tension filled environment of his predecessor with less conflict between the worship of Jehovah and Baal. He, however, displayed signs and wonders and in the tradition of Samuel attracted peasants and kings alike. Because of his special gifts he was in great demand. Elijah and Elisha have been compared with Moses and Joshua. The miracle working of Elisha, however, can be analogised to the ministry of Jesus after the life of Elijah (cf. John the Baptist, **John 1:15-21**). Elisha died at the age of 85 to 90.

3. EVALUATION

Elisha, having received the mantle of his predecessor who had entered into heaven in a fiery chariot (**2 Kings 2:11**), proceeded to perform twice the number of miracles of Elijah.

- a) The parting of the Jordan (**2 Kings 2:13, 14**), which occurred immediately after the translation of Elijah.
- b) Jericho's water supply (**2 Kings 2:19-22**) was purified by Elisha throwing in a bowl of salt. Elisha's fountain is still an important source of water for Jericho.
- c) The cursing of the children (**2 Kings 2:23,24**) due to their mocking of him. The children were killed by she bears.
- d) The defeat of Moab (**2 Kings 3:1-27**) was predicted correctly by Elisha.
- e) The widow's oil (**2 Kings 4:1-7**), where Elisha assisted a poor widow's financial needs by the provision of copious oil. This saved the enslavement of her children.
- f) The Shunamite's son (**2 Kings 4:8-37**), where Elisha performed the miracle of raising the child from the dead.
- g) The poison pot (**2 Kings 4:38-41**), which by the adding of meal to a pot containing poisonous plants the food was made edible.
- h) The twenty loaves (**2 Kings 4:42-44**), which were multiplied and fed a hundred men.
- i) The healing of Naaman (**2 Kings 5**).
- j) The floating axe head (**2 Kings 6:1-7**).
- k) The protection of Elisha at Dothan by the chariots of fire (**2 Kings 6:11-23**).
- l) The foretelling of much food in a famine in Samaria (**2 Kings 6:24 - 7:20**).
- m) The raising of the dead man (**2 Kings 13:21**) who had been thrown into the grave of Elisha and had touched the bones of the prophet.
- n) Many illustrations regarding Jesus occur in the Old Testament. Here we have many miracles which were performed by Elisha with similar miracles performed by our Lord.
 - i) Walking on water Parting of the Jordan
 - ii) Water into wine Sour water into sweet
 - iii) Cursing of the fig tree Cursing of the children
 - iv) Raising of Lazarus Shunamite's son
 - v) Feeding of the 5,000 Feeding of the 100
 - vi) Healing the leper Healing of Naaman
 - vii) Angels minister to Christ The chariots of fire.

4. PRINCIPLES

- a) The Lord can protect believers in miraculous ways (**Acts 12:5-11**).
- b) God makes provision for His servants to be able to work for Him effectively (**John 16:23, 24**).
- c) If God is placed first in all you do you will have spiritual success (**Joshua 1:8**).
- d) Even after death your work can be effective in making alive the spiritually dead (**Revelation 14:13**).

HARMONY

ANNOUNCEMENT AS TO HIS FIRST COMING

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

THE RESPONSE TO THE ANNOUNCEMENT

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

THE TIMES OF ELIJAH

And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

REJECTION AT NAZARETH

And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

39 CALL OF SIMON, ANDREW, JAMES AND JOHN

MATTHEW 4:18-22

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

KEY WORDS

Walk	Peripateo	Walk about, Be occupied with [Present Active Participle]
Sea	Thalasso	Sea
See	Eido	See [Aorist Active Indicative]
Two	Duo	Two
Brethren	Adelphos	Brothers
Called	Lego	Call, Say [Present Passive Participle]
Casting	Ballo	Cast, Throw [Present Active Participle]
Net	Amphiblestron	Net
Were	Eimi	Keep on being [Imperfect Active Indicative]
Fishers	Halieus	Fisherman
Saith	Lego	Say [Present Active Indicative]
Follow	Deute	Come follow [Aorist Active Imperative]
Will Make	Poieo	Make [Future Active Indicative]
Fishers	Halieus	Fisherman
Men	Anthropos	Men
Straightway	Euthos	Immediately
Left	Apheimi	Forsake, Leave [Aorist Active Participle]
Nets	Diktuon	Net
Follow	Akoloutheo	Follow [Aorist Active Indicative]
Going on	Probaino	Going on [Aorist Active Participle]
Saw	Eido	See [Aorist Active Indicative]
Two	Duo	Two
Brethren	Adelphos	Brothers
Ship	Ploion	Ship, Vessel
Mending	Kataitizo	Repair, Restore [Present Active Participle]
Nets	Diktuon	Net
Called	Kaleo	Call [Aorist Active Indicative]
Straightway Left	Apheimi Eutheos	Forsake, Leave [Aorist Active Participle], Immediately
Ship	Ploion	Ship, Vessel
Father	Pater	Father
Follow	Akoloutheo	Follow [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

Verse 18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him.

The word for net in verse 18 is a casting-net. The net was thrown over the shoulder and spread into a circle. In verses 20 and 21 another word occurs for nets, a word used for nets of any kind. Yet another net, the large drag-net appears in **Matthew 13:47**.

The Sea of Galilee has a number of other names - the Sea of Tiberias, and the Lake of Gennesareth, and also the Sea of Chinnereth. Its form is an irregular oval, with the large end to the north. It is about 25 kilometres [14 miles] in length, and from 10 to 15 kilometres [6 to 9 miles] in width. It is about 200 metres [600 feet] lower than the Mediterranean, and this great depression accounts for some of its special weather generating phenomena. There is no part of Palestine, it is said, which can be compared in beauty with the environs of this lake. The height differential is presently used to desalinate water on the Mediterranean Coast and pipe water down to top up the Lake, generating hydro-power on the way.

Many significant cities once stood on its shores, such as Tiberias, Bethsaida, Capernaum, Chorazin and Hippos. The shores are described by Josephus as a perfect paradise, producing every luxury under heaven at all seasons of the year, and it is steadily heading back to that place after 70 years of Israeli husbandry. "Seen from any point of the surrounding heights, it is a fine sheet of water a burnished mirror set in a framework of surrounding hills and rugged mountains, which rise and roll backward and upward to where hoary Hermon hangs the picture on the blue vault of heaven."

The lake is fed mainly by the sources of the River Jordan; but besides this there are several great fountains and streams emptying into it during the rainy seasons, which pour an immense amount of water into it, raising its level several feet above the ordinary mark.

The waters of the lake are sweet and pleasant to the taste, and clear. The lake still abounds with fish, and gives employment, as it did in the time of our Saviour, to those who live on its shores. It is, however, prone to severe storms, probably due to the high hills by which it is surrounded, and a wind from the snows of Mt Hermon can create almost Typhoon conditions.

Andrew and Simon were fishermen by trade. They had already become disciples of Jesus, as seen in **John 1:35-42**. Now they are called upon to leave their business and to follow Jesus in his travels and work. These two brothers promptly accepted the call and challenge of Jesus. It is the time to leave aside financial and social security and commit all to the Messiah.

Verse 21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship and their father, and followed him.

And going on from the place where he had found Peter and Andrew, Jesus saw two other brothers. They also were fishermen mending their nets, which was a very common activity when they were not actually engaged in fishing. So they promptly left their boat and father and followed Jesus.

They had also already become disciples of Jesus. Now there are four who follow Him steadily as the core group.

MARK 1:16-20

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. **17** And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. **18** And straightway they forsook their nets, and followed him. **19** And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. **20** And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

KEY WORDS

Walk	Peripateo	Walk about, Be occupied with [Present Active Participle]
Sea	Thalasso	Sea
See	Eido	See [Aorist Active Indicative]
Brother	Adelphos	Brothers
Casting	Amphiballo	Cast on both sides [Present Active Participle]
Net	Amphiblestron	Net
Were	Eimi	Keep on being [Imperfect Active Indicative]
Fishers	Halieus	Fisherman
Said	Epo	Say [Aorist Active Indicative]
Come	Deute	Come [Aorist Active Imperative]
Make	Poieo	Make [Future Active Indicative]
Become	Ginomai	Become something you were not before [Aorist Middle Infinitive]
Fishers	Halieus	Fisherman
Men	Anthropos	Men
Straightway	Euthos	Immediately
Left	Apheimi	Forsake, Leave [Aorist Active Participle]
Nets	Diktuon	Net
Follow	Akoloutheo	Follow [Aorist Active Indicative]
He had gone	Probaino	Go further [Aorist Active Participle]
A little further	Oligos	Little further
Saw	Eido	See [Aorist Active Indicative]
Ship	Ploion	Ship, Vessel
Mending	Kataitizo	Repair, Restore [Present Active Participle]
Nets	Diktuon	Net
Straightway	Eutheos	Immediately
Called	Kaleo	Call [Aorist Active Indicative]
Left	Apheimi	Forsake, Leave [Aorist Active Participle],
Father	Pater	Father
Ship	Ploion	Ship, Vessel
Hired servants	Misthostos	Hired servants
Follow	Aperchomai	Follow [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 16. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. **17** And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. **18** And straightway they forsook their nets, and followed him.

In verse 16 we see Jesus passing along by the Sea of Galilee. He catches this glimpse of Christ in action. The casting of the net literally means casting on both sides, now on one side, now on the other.

In verse 17 we see the Lord saying that they would become “fishers of men”. The conversion from fishermen to fishers of men would be a slow and long process, but Jesus could and would do it. He would undertake to make fishers of men out of these otherwise not exceptional fishermen.

Verse 19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Mark adds a little detail here that Jesus went a little further. John and James were mending their nets. There were hired servants as well so it appears that they ran a profitable fishing business. James and John left the boat and their father with the hired servants. The business would go on while they left all and became permanent followers of Jesus.

LUKE 5:1-11

Luke 5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he **stood** by the lake of Gennesaret, **2** And saw two ships **standing** by the lake: but the fishermen were gone out of them, and were washing their nets. **3** And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. **4** Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. **5** And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. **6** And when they had this done, they inclosed a great multitude of fishes: and their net brake. **7** And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. **8** When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. **9** For he was astonished, and all that were with him, at the draught of the fishes which they had taken: **10** And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. **11** And when they had brought their ships to land, they forsook all, and followed him.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
People	Ochlos	People
Pressed upon	Epikheimai	Imposed, Press upon [Present Middle Infinitive]
Hear	Akouo	Hear [Present Active Infinitive]
Word	Logos	Word
God	Theos	God
Stood	Histemi	Stand [Perfect Active Participle]
Beside	Para	Beside
Lake	Limne	Lake
Saw	Eido	See [Aorist Active Indicative]
Two	Duo	Two
Ships	Ploion	Ships
Standing	Histemi	Standing [Perfect Active Participle]
Fisherman	Halieus	Fisherman
Gone out	Apobaino	Go out, Disembark [Aorist Active Participle]
Wash	Apopluno	Wash [Imperfect Active Indicative]
Nets	Diktuon	Net
Entered	Embaino	Embarked [Aorist Active Participle]
One	Heis	One
Was	Eimi	Keep on being [Imperfect Active Indicative]
Prayed	Erotao	Implore, Pray, Ask [Aorist Active Indicative]
Would thrust out	Epanago	Launch [Aorist Active Infinitive]
A little	Oligos	Somewhat, A little
From	Apo	From
Land	Ge	Land
Sit down	Kathizo	Sit [Aorist Active Participle]
Taught	Didasko	Teach [Imperfect Active Indicative]

Out of	Ek	Out of, From
Had left	Pauo	Ceased [Aorist Middle Indicative]
Speaking	Laleo	Speak [Present Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Launch out	Epanago	Launch, Put out to sea [Aorist Active Imperative]
Deep	Bathos	Deep from which we get the word bathyscaphe
Let down	Chalao	Let down [Aorist Active Imperative]
Nets	Diktuon	Net
Draught	Agra	Haul of fish
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Master	Epistates	Master, Overseer
Toil	Kopiao	Toil to the point of fatigue [Aorist Active Participle]
All	Holos	All from which we get the word holistic
Night	Nox	Night
Taken	Lambano	Take [Aorist Active Indicative]
Nothing	Oudeis	Nothing
Word	Rhema	Utterance, Saying
Let down	Chalao	Let down [Future Active Indicative]
Nets	Diktuon	Net
When they had this	Touto	That thing
Done	Poieo	Do [Aorist Active Participle]
Enclosed	Sugkleio	Shut up [Aorist Active Indicative]
Great	Polus	Great
Multitude	Plethos	Multitude from which we get plethora
Fishes	Ichthus	Fish
Brake	Diarrhesso	Tear asunder [Imperfect Passive Indicative]
Beckoned	Kataneuo	Beckon [Aorist Active Indicative]
Partners	Metochos	Partner, Fellow
Were	Eimi	Kept on being
Other	Heteros	Other
Should come	Erchomai	Come [Aorist Active Participle]
Help	Sullambano	Help, Catch, Taken [Aorist Middle Infinitive]
Came	Erchomai	Come [Aorist Active Indicative]
Filled	Pletho	Fill [Aorist Active Indicative]
Both	Amphoterios	Both
Ships	Ploion	Ships
Began to sink	Buthizo	Begin to sink [Present Passive Infinitive]
Saw	Eido	See [Aorist Active Participle]
Fell down	Prospipto	Fall down [Aorist Active Indicative]
Knee	Gonu	Knee
Saying	Lego	Say [Present Active Participle]
Depart	Exerchomai	Depart [Aorist Active Imperative]
Am	Eimi	Keep on being [Present Active Indicative]
Sinful	Hamartolos	Sinner
Man	Aner	Man
Lord	Kurios	God
Astonished	Periecho	Amazed [Aorist Active Indicative]
All	Pas	All
With	Sun	Associated
Draught	Agra	Haul of fish
Fishes	Ichthus	Fish
Taken	Sullambano	Taken, Catch, Help [Aorist Active Indicative]
So	Homoios	So, Likewise
Sons	Uihos	Son
Were	Eimi	Keep on being [Imperfect Active Indicative]
Partner	Koinonos	Partner
Said	Epo	See [Aorist Active Indicative]
Fear	Phobeo	Fear [Present Middle Imperative]
Shalt	Eimi	Keep on being [Future Middle Indicative]
Catcher	Zogreo	Catcher
Men	Anthropos	Man

Brought	Katago	Bring [Aorist Active Participle]
Land	Ge	Land
Forsake	Aphiemi	Forsake [Aorist Active Participle]
Follow	Akoloutheo	Follow [Aorist Active Indicative]

PERFECT TENSE VERB

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

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

REFLECTION

Verse 1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

Here we see the keenness of the people coming to hear the great teacher at the Lake of Galilee/Gennesaret. The crowd is large and pressing forward to hear his words. There is a real “crush” of people, and the Lord sees the two fishing boats and heads towards them, the large crowd following. It is noted that Luke correctly calls it a lake rather than a sea which is the word used by Matthew and Mark, and uses a term that transliterates it into the Greek and was its common Gentile name at this time. John will, writing around 96AD, refer to its then Roman name, the Sea of Tiberias, the name common after the defeat of the Jewish Rebellion after 70 AD.

Luke in his Gospel and the book of Acts uses five verbs for washing: this one “apopluno” for cleaning the nets, “apomasso” for wiping the dust from one’s feet in **Luke 10:11**, “ekmasso” of the sinful woman wiping Christ’s feet with her hair, **Luke 7:38, 44**, “apolouo” of washing away sins as in **Acts 22:16**, and “louo” of washing the body of Dorcas, **Acts 9:37**, and the wounds of the prisoners, **Acts 16:33**.

Verse 3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

In verse two Luke has pointed out that the two boats were “standing by” the shore, a nautical term describing their readiness for setting sail, close to shore. In this verse the Greek shows that after He embarked on one of the boats, he asked that the boat, which had been there at readiness for sailing for a long time, be moved a little further offshore. He then sat down and kept on teaching the crowd from Peter’s boat.

As Plummer remarks, “Christ uses Peter’s boat as a pulpit whence to throw the net of the Gospel over His hearers”. He uses the natural acoustics of the voice being amplified over still water, and so thousands on the raised shore could hear his words easily.

After He had finished His address He spoke to Peter who was captain/owner of the boat that He had been using, and commanded him [second person singular] to launch out into the deep, or go further offshore. However when Jesus Christ orders the nets to be let down, it is in the second person plural, and is therefore talking to the whole crew.

Peter was startled at this command, as they had just worked all night and had not caught a thing except the sea grass that they were frustratingly washing out of their nets when Jesus arrived. He addressed Jesus as “Master” or Rabbi. Only Luke uses this in relation to Christ [**Luke 8:24, 45, 9:33, 49, 17:13**].

It was used in the ancient world for an overseer and indicates that Peter acknowledged Jesus Christ's authority as a teacher he respects at this point.

By using this word Peter is implying that he recognises the authority of the Lord as a teacher, but in this particular case is very sceptical as to His fishing order, as Peter considers, as a professional fisherman, that he would have more knowledge than the Lord, and actually "knows best" about the hopeless state of the water and the impossibility of catching fish when the sea grass is moving in great clouds across the lake bottom.

Peter says that they had grown weary in toil. It used to be said that the notion of weariness in toil appears only in the Septuagint and New Testament, but archaeological finds now give examples from inscriptions on tombstones quite in harmony with the use in the New Testament. It is hard work drawing a net, and especially if there is sea weed or sea grass getting caught in it, but no fish. Grass and weed in the net adds significantly to the weight of the net and makes it heavy, and the lack of fish in such conditions makes it frustrating, and most after one net full of weed give up and head home. These men are tenacious and have worked hard all night, but caught nothing.

The phrase "their net brake" in the Greek actually means that the net was "about to break" or filled with fish to breaking point. If their nets had actually "broken," as our English word seems to suppose, the fish would have obviously escaped. Reading on in the next couple of verses clearly shows that this did not happen. The catch is the greatest they have ever or will ever catch in their lives, possibly with the exception of the Post-resurrection catch in the same place. **John 21:3-14.**

These four disciples were all fishermen and were partners in the two boats. As they had gone out into the deep they beckoned their partners, they gave signs perhaps because they could not be easily heard. The other two men quickly row or sail out to them and working together they sling the net between the two boats to secure it and the catch, taking all the fish into both boats to the point where there is not much sea board and both are in danger of sinking under the weight of fish and men.

Dr. Thomson in his publication "*The Land and the Book*", describes such events as happened above in the following way "Again, there is the bag-net and basket-net, of various kinds, which are so constructed and worked as to enclose the fish out in deep water. I have seen them of almost every conceivable size and pattern. It was with some one of this sort, I suppose, that Simon had toiled all night without catching anything, but which, when let down at the command of Jesus, enclosed so great a multitude that the net broke, and they filled two ships with the fish until they began to sink".

"Peter here speaks of toiling all night; and there are certain kinds of fishing always carried on at night. It is a beautiful sight. With blazing torch the boat glides over the flashing sea, and the men stand gazing keenly into it until their prey is sighted, when, quick as lightning, they fling their net or fly their spear. Often you see the tired fishermen come sullenly into harbour in the morning, having toiled all night in vain. Indeed, every kind of fishing is uncertain. A dozen times the angler jerks out a naked hook; the hand-net closes down on nothing; the drag-net brings in only weeds; the bag comes up empty. And then again, every throw is successful - every net is full; and frequently without any other apparent reason than that of throwing it on the right side of the ship instead of the left, as it happened to the disciples here at Tiberias."

Verse 8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.

When Peter saw what had happened he fell down in front of Jesus in amazement, wonder, and gratitude recognising without doubt the superiority of the Lord Jesus Christ in all things, even fishing! Given his previous unspoken thoughts about the Lord pretending to be a fisherman – he confesses his sinful thoughts about the Lord to the Lord. He had doubted the Lord and saw that whatever is not of faith is truly sinful! **Romans 14:23.**

Peter felt totally unworthy in the presence of the Lord whom he now saw as a holy and high being sent from God. He asked Jesus to leave him and his boat, not realising that the person he was talking to would never leave nor forsake him. **Matthew 28:20, Hebrews 13:5.**

In verse 10 Jesus promises them that they shall from now onwards “catch men”. The Greek word catch is “zogreo” which means to catch alive, not to kill. So then Peter is to be a catcher of men, not of fish, and to catch them alive and for life, not dead and for death. He also tells Peter not to fear. The verb “phobeo” is in the present middle imperative, the middle voice showing that Peter would benefit from not fearing – and he will only do that by trusting the one who has called him and will keep him until the end.

The Day of Pentecost will one day prove that Christ’s prophecy will come true. Much must happen before that great day. But Jesus foresees the possibilities in Simon, and he joyfully undertakes the task of making a fisherman of men out of this poor fisher of fish. Yet when they get the biggest catch they have ever had they “forsake all and follow him”. Its not prosperity that proves the path is right, it’s the Holy Spirit’s call within!

In verse 11 they forsook all. It was not “much” that they left; a couple of small boats and their nets; but it was all they had, even all their living. By this they showed their love of Jesus, and their willingness to deny themselves and place their total trust in his ability to keep them and guide them for time and eternity. **Matthew 11:28-30, 2 Timothy 2:12-13.**

APPLICATION

You may meet the Lord and be impressed with Him, but it is the Lord who calls us to service, and it is up to us to respond and be ready to leave all our previous hopes, dreams, plans and behaviours behind and follow Him into His path for our life.

To mature in the Christian life you must get your first priority right, and put the Lord first in your scale of values. Jesus Christ says that He will never leave you nor forsake you.

The Lord chooses rather unusual, and often by worldly standards, unremarkable people to play important roles in the outworking of the plan of God.

Disciples of the Lord should humble themselves in the sight of the Lord so they may be exalted in His own good time and in His particular way.

We “are” not worthy to be with Him, to be reckoned among His friends, or to dwell in heaven with Him; but He came to seek the lost, and to save the impure. We are accepted in the fellowship of the beloved.

He graciously condescends to dwell with those who are humble and contrite, though they are conscious that they are not worthy of His presence; and we may therefore come boldly to Him, and ask Him to receive us to His home, to an eternal dwelling with Him in the heavens. **Hebrews 4:12-16.**

All that Jesus asks is that we should leave “all” we have for Him; that we should love Him “more” than we do whatever friends or property we may possess, and be willing to give them all up when He requires it.

DOCTRINES

CHRISTIAN LIFE: EVANGELISM see page 38

CHURCH: APOSTLESHIP

1. Apostleship is the highest spiritual gift in the Church. - Like all other spiritual gifts it was sovereignly bestowed by the Holy Spirit to certain individuals (**1 Corinthians 12:11, 28, Ephesians 4:11**)
2. Apostleship was a temporary gift. It was designed to establish and direct the early church until the canon of scripture was completed.
3. The apostles to the church were appointed after the resurrection of Jesus Christ (**Ephesians 4:8**) Hence, they must be distinguished from the "Apostles to Israel" in (**Matthew 10:2ff**)

4. This spiritual gift exercised authority over all local churches. Once the canon of scripture was complete the gift was removed (**1 Corinthians 13:10**). Today all local churches are autonomous with authority vested in the canon of scripture and the local pastor

5. The qualification of apostles:- Apostles had to be eye witnesses to the resurrection of Christ. This qualified the eleven, Paul being qualified on the Damascus Road (**Acts 1:22, 1 Corinthians 9:1, 15:8,9**)

6. The authority of the apostles was established by the possession of certain temporary gifts that went with this gift. Apostles also had the gifts of miracles, healing and tongues (**Acts 5:15, 16:16-18, 28:8-9**)

7. There are twelve apostles (**Revelation 21:14**). We have the eleven (excluding Judas). Mathias was elected by men, but not appointed by God (**Acts 1:26**). The twelfth apostle was Paul (**1 Corinthians 15:7-10**). Paul was appointed by God on the road to Damascus.

8. The word "apostle" means "one sent". Hence, some believers are called apostles in this sense. They include Barnabas (**Acts 1 4:14, Galatians 2:9**), James (half brother of Jesus) (**1 Corinthians 15:7, Galatians 1:19**), Apollos (**1 Corinthians 4:6**), Silas and Timothy (**1 Thessalonians 1:1**).

PETER - DIVINE GUIDANCE

1. SCRIPTURE - Gospels, Acts, First and Second Peter.

2. BIOGRAPHY

Born Simon the son of Jonas, he was a native of Bethsaida in Galilee. He was married and lived with his mother-in-law at Capernaum at the time he was called by the Lord. He was a fisherman, fishing with his father and his brother Andrew when Jesus found him. Together with James and John, Peter formed a group of three disciples who appeared to have a closer relationship with Jesus, as they appeared with Him at the Mount of Transfiguration (**Matthew 17:1-13**), and in the garden of Gethsemane (**Matthew 26:36-46**). Peter was the leader of the disciples and often spoke without fully considering the situation. It was Peter who walked on the sea at Galilee (**Matthew 14:22-32**) before his faith collapsed. He also was the one who was commended by Jesus for recognising Jesus as the Messiah. Peter was disappointed that Jesus was not going to set up a temporal kingdom as the final act of His ministry (**Mark 8:32, 33**). Saying that he would die rather than desert Jesus, he failed miserably later that day and denied Him three times. After Pentecost, Peter was a changed man, preaching boldly about Jesus Christ (**Acts 2:14-40**). He had, however, to learn that the Gentiles were also subject to the promise of Abraham and that the Mosaic law had been fulfilled at the cross (**Matthew 5:17; Acts 11:6-9**). Herod imprisoned him but he was released by an angel. Paul admonished Peter regarding his superficial relationship with the Gentiles but Peter eventually commended Paul's writings for the mature believer (**2 Peter 3:15, 16**). Peter then disappears from the scripture but it is said that he was crucified upside down as a martyr.

3. EVALUATION: **Acts 11:1-16**.

- a) Peter is in Jerusalem for a meeting of church leaders (verse 1).
- b) News of the Gentile Pentecost was received (verse 1).
- c) Opposition is received from legalists (verse 2).
- d) This brought criticism of Peter (verse 3).
- e) Peter begins to think back on the Gentile Pentecost (verse 4), bringing out the factors which led Peter to go to Cornelius' house.
- f) Peter is given guidance through prayer (verse 5).
- g) He is given guidance through pondering the meaning of the animals he saw (verse 6).
- h) Peter is informed by God that there had been a change as far as eating of previously unclean animals was concerned (verses 7-10).
- i) He is guided by coincidence or providential circumstances by the arrival of three men from Caesarea (verse 11). God opened doors for Peter.
- j) The Holy Spirit confirms that he should go to Caesarea (verse 12).
- k) When he met Cornelius he compared experiences with him (verses 13-15).
- l) Peter is guided also by remembering Scripture (verse 16).

4. PRINCIPLES

- a) God's will for Peter depended on his being aware of:
 - i) Viewpoint will of God - what does He want me to think (**Mark 8:33**).
 - ii) Operational will of God - what does He want me to do (**Acts 10:20**).

- iii) Geographical will of God - where does He want me to go (**John 21:18**).
- b) Peter's attitude and maturity also played a part:
 - i) His knowledge of the scriptures (**Psalm 32:8; Proverbs 3:1-6**).
 - ii) The filling of the Holy Spirit (**Romans 6:13; 12:1,2**).
 - iii) Maturity (**2 Peter 3:18**).
- c) God will not force His own will on the believer but desires to give guidance to His children (**Hebrews 3:7**).
- d) Guidance is given nowadays through the Bible (**1 Corinthians 13:10**).
- e) Many items of guidance are clearly set out in the Scriptures, e.g. do not marry an unbeliever (**2 Corinthians 6:14**).
- f) The correct following of guidance gives blessing to others as well as the one who is guided.

JOHN THE DISCIPLE

1. He was the son of Zebedee and Salome. (**Matthew 4:21**) Zebedee and Salome were apparently aristocrats from Galilee. Their home was at Bethsaida (**Luke 5:10, John 1:44**)
2. John had a background of wealth and influence.
 - a) John possessed servants. (**Mark 1:20**)
 - b) His mother Salome was very wealthy. (**Mark 15:40, Matthew 27:55, 56**)
 - c) He was a friend of Caiaphas who had been the high priest since 7 AD (**John 18:15**)
3. John became a believer probably under the ministry of John the Baptist. (**John 1:35-39**)
4. John and his brother James were called Boanerges - sons of thunder. (**Mark 3:17**). Thus both James and John were energetic types of people. (**Luke 9:49 Gk**)
5. John's mother, Salome, wanted her sons to be important in heaven. (**Matthew 20:20-22**). In (**Mark 10:35-9**) James and John had the same idea approaching Jesus themselves.
6. On three important occasions in Christ's ministry John was mentioned in company with his brother James and Simon Peter to the exclusion of all others.
 - a) The raising of the daughter of Jairus. (**Mark 5:37**)
 - b) At the transfiguration. (**Mark 9:2**)
 - c) Gethsemane. (**Mark 14:33**)
7. John was apparently the only disciple of the twelve to develop to maturity during the public ministry of Jesus Christ.
8. John was the disciple whom Jesus loved. (**John 13:23**)

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**)

HARMONY

THE LORD TEACHES FROM PETER'S BOAT

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing, casting and mending their nets. He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

THE LORD GOES FISHING

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught and Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

THE GREAT HAUL OF FISH

When they had this done, they inclosed a great multitude of fishes: and their net brake. They beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

PETER'S AMAZEMENT

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken and so was also James, and John, the sons of Zebedee, which were partners with Simon.

THE CALL OF THE FOUR DISCIPLES

And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. Come, follow ye after me, and I will make you to become fishers of men. And when they had brought their ships to land, straightway they forsook all including James and John's father Zebedee and their hired servants, and followed him.

40 CURE OF DEMONIAK IN THE SYNAGOGUE

MARK 1:21-28

Mark 1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.

KEY WORDS

Went	Eisporeuomai	Enter into [Present Middle Indicative]
Straightway	Euthos	Immediately
Sabbath day	Sabbaton	Sabbath
Entered	Eiserchomai	Enter in [Aorist Active Participle]
Synagogue	Sunagoge	Synagogue
Taught	Didasko	Teach [Imperfect Active Indicative]
Astonished	Ekplesso	Astonish, Amaze [Imperfect Passive Indicative]
Doctrine	Didache	Doctrine, Teaching
Taught	Didasko	Teach [Present Active Participle]
Had	Echo	Have and to hold [Present Active Participle]
Authority	Exousia	Power, Authority
Scribes	Grammateus	Scribe, Town clerk
Was	Eimi	Keep on being [Imperfect Active Indicative]
Man	Anthropos	Man
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Cried out	Anakrazo	Cry out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Let alone	Eao	Let alone
Come	Erchomai	Come [Aorist Active Indicative]
Destroy	Apollumi	Destroy [Aorist Active Infinitive]
Know	Eido	See, Know [Perfect Active Indicative]
Art	Eimi	To keep on being [Present Active Indicative]
Holy one	Hagios	Holy one
Rebuke	Epitimao	Rebuke, Forbid [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Hold thy peace	Phimoo	Muzzle [Aorist Passive Imperative]
Come out	Exerchomai	Come out [Aorist Active Imperative]

Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Torn	Sparasso	Mangle , Convulse [Aorist Active Participle]
Cried out	Krazo	Cry out [Aorist Active Participle]
Loud	Megas	Great
Voice	Phone	Voice
Come out	Exerchomai	Come out [Aorist Active Indicative]
Amazed	Thambeo	Amaze, Astonish [Aorist Passive Indicative]
Insomuch	Hoste	Insomuch
Questioned	Surzeteo	Dispute, Discuss [Present Active Infinitive]
Saying	Lego	Say [Present Active Participle]
What thing	Tis	What thing
Is	Eimi	Keeps on being [Present Active Indicative]
New	Kairos	New
Doctrine	Didache	Doctrine, Teaching
Authority	Exousia	Power, Authority
Commandeth	Epitasso	Command [Present Active Indicative]
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Obey	Hupokouo	Be obedient, Obey [Present Active Indicative]
Immediately	Euthus	Immediately
Fame	Akoe	Fame
Spread abroad	Exerchomai	Spread abroad. [Aorist Active Indicative]
Region round about	Perichorus	Region round about

PERFECT TENSE VERB

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

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

BACKGROUND AND ANALYSIS

Verse 21. And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

In verse 21 we see Jesus beginning to teach as soon as he entered the synagogue in Capernaum on the Sabbath. The synagogue in Capernaum gave the best opportunity for teaching as Jesus had now made Capernaum His headquarters after the rejection in Nazareth as explained before. Jesus taught in the Jewish synagogues as opportunity was offered by the chief or leader of the synagogue. Jesus was a preacher for over a year before He began to teach in the Capernaum synagogue. His reputation had preceded Him. Though our Saviour was not a “priest” of the Levitical order or an “officer” of the synagogue, yet we find Him often taking this opportunity to teach His doctrines to the Jews.

The service consisted of prayer, praise, reading of Scripture, and exposition by any trained, or recognized rabbi, or other competent person, much like a Brethren Assembly of today. Often Paul was invited to speak at such meetings. We have seen before that Jesus, after reading the Scripture would give back the roll to the attendant, whose business it was to bring out the precious manuscript and return it to its place.

One of the chief controversies in Christ’s life was with the so called “scribes”, the professional teachers of the oral law, and mainly belonging to the sect of the Pharisees. These professional teachers quoted other rabbis and felt their main function was to instruct in the traditions of their party’s viewpoints rather than simply proclaiming the Word of God. The concentration on traditions made them into petty and one eyed legalists.

At once the people see that Jesus stands apart from that group. He taught the Word of God with direct simplicity and with authority, as though He was the author – which of course He was. He made a sensation in the best sense of that word. There was a buzz of excitement at this new teacher, who was so unlike the scribes, and that excitement was increased by the miracle that followed the message.

Verse 23. And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

In these verses we have a demon possessed man in a synagogue listening to the Lord Jesus Christ. He calls out pleading with the Lord to let things be as they always have been there – where no-one even identified that the man was demon possessed.

The demon, a fallen angel, of course, recognises the Lord. He realises that eventually he and all the fallen angels will be thrown into the Lake of Fire, which was prepared for Satan and his angels.

It is of interest that the rabbis who were supposed to be holy men of God and shepherds of the sheep had not spotted this demon indwelt man in the synagogue meeting, and apparently he was there every week.

Sometimes the fact that a person is demon indwelt is seen in the form of disease, highly unusual attributes or criminal behaviour. This person however appeared normal until confronted by the Lord. The demon correctly identifies the Lord Jesus Christ as the Holy One of God.

He is called “the Holy One of God” because:

1. Jesus was totally pure and holy.
2. Because Jesus was the only begotten Son of God - equal with the Father and the Holy Spirit.
3. Because Jesus was anointed (set apart) to the work of the Messiah, the mediator between God and man.

Verse 25. And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Jesus Christ is not going to have a demon witnessing for him and so he rebukes the demon and in the Greek tells the demon to be muzzled. We know that a muzzled dog cannot bark, the muzzled demon was powerless to speak. The demon tries to make things as uncomfortable as possible for the man he has indwelt contorts the man in a fit, screams or screeches and comes out of him. We see Jesus here having absolute power over demons who have to obey what the Lord says.

Whilst not common in western society where materialism enslaves and Satan doesn't need to do the obvious demonic things, I have seen this phenomena in a remote village in Africa where after people have come forward for counselling and conversion having been challenged by an evangelical message they have then writhed on the floor as the demons came out of them.

It should be noted that a true believer in the Lord Jesus Christ cannot be indwelt by a demon. However many are seduced by Satanic concepts and Satan is clever and only does what works easiest to deceive and destroy faith in each culture.

Satan's main assaults are always through drugs and alcohol and religion; he uses direct demonic control only when he has to in order to destroy the individual with full malice. We need to remember the Word as we face these things, and **1 John 4:4** tells us that “*greater is He that is in us than he that is in the world*”. Satan's power is always inferior to the Holy Spirit filled person.

Verse 27. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee.

It had certainly been an extraordinary morning in the synagogue. First the Lord Jesus Christ had taught with authority. The teaching had been new and fresh, not tired, boring, and formal quoting of others, which pleased the people, but before long He will be rejected violently by the hierarchy of Judaism. They want polite, but satanic religion, not biblical truth that will force the change of their corrupt system.

This had been followed by the removal of a demon from a person in the group, purely by the instruction of the Lord who had been challenged verbally by the demon in front of them. It was certainly a major change from the boring droning on of the rabbi speaking about customs, traditions, opinions of dead men, and rules.

Later in **Acts 8** Simon Magus could not understand how Simon Peter could do his miracles without some secret trick, and even offered to pay money to buy a “franchise” deal to use the power to make more money out of his previous religious exorcism business.

As a result of the Lord’s actions and words, without the use of telephones or emails, His reputation was spread rapidly by word of mouth. The fame of this new teacher went out “everywhere” throughout all Galilee and the impression became prevalent that He was possibly the promised Messiah. Sadly the people will be excited, but then lose interest and ignore His claims, and settle back into their falsehoods and prosperity.

LUKE 4:31-37

Luke 4: 31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power.33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

KEY WORDS

Came down	Katerchomai	Descend, Come down [Aorist Active Indicative]
City	Polis	City
Taught	Eimi	Keep on [Imperfect Active Indicative]
	Didasko	Teaching [Present Active Participle]
Sabbaths	Sabbaton	Sabbath Day
Astonished	Ekplesso	Astonish, Amaze [Imperfect Passive Indicative]
Doctrine	Didache	Doctrine
Word	Logos	Word
Was	Eimi	Kept on being [Imperfect Active Indicative]
Power	Exousia	Authority
Synagogue	Sunagoge	Synagogue
Was	Eimi	Keep on being [Imperfect Active Indicative]
Man	Anthropos	Man
Had	Echo	To have and to hold [Present Active Participle]
Spirit	Pneuma	Spirit
Unclean	Akathartos	Unclean
Devil	Daimonion	Devil, Demon
Called out	Anakrazo	Call out [Aorist Active Indicative]
Loud	Megas	Great
Voice	Phonē	Voice
Saying	Lego	Say
Let alone	Eao	Let alone, Permit
Come	Erchomai	Come, Enter [Aorist Active Indicative]
Destroy	Apollumi	Destroy [Aorist Active Infinitive]
Know	Eido	Know [Perfect Active Indicative]
Are	Eimi	Keep on being
Holy one	Hagios	Holy
God	Theos	God

Rebuke	Epitimaō	Rebuke [Aorist Active Indicative]
Say	Lego	Say [Present Active Participle]
Hold thy peace	Phimoo	Muzzle [Aorist Passive Imperative]
Come out	Exerchomai	Come out [Aorist Active Imperative]
Thrown	Rhipto	Cast down , Throw [Aorist Active Participle]
Midst	Mesos	Middle
Came out	Exerchomai	Come out [Aorist Active Indicative]
Hurt	Blapto	Hurt [Aorist Active Participle]
Were	Epi	After
Amazed	Thambos Ginomai	Amaze Become [Aorist Middle Indicative]
Spake	Sullaleo	Speak among [Imperfect Active Indicative]
Among	Pros	Among
Themselves	Allelon	Themselves
Saying	Lego	Say [Present Active Participle]
Word	Logos	Word
Is	Not in text	Implied in the sentence
Authority	Exousia	Authority
Power	Dunamis	Power
Commandeth	Epitasso	Command, Order [Present Active Indicative]
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Come out	Exerchomai	Come out [Present Middle Indicative]
Fame	Echos	Fame
Went out	Ekporeoumai	Proceed, Depart, [Imperfect Middle Indicative]
Place	Topos	Place, Location
Country round about	Perichoros	Country round about

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 text by text basis.

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

REFLECTION

Verse 31. And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. 32. And they were astonished at his doctrine: for his word was with power.

In Mark’s account we note that Jesus entered into Capernaum. Here it says He came down. Both are correct as Capernaum was down at a lower level than Nazareth. He is seen teaching on the Sabbath with Mark adding that Jesus did not teach as the Scribes did, contrasting dull boring legalism with the Lord’s teaching with authority and dynamic interpretation and application of the living Scriptures.

The traditional teaching was a dry explanation of the text from earlier authorities, whereas Jesus read the Word of God and taught directly from it in Holy Spirit anointed power. We are to follow Jesus, not the Scribes.

Verse 33. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God.

Here we note that there is demon possession right in the middle of the congregation, with a man with an unclean devil within him, and yet no-one else had appeared to notice this. We as Christians, when we see the word devil or demon assume that they are evil. We however have to remember that Luke is primarily talking to the Greek community, and they had a concept of both good and bad devils/spirits. Luke is therefore confirming that the devil or demon he is talking about is evil.

Luke also mentions that when the demon spoke he spoke with a loud voice, or really a demonic scream caused by the sudden contact of the demon with Jesus. When the demon was approached by Jesus it shrieked aloud and openly acknowledged His lordship over it, and the fear it felt that it was about to be thrown out of the man. We must remember that Jesus is “King of all human kings, and Lord of all angelic lords”, good and bad! Every knee will bow before Him in the end and the enemy fears Him and ought to be in fear of us, as we walk in Holy Spirit filled power. **Romans 14:11, Philipians 2:10, 1 Timothy 6:15, James 4:19.**

Verse 35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.

In this verse Luke adds a couple of doctor’s observations to the other Synoptic Gospel accounts. Firstly, that the demon hurled down violently the person whom it had indwelt. Luke then notes the fact that even though the action was violent the person was not injured by it. It is this doctor’s observation that once again gives the ring of truth to this account, as Luke has spoken to observers of the man himself, and has particularly asked the question a doctor alone would think of – did any harm come from that throw? The confrontation with Jesus is not an excuse for Satan’s forces to hurt others, and the person is protected until they can accept or reject the Messiah. Luke also underlines the point made by the others, that Jesus will not accept any testimony from evil forces.

Here there is additional information about the reaction of the people at the synagogue that Sabbath. The imperfect tense of the verb “spake” shows that they continuously spoke of what had happened from that point onwards.

Luke also adds the verb “dunamai” to their comments, showing that they saw not only authority which was unusual, but also dynamic power in the Lord’s ministry. The demonic forces were simply and effectively overpowered by Jesus with a word. None of the tricks and incantations of the exorcists were required, He appeared and they trembled, and He simply spoke and the demons fled His presence.

The word for fame is “echos”, which has the concept of a very audible or powerful rumour, much like the roar of the waves on a shore. It had certainly been a dynamic day. No-one now doubted that He had power, but what did it mean and from where was its source? What would he use His power to achieve?

APPLICATION

We should ensure that we teach the Word of God and apply it to our lives rather than the ritual and traditions of the church group we attend. We are not here to perpetuate ritual, but to spread truth.

God wants an obedient heart and a life lived in the truth, not slavery to ritual.

It is possible to have wolves in sheep clothing within the church. It is the duty of the church leadership to look out for those who are false brethren and protect the flock from them. The false brethren are often the most respectable people, but the fruit of their life when faced with the holy demands of the Word will be evil fruit.

We are told to resist the devil and he will flee from us. As a believer, “greater is he that is in you [the Holy Spirit – God] than he who is in the world [Satan]”. **1 John 4:4.**

DOCTRINES

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**)

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'S STRATEGY

1. Believers are warned against him and his tactics. (**Ephesians 4:27, 6:11-13, James 4:7, 1 Peter 5:8**)

2. We must be ready and alert. (**2 Corinthians 2:11**)

3. Satan is a deceiver and a counterfeiter. He uses deception - not obviously wrong or sinful - but very subtle changes to the truth (**Genesis 3:1**). Remember, a counterfeit looks like the original.

4. Satan is described as an "angel of light" - often seeming attractive and "good". (**2 Corinthians 11:14**)

5. His tactics

a) Towards unbelievers.

i) to blind them regarding the gospel. (**2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10**)

b) Towards believers.

i) Satan seeks to hinder our growth and witness. (**1 Peter 5:8**)

ii) Satan will mislead into false doctrine and legalism. (**1 Timothy 5:14-15**)

iii) He persuades believers to ignore the will of God through disobedience (**Genesis 2:17, James 4:7-8**)

iv) Satan often attacks our assurance of salvation so that we doubt God.

v) Worry (**1 Peter 5, 7-9**)

vi) Fear of death. (**Hebrews 2:14-15**)

vii) He accuses believers of sin both to God and to the believer (using guilt). (**Revelation 12:9-10, Job 1:6-11**)

viii) He takes our focus off Christ by getting eyes on self (**1 Corinthians 1:10-11**), on people (**1 Corinthians 1:12**), on things (**Hebrews 13:5-6**)

ix) When we don't allow the Holy Spirit to control our lives, we open ourselves up to Satanic attack. (**1 Corinthians 7:5, 2 Corinthians 2:11, 1 Timothy 5:14-15**)

x) The Lord will allow Satan to attack a believer as discipline for unconfessed sin. (**1 Timothy 1:20 cf. 2 Corinthians 12:7**)

xi) Satan cannot indwell or possess a believer, only beguile them. (**Galatians 3:1**)

c) Towards the world in general.

i) The World - Satan tries to deceive the nations. (**Revelation 20:7-10**)

ANGELS: SATAN'S WORK

1. Satan's sphere of operations among mankind. (**Psalm 109:6-13**)

a) Satan blinds mankind to the truth of the Word of God by means of religion. (v.7)

b) He has the power to shorten life. (v 8a)

c) He can remove persons from a place of authority (v 8b)

d) Satan can kill (v 9)

- e) He can persecute children (v 10)
- f) He can remove wealth (v 11)
- g) Satan can turn people against each other (v. 12)
- h) He can cut off man's posterity to the second generation (v. 13)

2. Satan as a killer

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

3. Satan as a source of disease

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

4. Satan as an instrument of discipline

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

5. Satan as a healer

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

6. Characteristics of Demon Possession

- a) Loss of individuality: the demon-possessed person no longer has control of faculties of the soul (**Mark 5:1-13, Luke 8:27, 9:39, 40**)
- b) Abnormal behaviour:
 - i) Convulsions (**Mark 1:26, 9:20, Luke 4:35**)
 - ii) Violence (**Matthew 8:28**)
 - iii) Abnormal strength (**Mark 5:4, Luke 8:29, Acts 19:16**)
 - iv) Raving (**Mark 5:5**)
 - v) Foaming at the mouth (**Mark 9:20**)
 - vi) Nakedness (**Luke 8:27**)
- c) Loss of health:
 - i) Dumbness (**Mark 9:17, Luke 11:14**)
 - ii) Deafness and dumbness (**Mark 9:25**)
 - iii) Blindness and dumbness (**Matthew 12:22**)
 - iv) Epilepsy (**Mark 1:26, 9:20, Luke 4:35**)
 - v) Mental illness (**Mark 5:15**)

7. Demon possession explains:

- a) So called divine healing
- b) Alleged speaking in tongues
- c) Faked contact with the dead (**1 Samuel 28**)
- d) Success of self styled exorcists
- e) Rise of certain world leaders (**2 Thessalonians 2.9, Revelation 16:13, 14**)
- f) Cause of some wars (**Revelation 20:8**)
- g) Reincarnation
- h) Fortune telling (**Acts 16:16**)

HARMONY**JESUS TEACHES IN THE SYNAGOGUE AT CAPERNAUM**

They came down to Capernaum, a city of Galilee and straightway on the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes his word was with power.

THE DEMON POSSESSED MAN

And there was in their synagogue a man which had a spirit of an unclean devil, and cried out with a loud voice saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

JESUS CASTS OUT THE DEMONS

And Jesus rebuked him, saying, Hold thy peace, and come out of him and when the unclean spirit had torn him and had thrown him in the midst, he cried with a loud voice, came out of him, and hurt him not. They were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? What a word is this! For with authority and power commandeth he even the unclean spirits, and they do obey him and come out. And immediately his fame spread abroad throughout all the region round about Galilee.

41 CURE OF PETER'S WIFE'S MOTHER**MATTHEW 8:14-15**

Matthew 8:14 And when Jesus was come into Peter's house, he saw his wife's mother **laid**, and sick of a fever. **15** And he touched her hand, and the fever left her: and she arose, and ministered unto them.

KEY WORDS

Was come	Erchomai	Come [Aorist Active Participle]
House	Oikia	House, Home
Saw	Eido	See [Aorist Active Indicative]
Wife's mother	Penthera	Mother in law
Laid	Ballo	Throw, Lay [Perfect Passive Participle]
Sick of a fever	Puresso	Sick of a fever [Present Active Participle]
Touched	Haptomai	Touch [Aorist Middle Indicative]
Hand	Cheir	Hand
Fever	Puretos	Fever
Left	Aphiemi	Leave, Depart [Aorist Active Indicative]
Arose	Egeiro	Rise. Lift up [Aorist Passive Indicative]
Ministered	Diakoneo	Serve, Minister [Imperfect Active Indicative]

PERFECT TENSE VERB

BALLO – THROW, CAST, LAY. This verb occurs 125 times in the New Testament with 8 times in the Perfect Tense, all within the Gospels, and mostly in the Passive Participle format. These "Perfect Tenses" in Ballo can be put into two areas, firstly the very sick, and secondly the likelihood of judgment resulting in death.

In the first category there are three cases, Matthew 8:6, **Matthew 8:14**, Matthew 9:2 and Mark 7:30 we have terminally ill people, in the form of the Centurion's servant, Peter's mother in law, the man with the palsy and the demon possessed girl. In all cases without the intervention of the Lord Jesus Christ by miraculously healing their future would have been death.

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

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

REFLECTION

The miracle was direct and complete in a situation that appeared to be a fatal disease process, expressed by the Perfect Tense of the verb “ballo”. Peter’s mother in law who had been very sick was so completely restored to health by our Lord as to be able to immediately minister to them. She required no recovery time to rest after her great ordeal – this was the supernatural sign of the Lord’s power. A normal medical cure will heal, but the patient will need to rest for many hours or days after such a severe infection to recover the strength they had lost in the illness. Here Peter’s Mother in Law rose immediately and served with joy and power.

The mention of “Peter’s wife’s mother” proves that Peter was then married, and scripture and tradition record that his wife went on all his mission journeys with him. The fair and obvious interpretation is, that his wife was then living, and history records she died a martyr in Rome by crucifixion just before Peter, and that both are buried under what would become known as Vatican Hill.

The fact that he was married is stated in **1 Corinthians 9:5**, which states, “*Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?*” Jesus brothers, James, Joseph, and Jude were also married, as were most priests and bishops until the eleventh century when one pope outlawed clerical marriage – totally counter to the Word of God. The same Pope broke the fellowship of the Eastern and Western Churches.

Peter and his wife were both executed in Rome before Paul was himself killed in the same city, all under the orders of Nero. They were both crucified, while Paul was beheaded, as he is a Roman citizen. Peter was forced to watch his wife die first and tradition records he encouraged her to “look unto Jesus”. He was then crucified upside down, as he felt unworthy to die as his Saviour had.

The Romans were always ready for a bit of novelty and so did so. Both Peter and his wife were in their seventies and so died in a few hours on their crosses, rather than the days it could take a younger person to die. Peter and his wife were then buried in catacombs under the hill that would later become the Vatican.

The Lord Jesus is the head of the Universal Church not Peter, or Paul who is buried outside the old city wall under the church that bears his name outside Rome. Remember, the rule against priests marrying was only brought into the Roman Catholic Church in the 11th century by Pope Gregory VII (Hildebrand). That Peter had a wife was no objection to his being an apostle, and marriage has been expressly declared to be “honourable in all”, **Hebrews 13:4**.

Peter had his wife's mother with him in his family home at Capernaum, which is an example to be kind to our relations and care for the elderly members **1 Timothy 5:8**. Peter’s house may have been found in Capernaum, at least a “fisherman’s house” has been found recently, and fully excavated and opened to the public.

How remarkable that he should be rightly set up as an example for the entire Church, and a mentor and a model to all who were to succeed him! Peter is indeed a great mentor in life and in his death, and he is honoured in heaven with the other twelve apostles of the lamb who all suffered for their Lord. **Revelation 21:14. 1 Timothy 3:2-11.**

Peter's mother in law was lying fatally sick of a fever. There are two participles here which describe this; she was bedridden (perfect passive indicative of ballo) and burning with fever (present active indicative of puresso). How long the fever had debilitated her we have no means of knowing, possibly a sudden and severe attack, as they tell Jesus about her on reaching the house of Peter. We are not told what kind of fever it was but in the elderly these viral/bacterial fevers can kill in a few hours. Notice how loving the Lord is here, and He touches her gently to indicate that all will be well and she will recover, and He doesn't even need to speak a word and she recovers immediately. This is the hand of God and all see that.

MARK 1:29-31

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

KEY WORDS

Forthwith	Eutheos	Straightway, At once
Come out	Exerchomai	Come out [Aorist Active Participle]
Synagogue	Sunagoge	Synagogue
Entered into	Erchomai	Enter [Aorist Active Infinitive]
House	Oikia	House
Wife's mother	Penthera	Mother in law
Lay	Katakeimai	Recline, Lay [Imperfect Middle Indicative]
Sick of a fever	Puresso	Sick of a fever [Present Active Participle]
Anon	Eutheos	At once
Tell	Lego	Tell [Present Active Indicative]
Came	Proserchomai	Approach [Aorist Active Participle]
Took	Krateo	Take, Lay hold [Aorist Active Participle]
Hand	Cheir	Hand
Immediately	Eutheos	At once
Fever	Puretos	Fever
Left	Aphiemi	Leave, Depart [Aorist Active Indicative]
Ministered	Diakoneo	Minister, Serve, Wait on [Imperfect Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Here we see that after curing the demon possessed person at the synagogue they went to the house of Simon and Andrew. Peter was married and both he and Andrew lived together in "Peter's house" with Peter's wife and mother-in-law.

Peter was evidently married before he began to follow Jesus. Extended family living was normal at this time, and remains so in many places around the world.

Each Gospel gives touches of its own to the story. Mark has "lay sick of a fever", lay prostrate burning with fever. Matthew puts it, "stretched out with a fever". While Luke states that she was "taken with a great fever" a technical medical phrase to indicate a fatal disease process.

They all mention the instant recovery and subsequent ministry without any convalescence. Mark and Matthew speak of the touch of Jesus on her hand, and Luke speaks of Jesus standing over her like a doctor. Jesus had demonstrated His power over demons, now He shows his power to immediately cure diseases.

LUKE 4:38-39

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

KEY WORDS

Arose	Anistemi	Arise [Aorist Active Participle]
Synagogue	Sunagoge	Synagogue
Entered	Eiserchomai	Enter in [Aorist Active Indicative]
House	Oikia	House
Wife's mother	Penthera	Mother in law
Was	Eimi	Keep on being [Imperfect Active Indicative]
Taken	Sunecho	Afflict, Preoccupy [Present Passive Participle]
Great	Megas	Great
Fever	Puretos	Fever
Besought	Erotao	Request [Aorist Active Indicative]
Stood	Ephistemi	Stand [Aorist Active Participle]
Over	Epano	Over, Above
Rebuked	Epitimao	Rebuke, Admonish [Aorist Active Indicative]
Fever	Puretos	Fever
Left	Aphiemi	Leave, Depart [Aorist Active Indicative]
Immediately	Eutheos	At once
Arose	Anistemi	Arise [Aorist Active Participle]
Ministered	Diakoneo	Serve, Minister [Imperfect Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

The word arose in verse 38 could relate to the teacher's seat occupied by the teacher during synagogue meetings, or to the fact that He left the synagogue.

“And they besought him for her”, may refer to either his disciples Peter, Andrew, James, and John, who were all present, or the other relations and friends of the sick person, which were in the house; who having heard of His casting out the unclean spirit in the synagogue, believed that He had power to heal this disease; therefore pleaded that Jesus would come and restore her health. They all expressed faith in His power.

The phrase “stood over her” used here in Luke indicates the attitude of a doctor attending a patient. Again we see the fever leaving her immediately, her strength restored and her using the gift of ministry to the Lord and his disciples.

APPLICATION

We should remember that “with God nothing is impossible” but miracles of healing and the like are the prerogative of God.

In the sixth chapter of the Revelation God allows further martyrdom by believers in the Tribulation even though those who have already been martyred are asking Him in heaven to deal with the regime which is doing this. The Lord says that they are to rest awhile until the proper time for action according to His plan. **[Revelation 6:9-11]**

Healing miracles were used in the Bible to accredit men of God. Paul was able to heal early in his ministry but was not able to heal Epaphroditus by his own gift, but he was healed by the Lord.

Different believers in the body of Christ have different spiritual gifts which they can use for the benefit of the Church. Each of the gifts is a serving gift and all are important. Some of the early church gifts do not exist today, simply because they have done their job. There are, for example, no apostles, as the Lord doesn't need such a gift today, only preachers or truth! We stand upon the apostolic foundation – we are not that foundation.

DOCTRINES

MIRACLES: HEALING AND MIRACLES

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

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

3. Examples of healing by Jesus Christ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Sickness is permitted for a number of reasons.
- a) To bring us back to God's Word. (**Psalm 119:6 7**)
 - b) To make God's Word manifest. (**John 9:1-3**)
 - c) To glorify Jesus Christ. (**John 11:4**)
 - d) So that we can comfort others. (**2 Corinthians 1:4**)
 - e) To prepare us for future glory. (**2 Corinthians 4:17**)
 - f) To return us to fellowship. (**Hebrews 12:5-10**)
 - g) To make, us more fruitful. (**John 15:2; Hebrews 12:1**)

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

HARMONY

HEALING OF PETER'S MOTHER IN LAW

Forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. Simon's wife's mother lay sick of a great fever, and anon they tell him of her and besought him for her.

He stood over her and took her by the hand, and lifted her up and rebuked the fever; and immediately the fever left her, and she arose and ministered unto them.

42 CURE OF MANY ON THE SAME EVENING

MATTHEW 8:16-17

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: **17** That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

KEY WORDS

Even	Opsios	Evening
Come	Ginomai	To come into being [Aorist Middle Participle]
Brought	Prosphero	Bring to, Present [Aorist Active Indicative]
Many	Polus	Many
Possessed	with Daimonizomai	Have or be possessed by a devil [Present Middle Participle]
devils		
Cast out	Ekballo	Cast out, Expel, Send away [Aorist Active Indicative]
Spirits	Pneuma	Spirit
Word	Logos	Word
Healed	Therapuo	Heal [Aorist Active Indicative]
All	Pas	All
Were	Echo	Have and to hold [Present Active Participle]
Sick	Kakos	Sick
Fulfilled	Pleroo	Fulfil [Aorist Passive Subjunctive]
Spoken	Rheo	Speak [Aorist Passive Participle]
Prophet	Prophetes	Prophet
Saying	Lego	Say [Present Active Participle]
Himself	Autos	Himself
Took	Lambano	Take away [Aorist Active Indicative]
Infirmities	Astheneia	Weakness, Frailty
Bare	Bastazo	Carry, Take up [Aorist Active Indicative]
Sicknesses	Nosos	Disease, Sickness

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
42	Isaiah 53:4a	He would have a healing ministry	Matthew 8:16-17

REFLECTION

Verse 16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

The miracles which Jesus did were well known in his day, and as a result many of those who had friends that were afflicted brought them to Him. All that were brought to Him in faith and hope for healing He healed.

This was proof of two things: first, of His great love and concern for the people and, secondly, of His divine mission. He might have established the latter by miracles that would do no good to individuals, but He is Saviour-King and Lord for all. None of His miracles were performed, however, merely to make a display of power or for entertainment, but to show that He was the Messiah, and that Messiah cared for each person.

What is here recorded occurred on the evening of the Sabbath. The Jews kept the Sabbath from evening to evening. On the Sabbath they would not even bring their sick to be healed as seen in **Luke 13:14**. “*And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.*” So as soon as it was ended, at 6pm, on the evening of the Sabbath Day, they came in multitudes to be cured.

Verse 17 is often used by faith healers to show that healing is in the atonement, and that therefore physical healing is something the believer can claim by faith. However here the Spirit of God applies the prophecy to our Lord’s earthly healing ministry and not to His work on the Cross.

MARK 1:32-34

Mark 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. **33** And all the city was gathered together at the door. **34** And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

KEY WORDS

At	Ginomai	To come into being [Aorist Middle Participle]
Even	Opsios	Evening
Sun	Helios	Sun
Set	Duno	Go down, Set [Aorist Active Indicative]
Brought	Phero	Carry [Imperfect Active Indicative]
All	Pas	All
Were	Echo	Have and to hold [Present Active Participle]
Diseased	Kakos	Sick, Diseased
Possessed by Devils	Daimonizomai	Have or be possessed by a devil [Present Middle Participle]
City	Polis	City
Gathered together	Episunago	Gather [Perfect Passive Participle]
Door	Thura	Door
Healed	Therapuo	Heal [Aorist Active Indicative]
Many	Polus	All
Were	Echo	Have and to hold [Present Active Participle]
Sick	Kakos	Sick
Diverse	Poikilos	Various
Diseases	Nosos	Disease, Sickness

Cast Out	Ekballo	Throw out, Expel
Many	Polus	Many
Devils	Daimonion	Demons
Suffered	Apheimi	Suffer
Speak	Laleo	Speak
Because	Hoti	Because
Knew	Eido	Know

PERFECT TENSE VERB

EPISUNAGO – GATHER TOGETHER occurs 7 times in the New Testament and as one of 8 associated Greek verbs, means to gather together as a crowd. In **Mark 1:33** the Lord Jesus Christ attracted a city wide permanent crowd to the house of Peter’s Mother in Law who the Lord healed.

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

REFLECTION

Verse 32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

In verse 32 Mark combines the account by Matthew, “when even was come”, with Luke’s, “when the sun was setting”, giving both descriptions. The Sabbath was over at 6pm Saturday night and the shofar would sound, advising all that the Sabbath was formally over and people could move about normally again without any restriction as to burden bearing and travel distance.

The news about the casting out of the demon, and the healing of Peter’s mother-in-law, had spread all over Capernaum. As soon as they were able, the people brought needy people in a continuous stream as shown in the imperfect tense here. This indicates that families all over town as they heard the news from neighbours were preparing their sick and demon possessed ready to be taken to Jesus.

In verse 33 Mark alone mentions that at the door of Peter’s house the whole city of needy people were gathered together (perfect tense – lasting results for all) there awaiting the Lord’s ministry. Mark is seeing with Peter’s eyes again here, giving that personal touch which shows us Peter’s eye witness account.

It is also a reminder of the enormity of the betrayal and rejection of the Lord by the people of Capernaum later. They had all been blessed by His presence, and yet when the pressure came on they rejected His claim over their lives. They loved to bask in his glory and work, and yet will finally and fatally reject His claims upon their lives.

Peter no doubt watched the beautiful scene with pride and gratitude as Jesus stood in his doorway and healed the great crowds in the glory of that sunset. He clearly loved to tell this story afterwards. It is the number of these wonderful reminiscences that give real personal colour to this short Gospel and show us Peter’s heart and passion for the Lord which we see later in his first letter especially. **1 Peter 1:13-25.**

In verse 34 Jesus again tells the demons to be silent. As fallen angels they are well aware of who the Lord Jesus Christ is, **James 2:19**, but testimony from demons is not appropriate, nor desired by the Lord, and so the Lord commands them not to speak. Remember, “every knee shall bow”, both human and angelic, before his Great White Throne in the end, but this act simply recognizes truth, it does not save them. **Isaiah 45:22-25, Romans 14:11, Philippians 2:9-11, Revelation 20:10-15.** The Lord does not seek the affirmation of truth from demons or people who hate the truth, for only those who love truth can truly worship.

It should be noted in Mark’s account that he makes a careful distinction between physical sickness and demon possession. Some today teach that all sicknesses are due to some kind of demon. This is a fallacy, with the Bible always clearly distinguishing between them.

Sickness and disease is simply a result of the Fall of Man, whereas demon possession is an altogether different thing, requiring the volition of the individual to be involved.

Sickness just happens in this fallen world, and we walk through a sea of viruses and bacteria daily, and every now and then one overwhelms us. No-one however becomes accidentally demon possessed; they must actively seek evil, or casually relax into evil activities (eg, pagan worship, sexual immorality, alcoholism, drug activity) to have a demon enter them. As we see consistently through the Harmony, people must work very hard to enter the realm of evil and enter hell itself. God is there to save all the way! **2 Peter 3:9**.

LUKE 4:40-41

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

KEY WORDS

Sun	Helios	Sun
Setting	Duno	Sink [Present Active Participle]
Had	Echo	Have and to hold [Imperfect Active Indicative]
Sick	Astheneo	Diseased [Present Active Participle]
Diverse	Poikilos	Various
Diseases	Nosos	Disease, Sickness
Brought	Ago	Bring [Aorist Active Indicative]
Unto	Pros	Face to face
Laid on	Epitithemi	Lay on [Present Active Participle]
Hand	Cheir	Hand
Every	Hekastos	Each
Healed	Therapeuo	Heal, Cure [Imperfect Active Indicative]
Devils	Daimonion	Demons
Came out	Exerchomai	Come out [Imperfect Middle Indicative]
Many	Polus	Many
Crying out	Krazo	Cry out [Present Active Participle]
Saying	Lego	Say [Present Active Infinitive]
Art	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Anointed one
Son	Uihos	Son
Rebuking	Epitimao	Rebuke, Admonish [Present Active Participle]
Suffered	Eao	Permit, Suffer [Imperfect Active Indicative]
Speak	Laleo	Speak [Present Active Infinitive]
Knew	Eido	Be aware [Pluperfect Active Indicative]
Was	Eimi	Keep on being [Present Active Infinitive]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

Luke the doctor notes that there were presented a large variety of diseases that night after the Sabbath at Peter's house. We also note another of the details which only occurs in this account involving the laying on

of the Lord's hands, and we are reminded that Luke speaks to eye-witnesses and gets these little details, which as a doctor he would ask for.

The present active participle "epitithemi" showing the Lord touching each individual and the imperfect active indicative of "therapeo", picturing the healing one by one with the tender touch upon each one.

This graphic and very specific detail was more than a mere ceremonial laying on of hands. Clearly the cures of Jesus reached the physical, mental, and spiritual planes of human nature. He is Lord of life and acted here as Master of each case as it came before Him.

The demons here were more specific than the demon dealt with at the synagogue as they cried out, "Thou art Christ the Son of God", echoing the statement of God Himself but Jesus tells them to stop talking as He is not going to accept testimony from a Satanic source.

APPLICATION

There is the witness of the person's lips and life, which should clearly indicate that a person is a Christian.

These healing miracles show clearly that Jesus was absolutely able to cure all the sick and demon possessed people in the world and yet did not do so.

This shows that while having great compassion for people the purpose of the miracles was to show people that the Messiah was with them, not make the cost of sin from the Fall disappear for a limited time – He came to defeat sin and death, and solve the problems that flow from the Fall of Man.

It is seen that demons, which are fallen angels, recognise Jesus Christ as the Son of God, but this fact does not give them salvation or any comfort as James states, "the demons believe and they tremble."

It is of interest that demons inhabit warm blooded mammals such as man and in the case of the demoniac of the Gadarenes a group of pigs.

An analogy has been drawn between the healing miracles in **Matthew 8** and the ministry of the Lord Jesus Christ.

It is as tabulated below

MIRACLE	TYPE OF MINISTRY
Healing of the Jewish leper with Christ present	Christ in His first advent ministering to His people Israel
Healing of a centurion's servant with Christ at a distance	Healing in the Church Age with Christ at a distance.
Healing of Peter's mother in law with Jesus there in the house	His second advent when He will enter the house restoring His relations with Israel healing the sick daughter of Zion
Healing of the demon possessed and sick with Jesus present	The Millennium when all the sick will be healed and the demons will be absent.

PROPHECY

PROPHECY – HEALING

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

the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

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

FULFILMENT

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

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

1. One of the most powerful demonstrations that Jesus was the Messiah was his fulfilment of this prophecy in Isaiah.
2. Jesus healed many people whilst on earth. There was however always an important spiritual lesson coupled with the miracle of healing.
3. An example of a lesson behind a healing occurs in the first healing act of Jesus, the healing of the leper in **Matthew 8:1-4**. The leper was told to say nothing, but rather to present himself to the priests of Israel. The Levitical priests were responsible for confirming a person had leprosy or had been cleansed from that disease (**Leviticus 13,14**). No one in the ancient world was cured of leprosy, therefore seeing the cured leper the priests should become aware that the Messiah was present in Israel. A healed leper would therefore have been a very powerful witness to the priests.
4. The healing, which was individual, was accompanied by the Lord emphasising the need to be healed spiritually. The paralytic believer (**Matthew 9:1-8**), who was brought to the Lord on a stretcher by his friends, lacked confidence that his sins had been forgiven. Jesus confirmed that his sins were forgiven and the paralytic was restored to health.

PROPHECY - BEARING OUR SICKNESSES

Isaiah 53:4 (712 B C): Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

In this chapter in Isaiah we see portrayed the unique suffering and humiliation borne humbly by our Lord. Verse four deals with the ministry of the Lord prior to his crucifixion, and relates to the healing ministry of Jesus Christ as one of the signs of his Messiahship.

FULFILMENT

Matthew 8:16,17 (30AD) When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

1. Over 2 years before Jesus went to the cross, this passage in Matthew states that **Isaiah 53:4** was fulfilled during the healing ministry of Jesus.
2. The word "took" means to take it by the hand and lead it away, thus alleviation of suffering is in focus here, not the transfer of sickness to Christ.
3. On the cross Jesus bore our sins, not our sicknesses (**1 Peter 2:24**). This fact is important as it clearly shows a Christian can be sick yet in fellowship with God.

4. In **Isaiah 53:5** we are told that, "by his stripes we are healed". The word for healed, in context, relates to the sewing together of a gaping wound inflicted in ancient battles.

The two sides of the wound reflected the separation of God on one side from man on the other. By Christ's death on the cross the alienated sides of the wound are brought together, or reconciled. By Jesus' death we have peace with God (**Romans 5:1**).

DOCTRINES

HEALING: THERE IS NO HEALING AS SUCH IN THE ATONEMENT

1. Scripture (**Matthew 8:16-17**) "When the even was come, they brought unto Him many that were possessed by devils and He cast out the spirits with his Word, and healed all that were sick, that it might be fulfilled which was spoken by Esias the prophet saying, 'Himself took our infirmities and bare our sicknesses'".

2. Many misinterpret this passage as indicating that the atoning work of Jesus Christ forgives sin and heals all sicknesses here and now. The Lord's purposes for us, here and now, may involve suffering and sickness, and we may honour Him in these things, and through death.

3. In (**Matthew 8:1-17**) there are four types of sickness - leprosy, paralysis, fever, demon possession.

4. In (**Matthew 8:17**) the word "took" means to take them by the hand and lead them away. Alleviation of suffering, and so proving who He was is in focus, rather than the transferring of suffering to Christ. The diseases of these people were not transferred to Christ. He did not receive their leprosy, paralysis or fever. And Jesus was not demon possessed - that's blasphemy.

5. Sickness and death are the result of sin that gained power at the Fall. Jesus had power to forgive sin, and therefore to heal sickness. Jesus healed sickness to show that He was Messiah (**Mark 2:3-12**) and that He had come to defeat the powers of evil and sin that had gained dominion due to the Fall.

6. In the atonement, Christ bore our SINS in His own body on the tree, never SICKNESS. (**1 Peter 2:24**). Jesus took away their diseases at this time above we have seen, and many others, but did not have them transferred to Himself.

7. The purpose of the atonement, therefore, is to permanently pay the penalty of sin, and defeat sin and death, and their author Satan, not to provide healing for sicknesses. At times we are healed by prayer and by medicine, and at times we are not, but we are victorious in sickness and in health until we join Him forever.

HARMONY

JESUS HEALS MANY PEOPLE TO FULFIL ISAIAH'S PROPHECY

When the even was come, when the sun did set, they brought unto him all that were diseased and many that were possessed with devils and all the city was gathered together at the door.

He laid his hands on every one of them and healed many that were sick of divers diseases. He cast out many devils. The devils came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them He suffered them not to speak: for they knew that he was Christ.

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

43 CIRCUIT THROUGH GALILEE

MATTHEW 4:23-25

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

KEY WORDS

Went about	Periago	To walk about, Encompass [Imperfect Active Indicative]
Teaching	Didasko	Teaching [Present Active Participle]
Synagogues	Sunagoge	Synagogue
Preaching	Kerusso	Proclaiming [Present Active Participle]
Gospel	Euaggelion	Gospel
Kingdom	Basileia	Kingdom
Healing	Therapeuo	Heal, Cure [Present Active Participle]
All manner	Pas	All
Sickness	Nosos	Chronic disease
Diseases	Malikia	Acute illness
People	Laos	People
Fame	Akoe	Fame
Went	Aperchomai	Go [Aorist Active Indicative]
Throughout	Eis	Into
Brought	Prosphero	Carry to [Aorist Active Indicative]
Were	Echo	Have and to hold [Present Active Participle]
Sick	Kakos	Sick
Taken	Sunecho	Constrain [Present Passive Participle]
Divers	Poikilos	Various
Disease	Nosos	Chronic disease
Torments	Basinos	Torture,
Possessed with devils	Daimonizomai	Have or be possessed by a devil [Present Middle Participle]
Which were lunatick	Seleniazomai	Moon struck, Lunatic, Crazy [Present Middle Participle]
Had the palsy	Paralutikos	Those sick of the palsy
Healed	Therapeuo	Healed [Aorist Active Indicative]
Follow	Akoloutheo	Follow [Aorist Active Indicative]
Great	Polus	Many
Multitudes of people	Ochlos	People
Beyond	Paran	Other side, Beyond

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Jesus was going around [imperfect tense of “periago”] Galilee. This is the first of the three tours of Galilee made by Him.

This time he took the four fishermen whom He had just called to personal service, and they will understudy Him in his work. The second time he took the twelve.

On the third He sent the twelve on ahead by twos and followed after them. He was teaching and preaching the gospel of the kingdom in the synagogues chiefly and on the roads and in the streets where Jews and Gentiles could hear.

There are two types of diseases mentioned in this verse; acute sickness “malikia”, and chronic illnesses or “nosos”. Jesus heals them both – He is Lord of all, and is serving notice to the demonic and Satan himself that the King has arrived. Satan will concentrate all his malice on trying to stop the Lord paying for our sins, but he is unable to do so! The Lord totally defeats the enemy of mankind!

Verse 24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

The Gentiles all over Syria to the north heard of what was going on in Galilee. The result was inevitable. Jesus had a moving hospital of patients from all over Galilee and Syria. The people brought these difficult and chronic cases to Jesus.

Some had “torments”; in the Greek “basinos”. The word basinos originally meant a touchstone, “Lydian stone” used for testing gold because pure gold rubbed on it left a peculiar mark. Then it was used for examination by torture. Sickness was often regarded as “torture.”

There is a further group of three problems which are classified as, “demoniacs, lunatics, and paralytics”. Those that were lunatics [Seleniazomai] are stated to be moon struck because the epileptic seizures supposedly followed the phases of the moon. In fact our English word “lunatic” is from the Latin “luna” which means moon and carries the same picture as the Greek “selene” which also means moon.

Verse 25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

In this verse it is noted that “great multitudes” followed Him. It should be noticed that this is in the plural, not just one crowd, but crowds and crowds. They were from all parts of Palestine including Decapolis, the region of the Ten Greek Cities east of the Jordan. No other reaction was equal to this outpouring of the people to hear Jesus and to be healed by Him. This was a powerful message to the Jewish leaders of Judea, as Gentiles were being blessed but they were not. It was the area where the church from Jerusalem would flee in late 66AD when the city of Jerusalem was released from the first Roman siege.

MARK 1:35-39

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. 36 And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him, All men seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

KEY WORDS

In the morning	Ennuchon	Before dawn
Rising up	Anistemi	Rise up [Aorist Active Participle]
Great way before day	Lian Proi	Exceeding early
Went out	Eserchomai	Go out [Aorist Active Indicative]
Departed	Aperchomai	Depart [Aorist Active Indicative]
Solitary	Eremos	Desert, Wilderness, Solitary
Place	Topos	Location
Prayed	Proseuchomai	Pray [Imperfect Middle Indicative]
That were with	Meta	With

Followed	Katadioko	Follow after [Aorist Active Indicative]
When they had found	Heurisko	Find, See [Aorist Active Indicative]
Said	Lego	Say [Present Active Indicative]
Men		Not in original but implied
Seek	Zeteo	Seek, Inquire [Present Active Indicative]
Said	Lego	Say [Present Active Indicative]
Let us go	Ago	Go [Present Active Subjunctive]
Next	Echo	Next, Have [Present Middle Participle]
Town	Komopolis	Town, Unwalled city
Preach	Kerusso	Preach [Aorist Active Subjunctive]
There also	Takei	There also
Came I forth	Exerchomai	Come forth [Aorist Active Indicative]
Preached	Eimi Kerusso	Keep on [Aorist Active Indicative] Preach [Present Active Participle]
Synagogue	Sunagoge	Synagogue
Cast out	Ekballo	Cast out [Present Active Participle]
Devils	Daimonion	Demons

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

It should be noted that Jesus' day commenced in the last watch of the night. This is shown by the Greek word "proi" which refers to the period between 0300 and 0600. The addition of the word "lian" indicates that it was close to the start of that period. It therefore appears that Jesus found a solitary place to commune with God in the early hours of the morning. It is a good habit to be in to rise early for prayer.

The author, in Africa, has had experience of living in a village situation where pastors rise well before dawn for prayer. It was around this time that many great saints of the past, like John Wesley rose to pray and ready himself for the demands of the ministry day.

The imperfect tense of "proseuchomai" showed that Jesus kept on praying through the early morning hours, the middle voice indicating that he was benefited by the prayer.

Verse 36. And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him, All men seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

From Luke it is seen that Peter's pursuit of the Lord was not during the hours of darkness but after dawn. He found the place where the Lord was and told Him of crowds that were seeking Him.

Jesus has made his base in Capernaum but He says to his disciples that they are now going into the next towns. It was perhaps a surprising decision for Jesus to leave the eager, excited throngs in Capernaum for the country town or village settlements without walls or much importance.

The use of the word "echo" here for "next" is a classic use meaning clinging to, next to a thing. **See Luke 13:33, Acts 13:44, 20:15, Hebrews 6:9.**

Jesus therefore continues on his first preaching tour of Galilee, teaching in the synagogues healing the sick and casting out demons, and not just in the "big name towns", but the small places.

LUKE 4:42-44

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee.

KEY WORDS

Was	Ginomai	Become [Aorist Middle Participle]
Day	Hemera	Day
Departed	Exerchomai	Depart [Aorist Active Participle]
Went	Poreuomai	Go [Aorist Passive Indicative]
Desert	Eremos	Desert
Place	Topos	Place, Location
People	Ochlos	Multitude
Sought	Zeteo	Seek [Imperfect Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Stayed	Katecho	Seek Desire Enquire [Imperfect Active Indicative]
Depart	Poreuomai	Go [Present Middle Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Must	Deo	Bind
Preach	Euaggelizo	Announce the good news [Aorist Middle Infinitive]
Kingdom	Basileia	Kingdom
God	Theos	God
Cities	Polis	City
Sent	Apostello	Send [Aorist Passive Indicative]
Preached	Eimi +	Keep on [Imperfect Active Indicative]
	Kerusso	Preach [Present Active Participle]
Synagogue	Sungoge	Synagogue

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
43	Malachi 3:1c	Messenger of the kingdom of God	Luke 4:43

BACKGROUND AND ANALYSIS

Verse 42. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

An analysis of this verse shows that after the prayer time in a solitary place He was led [passive voice of "poreuomai"] into a wilderness area. This verse now deals with the multitudes. Because of His isolation Jesus was not easily found as seen by the imperfect tense of "zeteo".

The multitudes kept this up until they found Him at some time this morning, as shown by the aorist tense of "erchomai", and then they continued to delay Him, as seen in the Imperfect tense of "katecho", seeking that He remain and minister to them.

Verse 43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. 44 And he preached in the synagogues of Galilee

However Jesus obeyed the Holy Spirit's urging to go on with the work of evangelism "to the other cities also," to all, not to any favoured few. He was sent as the great Apostle of God to preach the gospel of the coming kingdom of God, and He was obedient to the Spirit at all times.

APPLICATION

Jesus Christ is prophet, priest, and king but he does not function in all the roles at the same time. During His earthly ministry He was among other things a prophet, he is now our High Priest and will reign as King of the Jews, and Lord of the whole earth during the Millennium.

We are told again that the Lord Jesus Christ had a wide ranging ministry. He taught in the synagogues, preached the gospel of the kingdom, healed the sick, and cast out demons.

Many can understand this mood of Jesus when in the night he slips away to a solitary place for prayer. Jesus knew what it was to spend a whole night in prayer. He knew the blessing of prayer and the power of prayer.

It is important that we know our part in the plan of God and walk with Him to be really effective.

There can be many areas of ministry and we need to know when to move on and when to stay, and the criteria is not popularity or number of responses, it is solely the leading of the Holy Spirit.

DOCTRINES

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) **Psalms 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. (**Psalms 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 of **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)

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**)

HARMONY

HIS MINISTRY IN GALILEE

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

And when it was day, he departed and went into a desert place and Simon and they that were with him followed after him and when they had found him, they said unto him, all men seek for thee. Now the people who sought him came unto him, and stayed with him that he should not depart from them.

Jesus said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he said unto them, Let us go into the next towns, that I may preach there also.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them and cast out devils.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

DOCTRINES

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BOOK 74- 3 COMPLETE HARMONY

JESUS GOES TO GALILEE

Now after that Jesus had heard that John was put in prison and the LORD knew how the Pharisees had heard that Jesus made and baptised more disciples than John, (Though Jesus himself baptised not, but his disciples,) He left Judaea, and returned in the power of the Spirit into Galilee, preaching the gospel of the kingdom of God, and there went out a fame of him through all the region round about.

INTERVIEW WITH WOMAN FROM SAMARIA

And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

THE REACTION OF THE DISCIPLES

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat?

REVIVAL AT SYCHAR

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

CURE OF NOBLEMAN'S SON

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country.

Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

IMPRISONMENT OF JOHN THE BAPTIST

But Herod the tetrarch, being reprov'd by John the Baptist for all the evils which he had done and for Herodias his brother Philip's wife, and added yet this above all, that he bound and shut up John in prison. He did this for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

HEROD'S BIRTHDAY PARTY

On his birthday Herod made a supper to his lords, high captains, and chief estates of Galilee. Salome, the daughter of Herodias came in, and danced before them and pleased Herod and them that sat with him.

THE KINGS OFFER TO SALOME

The king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, he promised with an oath to give her whatsoever she would ask unto the half of my kingdom.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me here by and by in a charger the head of John the Baptist.

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her and commanded it to be given her.

JOHN IS BEHEADED

And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded John in the prison, And the executioner brought John's head in a charger, and gave it to the damsel: and the damsel brought it and gave it to her mother.

THE DISCIPLES BURY THE BODY OF JOHN THE BAPTIST

And when his disciples heard of it, they came and took up his corpse, and buried it by laying it in a tomb and went and told Jesus.

A LIGHT UNTO THE GENTILES

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim.

This was so that it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

THE MESSAGE OF JESUS

From that time Jesus began to preach, and to say, The time is fulfilled, repent and believe the gospel for the kingdom of heaven is at hand. And he taught in their synagogues, being glorified of all.

ANNOUNCEMENT AS TO HIS FIRST COMING

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

THE RESPONSE TO THE ANNOUNCEMENT

And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

THE TIMES OF ELIJAH

And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

REJECTION AT NAZARETH

And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

THE LORD TEACHES FROM PETER'S BOAT

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing, casting and mending their nets.

He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

THE LORD GOES FISHING

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught and Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

THE GREAT HAUL OF FISH

When they had this done, they inclosed a great multitude of fishes: and their net brake. They beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

PETER'S AMAZEMENT

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken and so was also James, and John, the sons of Zebedee, which were partners with Simon.

THE CALL OF THE FOUR DISCIPLES

And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. Come, follow ye after me, and I will make you to become fishers of men. And when they had brought their ships to land, straightway they forsook all including James and John's father Zebedee and their hired servants, and followed him.

JESUS TEACHES IN THE SYNAGOGUE AT CAPERNAUM

They came down to Capernaum, a city of Galilee and straightway on the Sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes his word was with power.

THE DEMON POSSESSED MAN

And there was in their synagogue a man which had a spirit of an unclean devil, and cried out with a loud voice saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.

JESUS CASTS OUT THE DEMONS

And Jesus rebuked him, saying, Hold thy peace, and come out of him and when the unclean spirit had torn him and had thrown him in the midst, he cried with a loud voice, came out of him, and hurt him not. They were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? What a word is this! For with authority and power commandeth he even the unclean spirits, and they do obey him and come out. And immediately his fame spread abroad throughout all the region round about Galilee.

HEALING OF PETER'S MOTHER IN LAW

Forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. Simon's wife's mother lay sick of a great fever, and anon they tell him of her and besought him for her.

Jesus stood over her and took her by the hand, and lifted her up and rebuked the fever; and immediately the fever left her, and she arose and ministered unto them.

JESUS HEALS MANY PEOPLE TO FULFIL ISAIAH'S PROPHECY

When the even was come, when the sun did set, they brought unto him all that were diseased and many that were possessed with devils and all the city was gathered together at the door. He laid his hands on every one of them and healed many that were sick of divers diseases. He cast out many devils. The devils came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them He suffered them not to speak: for they knew that he was Christ.

HIS MINISTRY IN GALILEE

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

And when it was day, he departed and went into a desert place and Simon and they that were with him followed after him and when they had found him, they said unto him, all men seek for thee. Now the people who sought him came unto him, and stayed with him that he should not depart from them.

And Simon and they that were with him followed after him and when they had found him, they said unto him, All men seek for thee. Now the people who sought him came unto him, and stayed with him that he should not depart from them.

Jesus said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he said unto them, Let us go into the next towns, that I may preach there also.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them and cast out devils.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.