

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 16

THE RAISING OF LAZARUS

by

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[BOOK 74-16

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WHO IS JESUS CHRIST?

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

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

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

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

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

How do I become a Christian?

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

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

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

The results of Salvation

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

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

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

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

| BOOK NO | TITLE |
|---------|---|
| 74-1 | THE COMING OF CHRIST |
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| 74-3 | EARLY MINISTRY OF CHRIST IN GALILEE |
| 74-4 | HEALING AND THE SABBATH |
| 74-5 | THE SERMON ON THE MOUNT |
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| 74-7 | OPPOSITION FROM THE PHARISEES |
| 74-8 | PARABLES AND THE KINGDOM OF HEAVEN |
| 74-9 | MIRACLES |
| 74-10 | MINISTRY OF THE DISCIPLES |
| 74-11 | THE BREAD OF LIFE |
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| 74-13 | THE LAST JOURNEY |
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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) |

111 INSTRUCTS DISCIPLES IN FORGIVENESS AND FAITH

LUKE 17:1-10

Luke 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! **2** It were better for him that a millstone were hanged about his neck, and he **cast into** the sea, than that he should offend one of these little ones. **3** Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. **4** And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. **5** And the apostles said unto the Lord, Increase our faith. **6** And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. **7** But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? **8** And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? **9** Doth he thank that servant because he did the things that were commanded him? I trow not. **10** So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to **do**.

KEY WORDS

| | | |
|---------------|---------------|--|
| Said | Epo | Say [Aorist Active Indicative] |
| Disciples | Mathetes | Disciple |
| Is | Eimi | Keep on being [Present Active Indicative] |
| Impossible | Anendektos | Impossible |
| Offences | Skandalon | Stumbling block |
| Come | Erchomai | Come [Aorist Active Infinitive] |
| Woe | Ouai | Woe, Alas |
| Through | Dia | Through |
| Come | Erchomai | Come [Present Middle Active Indicative] |
| Were better | Lusitelei | Be better |
| Millstone | Mulos Onikos | Mill stone powered by a mule |
| Hanged about | Perikeimai | Hang about [Present Middle Indicative] |
| Neck | Trachelos | Neck |
| Cast | Rhipto | Throw [Perfect Passive Indicative] |
| Sea | Thalassa | Sea |
| Should offend | Skandalizo | Scandalise, Offend [Aorist Active Subjunctive] |
| One | Heis | One |
| Little ones | Mikros | Small, Little |
| Take heed | Prosecho | Have regard, Take heed [Present Active Imperative] |
| Brother | Adelphos | Brother |
| Trespass | Hamartano | Trespass [Aorist Active Subjunctive] |
| Rebuke | Epitimao | Censure, Rebuke, Admonish [Aorist Active Imperative] |
| Repent | Metanoeo | Repent, Change the mind [Aorist Active Subjunctive] |
| Forgive | Aphiemi | Forgive [Aorist Active Imperative] |
| Trespass | Hamartano | Trespass [Aorist Active Subjunctive] |
| Seven times | Heptakis | Seven times |
| Day | Hemera | Day |
| Turn again | Epistrepho | Turn again, Revert [Aorist Active Subjunctive] |
| Saying | Lego | Say [Present Active Participle] |
| Repent | Metanoeo | Repent, Change the mind [Present Active Indicative] |
| Shalt forgive | Aphiemi | Forgive [Future Active Indicative] |
| Apostles | Apostolos | Apostle |
| Said | Epo | Say [Aorist Active Indicative] |
| Lord | Kurios | Lord |
| Increase | Prostithemi | Increase [Aorist Active Imperative] |
| Faith | Pistis | Faith |
| Said | Epo | Say [Aorist Active Indicative] |
| Had | Echo | Have [Present Active Indicative] |
| Grain | Kokkos | Grain |
| Mustard seed | Sinapi | Mustard seed |

| | | |
|------------------------|--------------|--|
| Might say | Lego | Say [Imperfect Active Indicative] |
| Tree | Sukaminos | Sycamore |
| Plucked up by the root | Ekrizo | Uprooted [Aorist Passive Imperative] |
| Planted | Phuteuo | Plant [Aorist Passive Imperative] |
| Should obey | Hupakouo | Obey [Aorist Active Indicative] |
| Having | Echo | Have and hold [Present Active Participle] |
| Servant | Doulos | Servant |
| Ploughing | ArotRIO | Plough [Present Active Participle] |
| Feeding cattle | Poimaino | Tend as a shepherd [Present Active Participle] |
| Say | Ereo | Say [Future Active Indicative] |
| Unto him by and by | Eutheos | Straightway, Immediately |
| Is come | Eiserchomai | Come in [Aorist Active Participle] |
| Field | Agros | Field |
| Go | Parerchomai | Come aside [Aorist Active Imperative Participle] |
| Sit down at meat | Anapipto | Recline at a banquet [Aorist Active Imperative] |
| Will not | Ouchi | Not indeed |
| Rather say | Ereo | Say [Future Active Indicative] |
| Make ready | Hetoimazo | Prepare, Make ready [Aorist Active Imperative] |
| May sup | Deipneo | Dine [Aorist Active Subjunctive] |
| Gird | Perizonnumi | Gird [Aorist Middle Imperative Participle] |
| Serve | Diakoneo | Serve [Present Active Imperative] |
| Have eaten | Phago | Eat [Aorist Active Subjunctive] |
| Drunken | Pino | Drink [Aorist Active Subjunctive] |
| Shalt eat | Phago | Eat [Future Middle Indicative] |
| Drink | Pino | Drink [Future Middle Indicative] |
| Doth | Echo | Have [Present Active Indicative] |
| Thank | Charis | Thanks |
| Did | Poieo | Do [Aorist Active Indicative] |
| Commanded | Diatasso | Command, Order [Aorist Passive Participle] |
| Trow | Dokeo | Think |
| Have done | Poieo | Do [Aorist Active Subjunctive] |
| All | Pas | All |
| Commanded | Diatasso | Command, Order [Aorist Passive Participle] |
| Say | Lego | Say [Present Active Imperative] |
| Are | Eimi | Keep on being [Present Active Indicative] |
| Unprofitable | Archreios | Useless |
| Have done | Poieo | Do [Aorist Active Infinitive] |
| Was our duty | Opheilo | Be bound to, Duty [Imperfect Active Indicative] |
| Do | Poieo | Do [Perfect Active Indicative] |

PERFECT TENSE VERBS

POIEO – DONE, MADE - Occurs 475 times in the New Testament with 16 times in the Perfect Tense and with one exception all are in the Active Voice. This occurs twice in Luke. In Luke 1:25, Elizabeth, the cousin of Mary, who was barren, became pregnant with John the Baptist and said, “Thus the Lord has dealt with me”. In **Luke 17:10**, Jesus says to the disciples to do the tasks that are set before them as their duty.

RHIPTO – CAST, SCATTER - Occurs 7 times in the New Testament twice occurring in the Perfect Tense. In **Luke 17:1-2**, in this life sin cannot be eradicated, and Jesus warns the disciples that offences will come into being. Those who cause others to stumble are particularly in view, with the Lord saying it would be far better if that person was executed.

Stumbling can occur in a number of ways where others are encouraged into worldliness, or by watering down the teaching of Scripture. Anything that leads them away from a pathway of simple faith, of devotion to the Lord or from a spiritual life is a stumbling block.

The millstone used here is a heavier one, which was operated by a mule, rather than ones generally operated by one or two women. To be cast into the sea and drown was regarded as a terrible punishment as it was one which was used by pagans.

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

REFLECTION

Verse 1. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! **2.** It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

In this life, sin cannot be eradicated and Jesus warns the disciples that offences will come into being. Those who cause others to stumble are particularly in view, with the Lord saying it would be far better if that person was executed. The perfect tense of the verb “to cast” underlines the permanent nature of the execution sentence of drowning.

Stumbling can occur in a number of ways where others are encouraged into worldliness or by watering down the teaching of Scripture. Anything that leads them away from a pathway of simple faith, of devotion to the Lord, or from a spiritual life, that becomes a “stumbling block” to others.

The millstone used here is a heavier one which was operated by a mule rather than ones generally operated by women. To be cast into the sea and drown was regarded as a terrible punishment as it was one which was used by pagans and very rarely by Jewish authorities (Herod The Great did this on a memorable occasion, and it was felt to be the sign of utter contempt for the condemned; that they had gone so far into evil that they were worthy of the most awful death).

Verse 3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. **4.** And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Not only are Jesus' followers not to cause others to sin, they also are to counteract sin's power power them, by forgiving others. To allow hatred, envy, vengeance, or any other mental attitude sin to get hold of our heart is to multiply sin and evil, not to fight it, or control/resist it. We are told to “resist the devil”, **James 4:7**, and we **do not do that** by expressing hatred towards those who sin or do evil against us. We can kid ourselves that we have the “Phinehas spirit”. **Numbers 25:7-13**. While it was right for Phinehas to act as he did in the theocracy of Israel, that is no longer our situation, for we are not in a theocracy, but are ambassadors in a strange land – the kingdom of the enemy. Javelin's away – Gospel Message ready to give at all times. **2 Corinthians 5:14 – 6:2**.

The rebuking of a brother who had wronged you was a private affair in Judaism, and expectation of “justice” from God was the main focus. One of the major thrusts in Jewish life and legal code was working out how far you could be asked to forgive, and then were free to judge and “beat into the ground” the person who had offended you! Jewish teachers did question the genuine nature of repentance, and explored ways to test the genuineness of people's motivation when asking for forgiveness, especially if either one was planning to sin again, but Jesus here states that if there is genuine repentance, then there is to be genuine forgiveness.

Jesus however goes well beyond the legal demands of the Rabbis of his day, and promotes the concept of unlimited forgiveness, as we were forgiven by God, and the standard is not bringing the sin to mind again. **Psalms 103:8-12**. The “Ambassador of Christ” is to be known for forgiveness, not for vengeance, or even for “justice”. It is normal to yearn for justice when you are deeply wronged, but the Lord challenges His disciples to go well beyond the normal human emotion and seek the salvation of the lost, not their eternity in hell, after you have seen them “hammered” in time! We are not to be waiting for God to judge, but rather expecting Him to try to save! **Hebrews 10:30-31, 12:29, 2 Peter 3:9**.

Verse 5. And the apostles said unto the Lord, Increase our faith. **6.** And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

The thought of forgiving seven times in a single day presented a difficulty, if not an impossibility to the apostles, for they were still “children of their education”, and they had been brought up to be self-righteous and that means judgmental towards others. They felt really inadequate and even baffled at the demands here, so asked the Lord to increase their faith. It's a good request, but the only way you can “increase your faith” is test yourself in obedience and so forgive more, believe more and trust God more. **Hebrews 11:1-3**.

The reply from the Lord indicated that it was not so much the quantity of their faith, but the quality and nature of their faith that needs to be changed fundamentally, so that they are using the faith they had and building upon it the new attitudes that Christ is mentoring for them to follow. **Ephesians 4:11-13.**

Verse 7. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9. Doth he thank that servant because he did the things that were commanded him? I trow not. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Most slave owners had few slaves, thus the slaves were, as we would say, “multi-tasked”. They both worked in the fields, as well as preparing food for their masters in their homes. The masters naturally thought of these works as the slave’s duties rather than being optional, and no slave would expect to eat first, rather they would serve their master then serve themselves. Servant leadership is what the Lord is trying to get them to understand – **Matthew 20:25-28, John 13:12-17.**

This mental attitude of service is that which is taught for all officers within good military and naval training, where the officer serves their soldiers/sailors before eating themselves. It is the “slave like” mental attitude that the Lord is challenging the disciples to see is the one He is mentoring, not the entitled attitude of the legalistic system of the scribes. They had been brought up and educated to think that the more important you were the more you were “served”, but the Lord is getting them slowly to see that the opposite is true. In forgiveness the exact same principle applies – they were educated to seek “justice and equity”, but the Lord is mentoring “amazing grace and unlimited forgiveness”.

It was not considered appropriate behaviour for masters to eat with their slaves, nor for masters to serve slaves, except in Roman times on the annual pagan feast of “Saturnalia”. The slaves would normally always eat after the master had eaten. They were the property of the owner and needed to recognise that what the master required to be done was their duty to perform, without the feeling of having done anything other than their duty, and rendered by their service the appropriate response to their master.

Jesus is turning all their traditional educational expectations on their heads! They are to consider themselves as the slaves, and serve without holding anything back, nor expecting anything from God – God “owes” them nothing for their service. Given God’s grace towards us, we should be willing servants and expect nothing, for we have received everything! Eternal rewards will be given, but the mental attitude of believers should not be, “I am doing this for rewards...”, but rather, “given the Lord’s grace towards me, I can do nothing else other than be gracious and loving and kind....” **2 Corinthians 5:1-16.**

The perfect tense of the verb “to do” reminds us that there are eternal consequences for all work “done” on this earth. What is done in space-time has eternal rewards or consequences associated with it, depending on whether it is God’s work or not.

APPLICATION

We are to be careful not to give offence, or to take it. We have to model ourselves on the principle of unlimited forgiveness; exactly as we have been forgiven we are expected to forgive. It is “human” to want justice against thoughtless, malicious and terrible actions by others, but where remorse and repentance is genuine, we are to be genuinely forgiving.

The question that the apostles asked about “increasing their faith”, is a reminder for us to keep our faith straightforward focused on being like the Lord, and strongly trusting in Holy Spirit power, and so becoming more involved in the work of the Lord day by day. While we are working for the Lord, we will see the Lord working within us, which will naturally increase our faith.

It is our own pride and self-importance that prevents us from forgiving our fellow believers; that pride needs to be rooted up and cast out. If faith can give us great things, proper exercising of faith can help us look at all things in grace and overcome any unforgiving attitudes we may have from our past education. The true bond slave of Christ has no reason for pride, or self-righteousness. Self-importance must be removed and replaced by a true sense of unworthiness, and gratefulness towards the Lord.

The slave belongs to the master and her/his primary duty is to obey. We need to be wholehearted in our service for the Lord, not holding anything back.

DOCTRINES

CHRISTIAN LIFE: CONFESSION AND FORGIVENESS

1. Forgiveness is by the death of Christ (**Matthew 26:28, Revelation 1:5**)
2. Divine forgiveness is to all who believe in Christ (**Acts 10:43, Acts 16:31**)
3. The penalty of sin was paid by Christ on the cross. (**Hebrews 9:22, 2 Corinthians 5:21**)
4. When a believer sins his fellowship with God is disrupted. God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins. (**1 John 1: 9**).
5. Jesus Christ is our propitiation. (**1 John 2:1, 2**)
6. In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32). This can only be accomplished by the filling of the Holy Spirit. (**Ephesians 5:18, Galatians 5:22, 23**)
7. Steps towards restoration of fellowship
 - [a] Examine yourself for genuineness of motivation. [**2 Corinthians 14:5**]
 - [b] Act on what you see [**Romans 4:7-8**]
 - [c] Deal with any sin by confession. [**1 John 1:9, Psalm 66:18**]
 - [d] Forget the sin which you have confessed. Do not proceed into a pattern of guilt. [**Philippians 3:13-14, Psalm 103:10-12**]
 - [e] Resume your active spiritual walk. Avoid areas where you might be tempted by the sin which so easily besets us. [**Hebrews 12:12-13**]
 - [f] Be reconciled to others once you have been reconciled to God. [**James 5:16**]
 - [g] Get moving and grow up. [**2 Peter 2:17-18**]

CHRISTIAN LIFE: FAITH

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

4. To illustrate belief and unbelief we follow the Jews from the plagues in Egypt to crossing the Jordan:

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

5. Salvation faith is the complete trust in the Lord Jesus Christ, who died for your sins and rose from the dead to give you eternal life. **(Acts 16:31, Romans 4:20-25)**

6. Anything added to becomes works, and therefore nullifies faith **(Romans 4:4)**

7. Faith is shown outwardly by confession with the mouth. **(Romans 10:9-10)**

8. Since faith does not depend on our own abilities, anybody can believe. Even little children **(Matthew 18:2-4)**

9. Assurance is by faith **(Hebrews 10:22)**

10. Faith is trust which does not ask to know all about God but believe all that God has said.

11. Salvation faith receives Christ as Saviour and Lord. **(John 1:12, 3:16, 3:36)**

12. Faith of salvation is the complete trust in the Lord Jesus Christ as having been delivered from our transgressions and raised again for our justification. **(Romans 4:20-25)**

13. By Faith God gives the soul assurance of the reality of things never yet seen by the natural man. **(Hebrews 11:1-3)**

14. The triumphs of faith in daily life are illustrated for the believer in **Hebrews 11:1-39**. Abel, Noah, Moses

15. Faith comes from hearing and hearing from the Word of God. **(Romans 10:17)**

16. Faith is the only non meritorious means of understanding things the other being rationalism and empiricism.

17. To become like a little child is an analogy to faith as a young child only has faith. **(Matthew 18:2-4)**

CHRISTIAN LIFE: FAITH – OVERCOMING BY FAITH

1. By faith learn to accept conditions as God's will for life and be thankful - **Romans 8:28, 1 Thessalonians 3:3; 5:18**

2. By faith maintain fellowship with God, walking in the light - **1 John 1:7**

3. By faith consistently day by day examine your conduct, confessing all known sins - **1 Corinthians 11:28, 31 1 John 1:9**

4. By faith receive the Word of God daily as being more necessary than daily food. - **Matthew 4:4; 5:6, 2 Peter 3:18**
5. By faith approach the throne of grace boldly in every case of need, requesting aid, casting every care on Him. - **Hebrews 4:15-16; 1 Peter 5:7**
6. By faith resist the attempts of Satan and he will flee from you. - **Ephesians 6:10-13, 1 Peter 5:8**
7. By faith maintain the habit of thinking and meditating on spiritual values and priorities - **Philippians 4:6-9**
8. Walk by faith and not by sight - **2 Corinthians 5:7**

CHRISTIAN LIFE: OBEDIENCE

1. Obedience is better than offerings. (**1 Samuel 15:22; Proverbs 21:3; 28:9**). If we are not in God's will, any "worship" we offer is unacceptable.
2. Obedience is something you have to learn. The basic training in obedience has to start in childhood. As it says in (**Exodus 20:12 and Deuteronomy 5:16**) "Honour your father and your mother ". (**Proverbs 4:3, 4; 22:6; 29:15-17; Hebrews 5:8**).
3. Teaching your child obedience is an act of love. (**Proverbs 3:12; 19:18; 23:13-14**).
4. We have to obey those who are in authority over us. (**Exodus 20:12; 22:28; Leviticus 19:3; Deuteronomy 5:16; Romans 13:1-5; Ephesians 6:1-5; Colossians 3:18-22; Titus 3:1**).
5. Those in authority have been put in that position by God. (**Romans 13:1**).
6. Obedience to those in authority is obedience to God. (**Proverbs 24:21; Ephesians 6:7; Colossians 3:23-24; Romans 13:5**).
7. Disobedience to those in authority is disobedience to God. (**Romans 1:30; 13:2**).
8. But when we are ordered to do something that is against God's Will we have to disobey. (**Acts 4:19; 5:40-42**)
9. The fifth commandment (**Exodus 20:12; Deuteronomy 5:16**) is the only commandment with a promise. (**Proverbs 10:17; Ephesians 6:1-3**). Social life in a society is only possible when the people in it have learned to obey.
10. If this commandment is ignored, if the authority of the family is denied or not exercised, society will quickly slide into anarchy. (**Isaiah 3:12; Proverbs 29:21; 30:21-23; Romans 1:30**).
11. Jesus Christ was perfect in His obedience. (**Luke 2:51; Philippians 2:8**). Examples of the Lord's perfect obedience to the Father's will.
 - a) The Lord's temptation in the wilderness (**Matthew 4:1-11**), where the Lord resisted the temptation in His humanity to use His divine power outside the Father's will (**Philippians 2:5-8, Hebrews 10:7**)
 - b) In the Garden of Gethsemane the Lord resisted all temptation to the contrary but set His face firmly to go through with the horror of the cross (**Matthew 26:38-46, Mark 14:34-42, Luke 22:41-44**)
 - c) During the provocations of the trials the Lord stood firm and resolute. Although He had the power to resist arrest, as shown briefly in (**John 18:6**), He voluntarily went with the troops, even chiding Peter for his sword play (**Luke 22:49-51**). Although abused (**Matthew 26:67-68**), struck (**John 18:22**), scourged (**Matthew 27:26**), mocked and beaten (**Matthew 27:27-31**), and finally crucified the Lord calmly accepted this all as part of the Father's Plan, resisting any temptation to rebel at the injustice, cruelty and callousness of those who perpetrated this evil. Rather He prayed for them, acknowledging to Pilate that all this was part of His role as Saviour (**Luke 23:34, John 18:37**)

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

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

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

CHRISTIAN LIFE: REPENTANCE

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

a) Metanoia - META - to change, NOIA - the mind, which means to change one's opinion or mind about something or someone.

b) Meta Melamai - to feel sorry for - an emotional reaction because of acts undertaken.

2. Repentance in salvation is to change one's attitude toward the person and work of Christ. (**Luke 13:3, 5, 15:7, 10, 16:30, 3 1, Acts 17:30, 31, 20:2 1, Romans 2:4, 2 Peter 3:9**)

3. Repentance is used in salvation mainly for the Jews. The Jews had seen Christ as a great teacher, a wise man, a prophet. They repented and now recognised him as the Son of God. In the case of the Gentiles, the word believe is used. (**Acts 16:31**) as they had no previous ideas about the person of Christ.

4. The Fruit of Meta Melamai, such as penance and sorrow does not save, e.g. Judas repented of his actions and went to eternal damnation.

5. However, Godly sorrow works repentance. (**2 Corinthians 7:8-11**)

6. The Holy Spirit is responsible for repentance in salvation. (**1 Corinthians 2:14, John 16:8-11**) It convicts of sin, righteousness and judgement.

7. The Believer is told to repent from dead works or human good.

8. When God repents it is symbolic (**Genesis 6:6, Exodus 32:14, Judges 2:18, 1 Samuel 15:35, Jeremiah 15:6, Amos 7:3, 6, Hebrews 7:21**)

CHRISTIAN LIFE - SERVICE

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

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

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

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

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

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

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

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

9. Qualities of our service:-

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

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

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

10. It is :-

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

11. It requires:-

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

12. Benefits of Service:-

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

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

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

CHRISTIAN LIFE: SERVICE – MODEL SERVANT

1. The unnamed servant in (**Genesis 24**) is the picture of the model servant as well as a type of the work of the Holy Spirit.
2. The model servant does not pre-empt his master (v2-9). We should wait upon the Lord and not run ahead of time.
3. The model servant goes where he is sent (v4, 10). We should be in the geographical will of God.
4. The model servant does nothing else. God has specific tasks for every believer to perform. We should concentrate on our own area and not get sidetracked.
5. The model servant is prayerful and thankful. We should always realise where our power comes from and not get proud when we have spiritual blessings and prosperity.
6. The model servant is keen to succeed (v 17-18, 21). We should be keen to evangelise (**Romans 1:14-16**).

7. The model servant speaks not of himself but of his master. Who and what we are is not important, who and what Christ is of the greatest importance (v 22, 34-36).

8. The model servant presents the true issue and requires a clear decision. [v49] We should present the gospel and other doctrine clearly and expect results.

CHRISTIAN LIFE: SUBMISSION

1. This means to humble oneself in willing service to another, with the connotation that it is for your good. **Genesis 16:9, 1 Peter 5:6, Hebrews 13:17.**

2. We must fully surrender ourselves to God. **James 4:7, Romans 12:1-2** As the Lord made himself obedient unto death so must we. **Philippians 2:18.**

3. We are, in Christ to submit ourselves each to the other within the church. This involves putting the spiritual needs of others ahead of any personal interests. **Ephesians 5:21.**

4. Within the church believers are to submit to the teaching authority of the pastor as he preaches from the Word. **Hebrews 13:17, 1 Corinthians 16:6, 1 Peter 5:5.**

5. A wife is to submit herself to her own husband within their marriage. This involves respect for him as her spiritual leader and protector. **Ephesians 5:22, Colossians 3:18, Titus 2:4 -5.**

6. Children also are to submit in love to their parents' authority under God. **Colossians 3:20.**

7. All believers are to be in submission to the laws of their land, unless those laws violate the clear command of God. **Romans 13:1, 2, Matthew 22:21, 1 Peter 2:13-17**, exception example, **Acts 4:15-20, 5:40-42.**

8. Workers are to be under authority of their employers and their managers. **Colossians 3:22-25, Ephesians 6:5-8, Titus 2:9, 10, 1 Peter 2:18-24.**

9. Those in authority have a special responsibility to treat those under them with care and respect. **Colossians 4:1**

HARMONY

DO NOT CAUSE OR TAKE OFFENCE

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

THE APOSTLES ASK HOW TO INCREASE FAITH

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

112 THE TEN LEPERS

LUKE 17:11-19

Luke 17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. **12** And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: **13** And they lifted up their voices, and said, Jesus, Master, have mercy on us. **14** And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. **15** And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, **16** And fell down on his face at his feet, giving him thanks: and he was a Samaritan. **17** And Jesus answering said, Were there not ten cleansed? but where are the nine? **18** There are not found that returned to give glory to God, save this stranger. **19** And he said unto him, Arise, go thy way: thy faith hath **made thee whole**.

KEY WORDS

| | | |
|------------------|-------------|--|
| Came to pass | Ginomai | Come into being [Aorist Middle Indicative] |
| Went | Poreuomai | Go [Present Middle Infinitive] |
| Passed through | Dierchomai | Pass through [Imperfect Middle Indicative] |
| Midst | Mesos | Middle |
| Entered | Eiserchomai | Enter in [Present Middle Participle] |
| Village | Kome | Village |
| Met | Apanteo | Meet, Encounter [Aorist Active Indicative] |
| Ten | Deka | Ten |
| Men | Aner | Man |
| That were lepers | Lepros | Leper |
| Stood | Histemi | Stand [Aorist Active Indicative] |
| Afar off | Porrhothen | Afar off, At a distance |
| Lifted up | Airo | Lift up [Aorist Active Indicative] |
| Voices | Phone | Voice |
| Said | Lego | Say [Present Active Participle] |
| Master | Epistates | Commander, Master |
| Mercy | Eleeo | Have mercy [Aorist Active Imperative] |
| Saw | Eido | See, Perceive [Aorist Active Participle] |
| Said | Epo | Say [Aorist Active Indicative] |
| Go | Poreuomai | Go [Aorist Passive Imperative Participle] |
| Shew | Epideiknumi | Show, Exhibit [Aorist Active Imperative] |
| Priests | Hiereus | Priest |
| Came to pass | Ginomai | Came to pass, Come into being [Aorist Middle Indicative] |
| Went | Hupago | Depart, Go [Present Active Infinitive] |
| Were cleansed | Katharizo | Clean [Aorist Passive Indicative] |
| One | Heis | One |
| Saw | Eido | See, Perceive [Aorist Active Participle] |
| Was healed | laomai | Healed [Aorist Passive Indicative] |
| Turned back | Hupostrepho | Return [Aorist Active Indicative] |
| Loud | Megas | Loud, Great |
| Glorified | Doxazo | Glorify [Present Active Participle] |
| God | Theos | God |
| Fell down | Pipto | Fall down [Aorist Active Indicative] |
| Face | Prosopon | Face |
| Feet | Pous | Feet |
| Giving thanks | Eucharisteo | Give thanks [Present Active Participle] |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Answering | Apokrinomai | Answer [Aorist Passive Participle] |
| Said | Epo | Say [Aorist Active Indicative] |
| Were there not | Ouchi | Not indeed |
| Cleansed | Katharizo | Clean [Aorist Passive Indicative] |
| Are | - | Not found in the original |
| Nine | Ennea | Nine |
| Found | Heurisko | Find [Aorist Passive Indicative] |
| Retuned | Hupostrepho | Return [Aorist Active Participle] |

| | | |
|-------------------|-------------|---|
| Give | Didomi | Give [Aorist Active Infinitive] |
| Glory | Doxa | Glory |
| Save | Ei me | Except |
| Stranger | Allogenes | Stranger, Alien |
| Said | Epo | Say [Aorist Active Indicative] |
| Arise | Anistemi | Stand up, Arise [Aorist Active Imperative Participle] |
| Go thy way | Poreuomai | Go [Present Middle Imperative] |
| Faith | Pistis | Faith |
| Made whole | Sozo | Made whole, Save [Perfect Active Indicative] |

PERFECT TENSE VERB

SOZO – SAVED, MADE WHOLE – This verb occurs 111 times in the New Testament, with 10 appearances in the Perfect Tense, of these 7 involve healing by the Lord Jesus Christ and one by the Apostle Peter. In Matthew 9:22, Jesus said to the woman who had a blood flow for twelve years, “Be of good comfort you faith has “made you whole”. This is again reported in Mark 5:34 and Luke 8:48. In Jericho Jesus heals a blind man saying to him, recorded in Mark 10:52, “Go your way your faith has “made thee whole”. This is also reported in Luke 18:42. In Luke 7:50, the woman who has washed the feet of Jesus with her tears and wiped them with her hair is told, “Your faith “has saved you”, Go in peace”. In the story of ten lepers Jesus healed in Samaria, only one returned to thank Him, a Samaritan, who Jesus pointed out as a foreigner. In **Luke 17:19** Jesus said to him, “Arise, go your way. Your faith has made you well.”

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

REFLECTION

Verse 11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13. And they lifted up their voices, and said, Jesus, Master, have mercy on us.

Leprosy was a skin disease for which the Jews had prescribed quarantine rules as given in **Leviticus 13:45-46**. “*And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. 46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be*”. Lepers were thus outcasts from the rest of society until supernaturally healed and restored, or they died outside the camp of Israel.

It would appear that the lepers at this stage were unbelievers, as they called out Jesus, the Lord’s human name rather than Lord, which would recognise His deity and Messiah status. They are unbelievers but are asking Him for help, and by that act they show the Holy Spirit’s work upon them, and their faith response, placing themselves at the Lord’s mercy for anything He will do for them.

Verse 14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

A study from the Greek shows that the Lord, having perceived or recognised them [participle of Eido], said to them [Indicative mood of Epo], that having gone to the priests, they must exhibit themselves [Imperative mood of Epideiknumi] to the priest. It came to pass as they were departing with that intention [Infinitive mood of Hupago], they received cleansing [Passive voice of Katharizo]. This showed that it was not until they were obedient, and moved to go to the priests, that they were cured of leprosy. Their faith response to the words of Jesus was an integral part of the process of their healing and their salvation journey.

Healing people from leprosy was one of five categories of miracles, that according the Pharisees, that only the Messiah could perform. The other four were, giving sight to the blind, exorcising a demon from the dumb, raising the dead, and exercising the Creator’s control over Nature.

Previously one leper had been sent to the priests to be examined thoroughly under the guidelines in Leviticus 14 and he was subsequently declared clean.

This was a dramatic and prophetically and theologically expected sign to the priests that Messiah was present in the land at the time. In this case however ten lepers now were told to go to the priests, with the fact of the healing undoubtedly going to the highest level in the priesthood, Caiaphas the High Priest. These men knew the facts, and their hearts were truly “hardened” by the Lord’s challenge to them, into their preferred option – they hated the truth, and they hated the One who was the Way, The Truth, and the Life! **John 14:4-6, Acts 22:3-5, 26:24-29.**

Verse 15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17. And Jesus answering said, Were there not ten cleansed? but where are the nine? 18. There are not found that returned to give glory to God, save this stranger. 19. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The fact that one of the lepers, the one who came back to glorify God was a Samaritan, is of interest as it would appear that in leprosy the Samaritans and Jews were outcasts together, and their disease erased all other social distinctions. This of course is the Lord’s point, for our sin unites all people groups in equal unworthiness also. All are equally sinners, and all are equally saved by faith, and thankfulness is correct!

This is an example to the disciples of the expected level of thankfulness in the people who have been miraculously changed, but here with only one in ten returning to give appropriate thanks. In addition, the person who returned was a despised foreigner, a Samaritan. Like the Parable of the Good Samaritan.....

The lack of gratitude by the other nine was sadly typical of the rejection by the nation Israel of their Messiah. They would accept being fed and healed by Him, but would not recognize Him, nor acknowledge their debt of gratitude, nor accept Him as the Messiah of Israel. His ministry however was better received by their despised neighbours, the Samaritans, as seen here and in the response at the town of Sychar in John 4.

The final phrase in this passage, “**Arise, go thy way: thy faith hath made thee whole**”, would indicate that the Samaritan leper had not only been cleansed from the physical disease of leprosy, but had also been saved from sin. The word made whole in the Greek is Sozo, in the perfect tense, which means to be saved or made secure with eternal results. It is in the perfect tense showing that it is an act that has occurred in the space-time present, has results that go on into the future forever. Jesus point is a strong one; all genuine meeting with Him for who He indeed is, and all full acceptance of His ministries, will lead to lasting changes for us in space-time and eternity.

APPLICATION

All the miracles performed by our Lord had a specific purpose. The healing ministry to the lepers was a sign to the religious leaders as to who the Lord Jesus Christ was. By application, all parts of the plan of God are for a common goal, which is the glory of God. Our blessing is the space-time result for us, but the Lord is challenging the disciples and ourselves to keep our eyes on eternity – see the big picture.

The lepers, though far from the Lord, used their free will to call out to the Lord to have mercy on them. The Lord responded by healing them of their disease. Even the ungrateful are blessed, and will have no excuses in eternity when they stand before the Throne of Judgment, for they received from the Lord all they needed and yet they walked away!

It was of great comfort for all the lepers to be healed, but the lack of thankfulness by the nine rob them of more blessing. Enjoying the power and blessings of God without thankfulness to God means that we do not receive the maximum effect of the blessing, nor walk in the blessedness forever that is possible.

Healing from physical problems, especially if they isolate us from loved ones is important, but it pales into insignificance to receiving salvation through faith in Christ, and walking with Him forever.

The perfect tense of Sozo in verse 19 again indicates the “Eternal Security” of the believer, that once you are genuinely saved, you always are saved.

The Lord Jesus Christ is the source of all solutions to problems of each of us, with Him being the only way to eternal life, **John 14:6**, and the power to live this life for His glory.

DOCTRINES

CHRIST: DEITY OF CHRIST

1. Jesus Christ is both God and man. The two natures are inseparably united without mixture or loss of separate identity, the union being personal and eternal. (**Philippians 2:5-11, John 1:1-14, Romans 1:4, Romans 9:5, 1 Timothy 3:16**)

2. Jesus Christ is undiminished deity. This includes all the divine characteristics:

- a) Sovereignty (**Genesis 1, Revelation 1:5, 6, 17:14, 19:16**)
- b) Eternal Life (**Isaiah 9:6, Micah 5:2, John 1:1-2, 8:58, Colossians 1:16-17, Ephesians 1:4, Revelation 1:8**)
- c) Holiness (**Luke 1:35, Acts 3:14, Hebrews 7:26**)
- d) Love (**John 13:1, 34, 1 John 3:16**)
- e) Unchangeable (**Hebrews 13:8**)
- f) All Knowing (**Matthew 9:4, John 2:25, John 18:4, 1 Corinthians 4:5, Colossians 2:3, Revelation 2:23**)
- g) All Powerful (**Matthew 24:30, 28:18, 1 Corinthians 15:28, Philippians 3:2 1, Hebrews 1:3, Revelation 1:8**)
- h) Everywhere (**Matthew 28:20, Ephesians 1:23, Colossians 1:27**)
- i) Truth (**John 14:6, Revelation 3:7**)

3. Christ is the Son of God, equal with the Father and the Holy Spirit (**Matthew 28:19, 2 Corinthians 13:14, 1 Peter 1:2**)

4. Proofs of the deity of Christ.

- a) He is the Creator of all. (**John 1:3, 10, Colossians 1:16, Hebrews 1:10**)
- b) He is the Preserver of all things. (**Colossians 1:17, Hebrews 1:3**)
- c) He pardons sin. (**Luke 5:21, 24**)
- d) He raises the dead. (**John 5:21, 28-29, 11:42-43**)
- e) He will reward the saints. (**2 Corinthians 5:10**)
- f) He will judge the world in the Last Day. (**John 5:22**)
- g) He receives worship (**Hebrews 1:6**)

5. Jesus Christ is Jehovah.

- a) Jesus is God. (**Isaiah 9:6; John 1:1; John 20:28; 2 Peter 1:1; Titus 2:13**) Jehovah is God. (**Jeremiah 32:18; Isaiah 43:10; 45:22; Philippians 2:10**).
- b) Jesus is I AM (**John 8:24; 8:58; 13:19; 18:5**). Jehovah is I AM (**Isaiah 43:10; Exodus 3:13-14; Deuteronomy 32:39**).
- c) Jesus is the First and the Last (**Revelation 1:17; 2:8; 22:13**). Jehovah is the First and the Last (**Isaiah 44:6; 48:12; 41:4**).
- d) Jesus is the Rock (**1 Corinthians 10:4; Isaiah 8:14; 1 Peter 2:6; Matthew 16:18**). Jehovah is the Rock (**Exodus 17:6; Isaiah 17:10; 2 Samuel 22:32; Deuteronomy 32:4**).
- e) Jesus is Saviour (**Acts 2:21; 4:12; Romans 10:9; Jude 25**). Jehovah is Saviour (**Psalms 106:21; Hosea 13:4; Isaiah 45:21; 43:3, 11**).
- f) Jesus is Lord of Lords (**Revelation 17:14; 19:16; 1 Timothy 6:14-16**). Jehovah is Lord of Lords (**Psalms 136:1-3; Deuteronomy 10:17**).
- g) Jesus is Creator (**John 1:3; Colossians 1:15-17; Hebrews 1:10**). Jehovah is Creator (**Job 33:4; Isaiah 40:28; Genesis 1:1**).
- h) Jesus is Light (**John 8:12; John 1:9; Luke 2:32**). Jehovah is Light (**Micah 7-8; Isaiah 60:20; Psalm 27:1**).
- i) Jesus is Judge (**2 Timothy 4:1; 2 Corinthians 5:10; Romans 14:10**). Jehovah is Judge (**Genesis 18:25; Joel 3:12**).
- j) It is quite clear that Jesus is God (**1 John 5:5**)

6. Jesus lived on earth in total dependence upon God the Father. He never used His own divine attributes in contradiction to the will of the Father. (**Matthew 4:1-11, 27:42-43**)

7. At the birth of Christ no change occurred in the deity of Jesus Christ. During His earthly life, some attributes were unused but they were never deleted or destroyed. To remove any attribute from His deity would be to destroy deity.

8. Jesus Christ is true humanity. This includes attributes such as thirst, hunger, weariness. (**John 19:28**)
9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.
10. God became flesh; it is not a case of God merely possessing humanity.

CHRIST: DEITY OF CHRIST AND THE BELIEVER

1. He was creator of all. **John 1:3, 10, Colossians 1:16, Hebrews 1:10.**
2. He is the preserver of all things. **Hebrews 1:3, Colossians 1:17.**
3. He pardons sin. **Luke 5:24, Colossians 3:13.**
4. He will raise the dead as he was raised, **2 Corinthians 1:9, John 5:21, 28, 29, John 11:25,**
5. He will reward the saints. **2 Corinthians 5:10.**
6. He will judge the world in the last day. **John 5:22, Revelation 20:12.**
7. Worship which is rightly given only to God is rightly given to Him as God. **Psalm 95:6, John 5:23, Luke 24:52.**

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. **Psalm 89:20-37, 2 Samuel 7:8-16**
11. There are three categories of sayings or actions of the Lord:
 a) From his deity alone **John 8:58**
 b) From his humanity alone **John 19:28**
 c) From his hypostatic union - **John 11:25,26**
12. The uniqueness of the person of the Lord Jesus Christ is a key doctrine to understand for all believers, for it is on this point that the accurate preaching of the gospel rests. **1 Timothy 3:16**
13. The gospel message in one word is Immanuel - God with us. John's testimony on this point **John 1:14**. In Christ we see God's love and favour towards man. As God revealed himself in the Old Testament, so He perfectly reveals himself in the person of the unique person of the universe , the God man the Lord Jesus Christ.

CHRISTIAN LIFE: ETERNAL LIFE

1. DEFINITION: Life belonging to the ages (Greek word Aionios). This is the life of the believer who had a beginning in time but whose life will continue through the other side of death into the infinite future.
2. Mankind were created for eternity. God's purpose was to create a being to enjoy fellowship with forever. **2 Peter 3: 9.**
3. The issue for entry into eternal life is faith in Christ. The choice for man is clearly stated in **John 3:36, 5:24, Acts 13:46, Galatians 6:8, Matthew 25:6.**
4. Those who are serious about life and concerned about death ask about it. **Matthew 13:40-43, 19:16, Mark 10:17, Luke 10:25, 18:18.**
5. The Lord's words provide the answer to the questions about eternal life. **John 6:68, Romans 5:20, 21, Romans 6:22, 23.**

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

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

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

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

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

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

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

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

CHRISTIAN LIFE: ETERNAL SECURITY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN LIFE: THANKFULNESS

1. In everything we are told to give thanks. In (**1 Corinthians 1**) Paul gives thanks for a number of items concerning God's provision.

2. Thanksgiving for grace ((**1 Corinthians 1:4**).

3. Thanksgiving for spiritual wealth ((**1 Corinthians 1:5**).

4. Thanksgiving for witnessing ((**1 Corinthians 1:6**).

5. Thanksgiving for spiritual gifts ((1 **Corinthians 1:7**).
6. Thanksgiving for ultimate sanctification ((1 **Corinthians 1:8**)
7. Thanksgiving for divine faithfulness ((1 **Corinthians 1:9**)
 - a) Faithful to forgive us our sins (1 **John 1:9**)
 - b) Faithful in not allowing too great a temptation (1 **Corinthians 10:13**)
 - c) Faithful is He who calls you (1 **Thessalonians 5:24**)
 - d) Faithful in keeping us from evil (2 **Thessalonians 3:3**)
 - e) Faithful even when we are unfaithful (2 **Timothy 2:13**).

MERCY

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

MIRACLES: HEALING AND MIRACLES

1. The healing ministry of Jesus was not primarily to relieve suffering but to show Himself to the Jews as the Messiah.
2. Jesus Christ's major thrust in his ministry was healing from sin rather than physical healing, as healing from sin has eternal results whilst physical healing has temporal results only.
3. Examples of healing by Jesus Christ
 - a) The Leper (**Matthew 8:1 -4**)
The Jew was suffering from an incurable disease - leprosy. It was totally hopeless to expect a cure under normal conditions at that time in history. The cured leper was told to go to the priests, the Levitical priest of those days who had been given by God two chapters in the Old Testament for such cases. Uncleanliness (Leviticus 13), Cleanliness (**Leviticus 14**). It was unknown to use (Leviticus 14), its use with the cure of the leper should have alerted the Levitical priests that the Messiah was on earth.
 - b) Centurion's Servant (**Matthew 8:5-13**)

The Centurion was a Gentile believer who had great faith, showing he was a mature believer. His servant was suffering from the palsy (paralysis or polio).

The Centurion showed great faith by knowing that he did not need Jesus Christ to enter his house to heal his servant. Using the Centurion's faith, Jesus Christ challenges the Jewish onlookers to trust him also.

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

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

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

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

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

- a) By direct contact. (**Matthew 8:3, 15; Mark 6:5**)
- b) In response to the faith of friends. (**Mark 2:5**)
- c) In response to prayer. (**James 5:15, 16**)
- d) Through doctors. (**Colossians 4:14**) and medicines - Figs for boils (**2 Kings 20:7**), Wine for ulcers (**1 Timothy 5:23**)

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

- a) Elisha (**2 Kings 13:14**)
- b) Paul (**2 Corinthians 12:7-10**)
- c) Epaphroditus (**Philippians 2:26, 27**)
- d) Timothy (**1 Timothy 5:23**)
- e) Principle of the sick saint (**2 Corinthians 12:9**)

6. Sickness is permitted for a number of reasons.

- a) To bring us back to God's Word. (**Psalms 119:6-7**)
- b) To make God's Word manifest. (**John 9:1-3**)
- c) To glorify Jesus Christ. (**John 11:4**)
- d) So that we can comfort others. (**2 Corinthians 1:4**)
- e) To prepare us for future glory. (**2 Corinthians 4:17**)
- f) To return us to fellowship. (**Hebrews 12:5-10**)
- g) To make, us more fruitful. (**John 15:2; Hebrews 12:1**)

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

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.

PRIESTS

1. A priest is a man who represents himself or other men before God.
2. There are three categories of priesthood in human history:
 - a) Family priest - from Adam until Levi
 - b) Levitical priesthood. - appointed under the Law of Moses
 - c) Royal priesthood
 - i) Melchizedek - king of Jerusalem, but also priest of the Most High (**Genesis 14:18**)
 - ii) Jesus Christ - King of kings and the Great High Priest (**Hebrews 10:17**)
 - iii) Church Age believer - we share Christ's priesthood, since we are united with Him (**1 Peter 2:9**)
3. Until the Law was given the head of each family was the priest for that family. (**Genesis 8:20, 26:25, 31:54**)
4. When the Law was proposed the whole nation of Israel was to be "a kingdom of priests unto God". The nation of Israel however failed in unbelief.
5. God appointed Aaron and his family in the tribe of Levi as a specialised priesthood (**Exodus 28:1**)
6. All believers in the Church Age have become a kingdom of priests in Christ (**1 Peter 2:9, Revelation 1:6**)
7. The chief privilege of being a priest is to be able to approach God directly. (**Hebrews 4:14-16, 10:19-22**)
8. In their role as a priest the believer offers:-
 - a) Their own body. (**Romans 12:1, Philippians 2:17**)
 - b) Praise to God. (**Hebrews 13:15-16**)
 - c) Their possessions. (**Romans 12:13, Galatians 6:6**)
 - d) Intercession on behalf of others. (**Colossians 4:12, 1 Timothy 2:1**)
9. The priest must be a partaker of the nature of the people he represents. Jesus Christ had to be a human too. (**Hebrews 5:1, 7:4, 5, 7:14-28, 10:5, 10:10-14**)
10. Comparison of the priesthods
 - a) The Melchizedek priesthood was a picture of the priesthood of Christ (**Psalms 110:4; Hebrews 5:6, 10:6:20; 7:1-28**)
 - b) The Levitical Priesthood
 - i) Was based on the Law, which could not save
 - ii) Was based on physical birth into the family of Aaron
 - iii) Was available only to the family of Aaron
 - iv) The priests came from the tribe of Levi. The kings came from the tribe of Judah. No person could be a priest and a king.
 - v) Was based on mere men, with their own weaknesses and sin
 - vi) Ended when the priest died
 - c) The Royal Priesthood of Christ
 - i) Is based on Christ's sacrifice, which took away all sin for all time
 - ii) Is based on spiritual birth, being born again into the family of God
 - iii) Is universal to all believers in the Church Age
 - iv) It is a royal priesthood - because of the Kingship and Priestly office of Jesus Christ
 - v) Is based on the perfect person of Christ
 - vi) Is eternal, since Christ lives forever

PRIESTS – LEVITICAL PRIESTHOOD

1. Aaron was the first appointed High Priest in the Levitical priesthood. (**Exodus 28:1, Numbers 18:7, 8**).
2. In the Levitical priesthood sons followed their father by physical birth into the priesthood.

3. Any descendants of Aaron who had physical defects were eliminated (**Leviticus 21:21-23**)
4. The function of the Levitical priesthood
- To teach the law (**Leviticus 10:11**)
 - To offer the sacrifices (**Leviticus 9**)
 - Maintain the tabernacle. (**Numbers 18:3**) (Levites)
 - To function in the Holy Place where they changed the shewbread and trimmed the candlestick. (**Exodus 30:7-8, Leviticus 24:5-8**)
 - They inspected diseased persons in order to declare them unclean. (**Leviticus 13, 14**)
 - They acted as the supreme court of the land and judged major controversies. (**Deuteronomy 17:8, 19:17, 21:5**)
 - Priestly blessings. (**Numbers 6:22**)
5. Some priests also received the office of prophet. Eg - Jeremiah, Ezekiel, Zechariah.
6. The tribe of Levi
- The Levites descended from Levi who was chosen by God for the care and protection of holy things. (**Numbers 3:5 ff, 8:14-19**)
 - The first-born of all tribes of Israel were consecrated to the Lord. They were ransomed back by five shekels of silver, this money paying for the tribe of Levi who were their representatives.
 - The period of service for the Levites was from 25 to 50 years of age because of the tremendous pressures of being involved in spiritual activity.
 - The function of the Levites:-
 - To preserve the law, transmit it for posterity, constantly writing out the scripture. (**Leviticus 10:11, Nehemiah 8:9, Ezekiel 44:23**)
 - They were to assist the priests in the service of the tabernacle and later the temple. (**Numbers 18:4**)
 - There were two tasks that were not done by the Levites. The hewing of wood and fetching of the water by the Gibeonites. (**Joshua 9:21**) The gatekeepers. (**1 Chronicles 26:1, 19**)
 - Classification of the Levites:-
Kohath responsible for the ark, table of shewbread, the two altars, the lamp stand, the sacred vessel and the veil. Gershon, for the coverings, hangings from the tabernacle, the doors. Meran, for the planks, the bars, the pillars, the sockets, the pins and the cords.
 - The Levites were responsible for the transportation of the tabernacle.
 - The Levites were also responsible for all the music.
7. Dress of the High Priest (**Exodus 28**)
Except on ceremonial occasions, the dress of the priests and the high priest was no different from that of the common people. On ceremonial occasions the High Priest's uniform consisted of the following: white linen shorts, a white linen coat approximately hip length, a belt in the same colour as the curtains - white, blue, scarlet and purple, a turban-like cap with a golden crown inscribed 'Holy to Jehovah' (his badge of rank), an ephod of blue lavishly embroidered with colours, a breastplate of gold and cloth with the twelve stones representing the tribes engraved with their names and fastened with gold clasp. (see Priestly Garments).
8. The consecration of the priests and High Priests described in (**Exodus 29**)
9. The Day of Atonement (**Leviticus 16**) On that high holy day, the high priest donned his ceremonial robes and entered the Tabernacle where he sprinkled the blood of the bullock of the sin offering for himself over the top of the mercy seat. (v6, 14).
If he emerged from the Holy of Holies his priesthood was assured for another year. He re-entered a second time with the blood of the goat of the sin offering for the people to do likewise for them. His return to the Israelites signified that he had obtained national pardon. The people of Israel were spared. (v30).
10. The descendants of the High Priest
- Succession occurred upon the officiating high priest's death with the eldest surviving son's installation. (**Numbers 20:28**)
 - The line was promised to pass down through Phinehas eldest son of Eleazer, the son of Aaron. (**Numbers 25:10-13**).

Eli was a legitimate priest and descendant of Ithmar, but not an high priest; the switch in the time took place during Saul's reign. It was rightfully restored to the line of Eleazer during Solomon's reign. (**1 Kings 2:26, 27, 35**).

When Israel was about to go under dispersion in Jeremiah's day, Seraiah was the corrupt high priest. He was captured by Nebuzar-adam and executed at Riblah. (**2 Kings 25:18-21**).

His son Josedeck, who should have inherited the office, never served as high priest but lived and died in captivity at Babylon. (**Haggai 1:1-14**). His son Joshua assumed the office when the High Priesthood was restored in the days of Zechariah and Zerubbabel. (**Zechariah 3.**)

c) His successors were Jothum, Eliashia, Joiada, Johanan and Jaddua, who served in time of Alexander the Great. He met Alexander's conquering army with a scroll of Daniel in his hand. By reading him those passages dealing with him Jaddua won Alexander's friendship for the Jews.

d) Jaddua's successors were Onias I and Simon the Just. Onias II, too young to become the high priest, was set aside in favour of Simon's brother Eleazer.

e) The high priesthood was passed down to the Asmonaeon family of the course (class or order) of Joiarits. (**1 Chronicles 9:10, 24:7, Nehemiah 11:10**) and continued in that line until Herod the Great destroyed that family, the last high priest, Aristobul being murdered by order of Herod (Herod the Great's brother in law) in 35 BC

f) There were twenty-eight high priests until the year 70 AD Two high priests related to the death of Christ were Caiaphas and Annas.

HARMONY

THE TEN LEPERS

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

THE THANKFUL LEPER

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

113 THE COMING OF THE KINGDOM**LUKE 17:20-37**

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

KEY WORDS

| | | |
|--------------|---------------|---|
| Was demanded | Eperotao | Seek an answer, Inquire, Demand [Aorist Passive Participle] |
| Kingdom | Basileia | Kingdom |
| God | Theos | God |
| Should come | Erchomai | Come [Present Middle Indicative] |
| Answered | Apokrinomai | Answer [Aorist Passive Indicative] |
| Said | Epo | Say [Aorist Active Indicative] |
| Cometh | Erchomai | Come [Present Middle Indicative] |
| Observation | Parateresis | Observation, Visual evidence |
| Shall say | Ereo | Say [Future Active Indicative] |
| Lo | Idou | Behold, Lo |
| Here | Hode | Here |
| There | Ekei | Yonder, There |
| Behold | Idou | Behold, Lo |
| Is | Eimi | Keep on being [Present Active Indicative] |
| Within | Entos | Within, Inside |
| Said | Epo | Say [Aorist Active Indicative] |
| Disciples | Mathetes | Disciple |
| Days | Hemera | Day |
| Will come | Erchomai | Come [Future Middle Indicative] |
| Shall desire | Epithumeo | Long for, Desire [Future Active Indicative] |
| See | Eido | See, Discern [Aorist Active Infinitive] |
| One | Mia | One, First |
| Son | Uihos | Son |
| Man | Anthropos | Man |
| Shall not | Ou | Not |
| See | Optomai | See [Future Middle Indicative] |
| Shall say | Ereo | Say [Future Active Indicative] |
| See here | Idou | Lo |
| See there | Idou | Lo |
| Go not after | Aperchomai me | Go not after [Aorist Active Imperative] |
| Follow | Dioko | Follow after [Aorist Active Imperative] |
| As | Hosper | Just as |
| Lightning | Astrapo | Lightning |

| | | |
|----------------------|-------------|--|
| Lighteneth | Astrapto | Flash, Shine [Present Active Participle] |
| Out | Ek | Out of |
| Part | - | Not found in the original |
| Under | Hupo | Under |
| Heaven | Ouranos | Heaven |
| Shineth | Lampo | Give light [Present Active Indicative] |
| Shall also | Kai | Also |
| Be | Eimi | Keep on being [Future Middle Indicative] |
| First | Proton | First |
| Must | Dei | Should, Must [Present Active Indicative] |
| Suffer | Pascho | Suffer [Aorist Active Infinitive] |
| Many things | Polus | Much, Many |
| Rejected | Apodokimazo | Reject, Disapprove [Aorist Passive Infinitive] |
| Generation | Genea | Generation, Age |
| Was | Ginomai | Become [Aorist Middle Indicative] |
| Shall it be | Eimi | Keep on being [Future Middle Indicative] |
| Did eat | Esthio | Eat [Imperfect Active Indicative] |
| Drank | Pino | Drink [Imperfect Active Indicative] |
| Married wives | Gameo | Marry [Imperfect Active Indicative] |
| Given in marriage | Ekgamizo | Given in marriage [Imperfect Passive Indicative] |
| Entered | Eiserchomai | Enter into [Aorist Active Indicative] |
| Ark | Kibotos | Ark |
| Flood | Kataklusmos | Flood from which we get the word Cataclysm |
| Came | Erchomai | Come [Aorist Active Indicative] |
| Destroyed | Apollumi | Destroy [Aorist Active Indicative] |
| Them all | Hapas | All things |
| Was | Ginomai | Become [Aorist Middle Indicative] |
| Eat | Esthio | Eat [Imperfect Active Indicative] |
| Drank | Pino | Drink [Imperfect Active Indicative] |
| Bought | Agorazo | Buy in a market [Imperfect Active Indicative] |
| Sold | Poleo | Sell [Imperfect Active Indicative] |
| Planted | Phuteuo | Plant [Imperfect Active Indicative] |
| Builed | Oikodomeo | Build, To be a house builder [Imperfect Active Indicative] |
| Went out | Exerchomai | Go out [Aorist Active Indicative] |
| Rained | Brecho | Rain [Aorist Active Indicative] |
| Fire | Pur | Fire |
| Brimstone | Theion | Brimstone, Sulphur |
| Destroyed | Apollumi | Destroy [Aorist Active Indicative] |
| Be | Eimi | Keep on being [Future Middle Indicative] |
| Is revealed | Apokalupto | Reveal, Uncover [Present Passive Indicative] |
| Shall be | Eimi | Keep on being [Future Middle Indicative] |
| Housetop | Doma | Roof top |
| Stuff | Skenos | Goods |
| House | Oikia | House |
| Let him not | Me | No, Not |
| Come down | Katabaino | Come down [Aorist Active Imperative] |
| Take away | Airo | Bear away, Take away |
| That is in | En | In |
| Field | Agros | Field |
| Let him not likewise | Homoios | Likewise |
| Return | Epistrepho | Return, Turn around [Aorist Active Imperative] |
| Back | Opiso | Back |
| Remember | Mnemoneuo | Remember [Present Active Imperative] |
| Wife | Gune | Wife |
| Shall seek | Zeteo | Seek [Aorist Active Subjunctive] |
| Save | Sozo | Save [Aorist Middle Infinitive] |
| Life | Psuche | Soul |
| Shall lose | Apollumi | Lose [Future Active Indicative] |
| Shall lose | Apollumi | Lose [Aorist Active Subjunctive] |
| Shall preserve | Zoogoneo | Be rescued from death [Future Active Indicative] |
| Tell | Lego | Say, Tell [Present Active Indicative] |
| Night | Nux | Night |

| | | |
|-------------------|--------------|--|
| Shall be | Eimi | Keep on being [Future Middle Indicative] |
| Two | Duo | Two |
| Men | - | Not found in the original |
| Bed | Kline | Bed, Couch |
| Shall be taken | Paralambano | Take away [Future Passive Indicative] |
| Other | Heteros | Another of a different kind |
| Shall be left | Aphiemi | Leave |
| Women | - | Not found in the original |
| Shall be | Eimi | Keep on being [Future Middle Indicative] |
| Grinding | Aletho | Grind [Present Active Participle] |
| Shall be taken | Paralambano | Take away [Future Passive Indicative] |
| Left | Aphiemi | Leave [Future Passive Indicative] |
| 36 | | |
| Men | - | Not found in the original |
| Shall be in | Eimi | Keep on being |
| Field | Agros | Field |
| Shall be taken | Paralambano | Take away |
| Left | Aphiemi | Leave |
| Answered | Apokrinomai | Answer [Aorist Passive Participle] |
| Said | Lego | Say, Tell [Present Active Indicative] |
| Lord | Kurios | Lord |
| Said | Epo | Say [Aorist Active Indicative] |
| Wheresoever | Hopou | Wherever |
| Body | Soma | Body |
| Is | - | Not found in the original |
| Thither | Ekei | Yonder |
| Eagles | Aetos | Eagle |
| Gathered together | Sunanakeimai | Gather together for a meal [Future Passive Indicative] |

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 20. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: **21.** Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

The Pharisees as always are looking for the physical setting up of the Kingdom of God on the earth, but they are looking for it to come “their way”. However, because of the rejection by the majority of the nation of the Lord Jesus Christ the Kingdom has been postponed. What will be set up however will be the Mystery Kingdom, and that kingdom is not visible, is not in one place but is among them in the presence of Holy Spirit filled Ambassadors for the King. This does not mean that the Kingdom of God was in the Pharisees, but does point to Christ, who is the King, being in their midst but they cannot recognize it. Their viewpoint on what was to happen was so fixed, they could not see the evidence before them that they were wrong. **Acts 26:14-18, Revelation 3:8-20.**

Verse 22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. **23.** And they shall say to you, See here; or, see there: go not after them, nor follow them. **24.** For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. **25.** But first must he suffer many things, and be rejected of this generation.

The disciples, as they later face persecution, after the Lord has returned to heaven, will desire to see the Second Advent, but they will not live long enough to see it. We of course ourselves are still awaiting the Second Coming of Christ. We wait, and we look for the signs of His Coming, and as we see them we prayerfully seek the Lord’s will, so as not to waste a single day.

Unlike the Lord's First Advent, when Jesus was seen only by a few, when He returns a second time all will see Him. However before the return of the Lord other things must occur. One thing that must precede His Second Coming is that He must suffer and be rejected at the First Advent. The Cross must come before the Crown, and then He will later give the signs of the Second Advent in the Olivet Discourse that is being prepared for here, and some signs will be given below, several days before that great message is given.

Verse 26. And as it was in the days of Noe/Noah, so shall it be also in the days of the Son of man. 27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe/Noah entered into the ark, and the flood came, and destroyed them all. 28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30. Even thus shall it be in the day when the Son of man is revealed.

Another thing that precedes the Second Coming will be what is called the "Tribulation" time period; a time of great testing. When the Tribulation hits, there will be apparently very normal conditions on the earth, not unlike those just prior to the coming of the flood of Noah. Immediately before Noah's Flood, which was God's Judgment, struck, the unbelievers were leading normal lives, eating, drinking and getting married, all thinking that everything was going to carry on without change forever. "Mockers" will multiply in the years leading up to the Second Advent, arguing that everything is "normal" and always has been, and that God is not going to judge, nor change anything, but that everything will just carry on – "business as usual" – but they are fatally deceived! **2 Timothy 3:1-5, 13, 4:3, 2 Peter 3:1-8.**

This passage also shows the preservation of the believer who obeys God's instructions, even though they are in a very dangerous and ultimately fatal situation for those who ignore the Word. The parallelism here is that the Lord Jesus Christ will return and save the remnant of the Jews and other believers from complete destruction, and that He is laying the foundation for that later deliverance by His obedient work at the Cross. The judgment is sure, and there will be no escape, except for the totally obedient. All in Sodom died, and only Lot and his two daughters escaped by plodding out of danger, and Lot's wife died by her "half-way" point obedience. The Lord is clearly warning – nothing short of 100% obedience saves!

Verse 31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32. Remember Lot's wife. 33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

The Lord clearly states here that the apparent security provided by material things will not save the person. In fact, by turning back towards the comfortable and familiar physical securities, having escaped you think the worst of the problem, will end to their death. The Lord is there to rely on. Being "self reliant" rather than Holy Spirit reliant, when faced with an order from God, can be foolhardy and fatal, whilst submitting to God's guidance is the only place of security. It should be noted that the Greek word translated preserve is Zoogoneo, which means, "to be rescued from death". Never at any time in history are the words of **Isaiah 55:6-11**, more relevant and critical for survival, than as we approach the end of this Age and the Second Advent of the Lord.

This is reminiscent of later Olivet Discourse instructions of the Lord to the people at the time of the erection of the abomination of desolation, at the mid point of the Tribulation, Revelation 13, where those believers in Jerusalem who see this happening are instructed to flee to the mountains of Edom, Moab and Ammon.

If they do not flee, they are sure to be killed. God warns specifically and if the warning is heeded completely there is safety, but if we go "half way" like Mrs Lot, we die!!!

Verse 34. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35. Two women shall be grinding together; the one shall be taken, and the other left. 36. Two men shall be in the field; the one shall be taken, and the other left.

This passage is often taught as a picture of the Rapture of the Church with the one taken being the believer, but looking at this warning in its context here, this deals with the period at the Second Advent, with the one taken away being the removal of the unbeliever, while the one left is the believer who will enter into the Millennium in his physical body and help repopulate the earth.

It is noted that verse 36 does not occur in many manuscripts, but its inclusion, which tends to harmonise this account with **Matthew 24:40**, neither adds nor subtracts from the subject, but expands it, and so we believe it is most likely original. It is also of note that men and women in these verses do not appear in the original, so there are “two in bed” and “two grinding at the mill”. Again, what gender is involved is inconsequential. It is a timely warning in our own “diversity conscious” day, that gender is irrelevant, but eternal destiny is 100% vital to understand and rejoice in.

Verse 37. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

This rather unusual comment relates to the nation Israel, many of whom are and will be in the land of Edom and in the city of Petra, where they have fled, with the eagles being the symbol of Gentile/Roman armies invading the area. They use propaganda to try and encourage these people to come out of the caves as they say the Messiah has returned is seen in verse 23 above, but those heeding the Word of God alone are saved. It is instant and complete obedience that saves; half hearted and incomplete obedience always leads to disaster. The soldier blowing an uncertain trumpet call gets no response, and a soldier striking a hesitant blow is killed by the counter-stroke! **1 Corinthians 9:24-27, 14:8-9.**

This very verse, with others from Matthew, saved the Jerusalem Church in 66 AD, when they saw the Roman Eagles outside Jerusalem, in front of the troops hastily marched up from Caesarea at the start of the Jewish revolt. The troops had to withdraw, and their commander was killed at Beth Horon on the retreat back to Caesarea, but while the zealots were away fighting at Beth Horon, the entire church under John's leadership left the city and fled across to Pella and there scattered to evangelize the world. Had they delayed their flight by one day the zealots would have stopped them leaving the city!

APPLICATION

The parallelism between the Flood and the Second Advent is seen in that they were worldwide judgments. There is one other, at the end of the Millennium. From this, we have the concept of Civilisations, where humanity starts in harmony with God and the period ends in universal judgment.

In the pre-flood civilisation, we started in Innocence and ended in the judgment of the Flood, and in the post flood civilisation, we start with believers only, eight of them, and end with the universal judgment at the Second Advent of Christ. The third starts with believers only, after the Sheep and Goat Judgement, and ends finally, over 1000 years later with the removal of unbelievers at the end of the Millennium. **Revelation 20:11-15.**

Politicians and godless philosophers always have the concept of people starting off debased, and getting better with time, while the Bible clearly shows that mankind starts off well but becomes generally more depraved through time.

At a time of great peril, love of material things may cause you to become a casualty. At such times, it is necessary to see the temporary nature of all things in this life. We need to get our priorities right.

Lot's wife was almost dragged out of Sodom, but her attention remained where her heart was, and it was on the luxuries and social connections that the evil city provided. Someone has rightly said that they could get Lot's wife out of Sodom, but you could not get Sodom out of Lot's wife. She like so many always, “saw the good in people”. This is not biblical – we must see all the facts and make distinctions and assessments based on the truth, not our wishful thinking and ignoring of faults – for some “faults” are fatal...

We need as individuals to be prepared for the future, for difficult times ahead. We do this by understanding and applying the Word of God to our everyday lives.

DOCTRINES

ABOMINATION OF DESOLATION

1. The Abomination of Desolation is an image erected by the Antichrist in the Temple during the Tribulation. This occurs in the middle of the Tribulation when the covenant with Israel is broken (**Daniel 9:27**) At this point he violates the temple and begins desolating the people of the remnant

2. It continues for a period of 1290 days (**Daniel 12:11**). (Apparently staying for 30 days after the end of the Tribulation, since the second half of the Tribulation lasts for 1260 days). These 30 days are involved in the judgment of nations, etc
3. "Abomination of Desolation" begins with the setting up of the image of the beast **Daniel 11:31, Revelation 13:14-15**.
4. It is a warning sign for the believing Jews to flee to the mountains of southern Jordan (**Matthew 24:15-16**).
5. It is said to be standing in the Holy Place.
6. It is associated with the Gentile takeover of temple in Jerusalem (**Revelation 11:1-2**).
7. The Antichrist will sit in the Temple of God claiming to be God in (**2 Thessalonians 2:3-4**) It is based on the pride of Antichrist who seeks to "alter times and law" by starting his false millennium. - **Daniel 7:8,25**.
8. The Antichrist does not stay in the Temple but he is replaced by a living image of him by the False Prophet (**Revelation 13:11-15**).
9. Two historical prototypes are:
 - a) Antiochus Epiphanes King of Syria (BC 168 June to 165 Dec.) places a statue of Zeus Olympus in the temple having violated the Temple in Jerusalem with pigs blood followed by the blood of the priests.
 - b) Also Caligula (AD 37-41) the Roman Emperor attempted to set up his image in the temple.

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:- HUMILIATION AND EXALTATION – THE ROAD TO GLORY

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

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

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

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

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

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

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

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

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

[i] Used for act of robbery

[ii] Used of a thing robbed

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

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

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

[i] Not loss of deity

[ii] Not loss of divine attributes

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

[b] being the form" - (Aorist. Active. Participle.) human essence - body, soul, spirit no Old Sin Nature

[c] "being made" (Aorist. Middle. Participle.) Having become. Precedes "humbled"

[d] "likeness of men" - of same condition, nature and ability.

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

[a] His Humiliation: - "being found" - (Aorist. Passive. Participle) being recognised, discovered.

[b] "in appearance" - In contrast to all that He was, what He appeared outwardly to others.

[c] "He humbled Himself" - (Aorist Active Indicative.) Mental attitude of grace from birth to death. True humility Romans12:3

[d] "becoming obedient" - (Aorist. Middle Participle.) to hear & obey.

[e] "to the point of death" - Spiritual death. Christ learned obedience through suffering (**Hebrews 5:8**) maximum self-discipline.

[f] His Humiliation: - "death on a cross" - Most disgraceful form of death. Reserved for hardened criminals and runaway slaves.

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

[a] His Exaltation: -"therefore" - because of His humiliation "highly exalted" - (Aorist . Active. Indicative.) To raise above and beyond.

[b] Christ shared God's glory in Eternity Past, but this is the exaltation of His humanity. Compare **Ephesians 1:20-23**

[c] "bestowed" - (Aorist. Middle. Indicative.) Freely bestowed, as Christ gave Himself freely.

[d] "name" - The rank, office, dignity. The name, **Hebrews 1:4-8**

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

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

[i] Those in heaven - angelic

[ii] On earth - human

[iii] Under earth - dead unbelievers and imprisoned demons.

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

[a] "every tongue confess" - (Aorist. Middle. Subjunctive.) Openly acknowledge volitionally - self condemned

[b] "Jesus Christ is Lord" - Deity

[c] "to glory of God"

APPLICATION

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

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CHRIST – RETURN OF OUR LORD

This is the hope of the church from the day it was announced at his ascension - **Acts 1:10,11**, and recalled at every communion service, where the believers took the cup with the words, "until he comes" - **1Corinthians 11:26**. This was the focus and confidence (hope) of the early church, the Lord is risen and he is coming again.

The great truth of the Lord's coming and all it will mean for mankind and the earth brings Paul to the point of praise filled worship towards the Lord, and he "sings" a doxology to the glory of God – **1Timothy 6:13-16**.

The Lord is referred to as the:

1. "Blessed and only potentate". The Lord is perfectly happy/blessed as he is in control of the universe and his plan is working out. He is the real ruler of the world and this will one day be seen by all.
2. "King of kings", emphasises that he is ruler over all men who have ever ruled the earth as kings.
3. "Lord of lords", indicates his victory over the angels, so that he is recognised by all as supreme ruler. Every knee will bow to him. **Isaiah 45:23, Romans 14:11, Philippians 2:10**.
4. "Who only has immortality". He alone has by nature and deed true immortality, in that as God he has always been in existence and as man he has defeated sin and death through the cross and resurrection, and

it is in his power and because of his position that we have everlasting life (we had a beginning but we will like him, have no end).

5. "Dwelling in the light". Light was the clothing of Adam and Eve before the fall and is the clothing of the resurrected Lord. He lives in the purity and radiance of unapproachable light. This made the elders of John's vision in Revelation sink to their knees and sing praises. **Revelation 4:3-11**.

We do not have the right "vision" of the Lord today in many churches; we see him only as he was on earth, not as he is in heaven now. The phrase of Paul directs Timothy to look up and get a clear view of the Lord as he is in glory and so worship and serve him more appropriately.

6. "Who no man has seen or can see". This is a confusing passage for the Lord has been seen in his resurrection body and visions of his glory have been given to John and Paul at least.

What does Paul mean? He means that we see only the Lord in resurrection body since the cross, but not in his full glory as God, for that would completely and literally "blow us away".

Even John who was granted such a great series of visions that he recorded for us in Revelation, says, "No man has seen God at any time", **1 John 4:12, John 6:46**. Maybe we will see him fully as he is, in heaven when we have our resurrection bodies. **1 Corinthians 13:12**.

7. "To him belong all honour and power everlasting". The only one fully deserving honour or reverence is the Lord and he is the only one with true power that lasts forever.

Paul ends this doxology with the "amen", or "so be it". It is the way of saying, "I believe it, it is so", and we must all say amen to the above points, or we will continue worshiping an inadequate view of the Lord.

Do we serve the Lord with an accurate picture in our minds of how he is today? It is easy to be slack when we think of him only as the one who walked the lanes of Israel, but consider the visions of John and bow down before him as he sits or stands in radiant light the all powerful King of kings and Lord of lords, the true ruler of the universe in his full power.

The Lord's coming for the church, terminates the church age and opens the door to the Great Tribulation and then for his final victory over sin and death and the establishment of his kingdom.

JEWISH WEDDING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

KINGDOM

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

a) Kingdom of Heaven

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

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

b) Kingdom of God

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

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

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

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

3. The Kingdom was announced as at hand **(Matthew 4:17)** but was rejected by the Jews both from a moral **(Matthew 11:20)** and official viewpoint **(Matthew 21:42-43)**. As a result the King was crowned with thorns.

4. Afterwards He announced His purpose to build His church. **(Matthew 16:18)**

5. The mysteries of the Church and the Kingdom of Heaven were seen as concurrent - they both refer to the spiritual kingdom. **(Ephesians 3:9-11)**

6. When He returns at the Second Advent, the Lord Jesus Christ will establish the Kingdom for 1000 years before eternity resumes. **(Matthew 24:27-30, Luke 1:31-33, Acts 15:14-17, Revelation 20:1-10)**

7. At the end of the Millennium, Jesus Christ will deliver up the Kingdom to the Father **(1 Corinthians 15:24-28)**

8. The eternal throne is of God and the Lamb. **(Revelation 22:1)**

KINGDOM: MILLENNIAL KINGDOM

1. "Thy will be done on earth, " will be fulfilled in the Millennium. **(Matthew 6:10)**

2. The Kingdom is the Millennium, the first 1,000 years of Jesus' eternal reign. It will be after the second advent, on the old earth. **(Revelation 20:4-6)**

- a) Promised (**2 Samuel 7:8-17, Psalm 89:20-33**)
- b) Prophesied (**Isaiah 2:1-5, 2:11, 12, 35, 55, 56, 62:11**)
- c) Presented (Matthew, Mark, Luke) Israel, not the church)
- d) Postponed Epistles of New Testament (for church age)
- e) Proclaimed (**Revelation 10**) (Angelic herald) (**Revelation 11:1-1 4**) (Human heralds)
- f) Plagiarized (**Revelation 13**)
- g) Perfected (**Revelation 11:15-19**)

3. Issues relating to the Kingdom

- a) The Character of God - will He keep His word to Israel? Yes. Jesus Christ will reign.
- b) Unconditional Covenant - will He keep Covenant? Yes. Abrahamic, Palestinian, Davidic, New - all fulfilled in the Millennium.
- c) Dispersion of Israel - will He recover them again? Yes. At the second advent.
- d) Advent - will He return to earth at the worst period in history? Yes. At the end of the Tribulation.
- e) Millennial - The Kingdom of Jesus Christ is eternal, why the emphasis on the first 1,000 years? Jesus will do what Satan has been trying to do for 6,000 years; He will create perfect environment in an instant, as a demonstration to prove that perfect environment is not the answer; regeneration is.

4. Principles from **Micah 4:1-8**

- a) The Kingdom will be supreme. (**Micah 4:1**)
- b) The Kingdom will be universal. (**Micah 4:2**)
- c) The Kingdom will be peaceful. (**Micah 4:3**)
- d) The Kingdom will secure universal prosperity. (**Micah 4:4-5**)
- e) The nation of Israel ruled by the Lord for the Kingdom. (**Micah 4:6-8**)

LAST DAYS: CHARACTERISTICS OF THE LAST DAYS

Just as world conditions just before the flood indicated judgment was overdue so conditions now show that we are at the end of the last days.

1. Preoccupation with physical appetites - **Luke 17:27**
2. Rapid advances in technology - **Genesis 4:22**
3. Grossly materialistic attitudes and interests - **Luke 17:28**
4. Uniformitarian attitudes and interests - **Hebrews 11:7**
5. Inordinate devotion to pleasure and comfort - **Genesis 4:21**
6. No concern for God in either belief or conduct - **2 Peter 2:5, Jude 15**
7. Disregard for the sacredness of the marriage relation. - **Matthew 24:38**
8. Rejection of the inspired Word of God - **1 Peter 3:19**
9. Population explosion - **Genesis 6:1,11**
10. Widespread violence - **Genesis 6:11, 13**
11. Corruption throughout society - **Genesis 6:12**
12. Preoccupation with illicit sexual activity - **Genesis 4:19; 6:2**
13. Widespread words and thoughts of blasphemy - **Jude 15**
14. Organised Satanic activity - **Genesis 6:1-4**
15. Promotion of systems and movements of abnormal depravity - **Genesis 6:5, 12**

LAST DAYS - DENIALS THAT CHARACTERIZE THE END TIME CHURCH

1. Denial of God. (**Luke 17:26; 2 Timothy. 3:4-5**)
2. Denial of Christ. (**1 John. 2:18, 4:3; 2 Peter. 2:1**)
3. Denial of Christ's return. (**2 Peter 3:3-4**)
4. Denial of the Faith. (**1 Timothy. 4:1-2; Jude 3**)
5. Denial of Sound Doctrine. (**2 Timothy. 4:3-4**)
6. Denial of Separated Life (Practical Sanctification. **2 Timothy 3:1-7**)
7. Denial of Christian Liberty. (**1 Timothy 4:3-4**)
8. Denial of Spirituality. (**2 Timothy 3:1-8; Jude 18**)
9. Denial of Authority. (**2 Timothy 3:4**)

LOT - CARNALITY

1. SCRIPTURE: **Genesis 11:27, 19:36; Luke 17:28.36; 2 Peter 2:7-9.**
2. BIOGRAPHY:

Lot was the nephew of Abraham, the son of Haran (**Genesis 11:27,31; 12:5**). He was born in Ur of the Chaldees and migrated to the city of Haran with his grandfather Terah and his uncle and aunt, Abram and Sarai. After the death of Terah at Haran (**Genesis 11 :32**), Lot continued into the land of Canaan and Egypt with Abram. In Canaan, Lot prospered, concentrating on cattle production. With Abram also becoming wealthy in cattle, problems broke out between their employees because of a lack of grazing land. As a result, Lot and Abram parted ways: Lot choosing to descend into the plains near the Dead Sea and Sodom (**Genesis 13:11**).

The cities of the plains were raided and routed by the four kings from the east under Chedorlaomer, Lot being captured with all his goods and taken towards Damascus. Abraham, hearing of his nephew's plight, pursued Chedorlaomer and defeated him; rescuing Lot, who proceeded to move into Sodom.

Because of its wickedness, God determined to destroy Sodom and its sister town Gomorrah. Abraham, warned by messengers from God, pleaded for its preservation (**Genesis 18:23-32**). The messengers proceeded into Sodom to arrange for Lot to be spared from the approaching judgement. Lot showed weakness of character by offering a lustful homosexual mob his virgin daughters rather than his male guests. Lot left Sodom with his wife and two daughters and went to the city of Zoar (**Genesis 19:23**), the only city of the five plains cities not destroyed by God.

Lot relocated to a cave near Zoar where his daughters made him drunk and committed incest on successive nights; their union creating the Moabite and Ammonite nations. Ruth, an ancestor of David and Jesus, was a Moabite. Despite his failings, Lot is called a righteous man (**2 Peter 2:7.9**).

3. EVALUATION

On their return from Egypt, Lot looks across the plains (**Genesis 13:11**).
 He sees it is well-watered, garden-like, just like Egypt (**Genesis 13:10**).
 He separates from Abram (**Genesis 13:12**).
 Lot goes to dwell in the cities with unbelievers (**Genesis 13:12**).
 Sodom was a very wicked place (**Genesis 13:13**).
 Judgement by military defeat is inflicted on the city of Sodom and Lot is taken captive (**Genesis 14:12**).
 Lot is rescued by his uncle Abram (**Genesis 14:16**).
 He returns, however, to live in Sodom (**Genesis 19:1**).

Messengers from God arrive to warn him and have to be strongly persuaded to stay with him (**Genesis 19:2,3**).

Homosexuals crowd around his house (**Genesis 19:4,5**).

Whilst protecting his visitors from their lustful advances, he offers his unmarried daughters to the mob (**Genesis 19:7,8**).

Lot tries to warn his sons-in-law but they laugh at him (**Genesis 19:14**).

Lot is led out of Sodom and goes to Zoar (**Genesis 19:15-22**).

God judges Sodom (**Genesis 19:24**).

He dwells in the mountains with his daughters and they commit incest (**Genesis 19:30-38**).

4. PRINCIPLES

Lot and Abram are contrasting figures. Lot is carnal while Abraham is spiritual.

The carnal person :

i) Views life's problems through physical eyes (**Colossians 3:2**).

ii) Chooses what seems best from a human viewpoint (**Mark 10:22**).

iii) Leaves believing companions to dwell with unbelievers (**Luke 15:13**).

iv) He ignores gross immorality and has no discernment (**I Corinthians 5:9**).

v) He shares by association the judgement of unbelievers (**Acts 2:40**).

vi) Even though rescued, he falls back into bad associations (**2 Peter 2:22**).

vii) He has no sense of protection, and compromises with wickedness (**I Corinthians 15:33**).

viii) He has no impact with unbelievers (**Joshua 7:11-13**).

ix) He can get involved in highly immoral acts (**Galatians 5:16,18**).

God, however, protects the carnal believer (**Luke 15:4,7**).

God still regards Lot as a righteous man because he is a believer. Lot was not lost.

NOAH - OBEDIENCE

1. SCRIPTURE **Genesis 5:29 - 9:29**.

2. BIOGRAPHY

Noah, whose name means "to rest", was born approximately 3000 BC. He was the tenth generation from Adam, being the son of Lamech in the line of Seth, the regenerate line. He lived to be 950 years of age and was a contemporary with Abram for some 50 years near the turn of the second millennium BC (**Genesis 9:29**). We are told of three sons of Noah: Ham Shem and Japheth (**Genesis 6:10**) who were all regenerate as were their wives. Noah was righteous (**Genesis 6:9**), having the righteousness that comes from faith (**Hebrews 11:7**) and close communion with God (**Genesis 6:9**). Noah attempted to evangelise in his area but completely without success outside his family (**2 Peter 2:5**). When Noah was 480 years old God informed him of the forthcoming judgment of the flood which was to occur 120 years later (**Genesis 6:3, 7:11**).

During this period Noah constructed the Ark under God's direction and to His specification. He preserved the animal kingdom, ensuring continuity of the human race and animals on the earth.

Subsequent to the flood, Noah prophesied the future of the human race as descendants from his three sons (**Genesis 9:25-27**). One of his greatest characteristics was obedience to God's will irrespective of human wisdom or ridicule.

3. EVALUATION

a) The Lord gives a warning to the world that judgment would come on the earth in 120 years (**Genesis 6:3**).

b) Noah was a believer and had a pure lineage from Adam, being not perverted by the wickedness of the world current at that time (**Genesis 6:8,9**).

c) He had three sons: Ham, Shem and Japheth (**Genesis 6:10**).

d) God advises Noah of the Ark's dimensions (**Genesis 6:14-16**).

e) God makes a covenant with Noah through the provision of the Ark (**Genesis 6:18**).

f) Noah obeys God and builds the Ark (**Genesis 6:22**).

g) God instructs Noah regarding unclean and clean animals to be placed in the Ark (**Genesis 6:19-21, 7:2-5**).

- h) After embarkation God closes the door (**Genesis 7:13-16**).
- i) The storm breaks (**Genesis 7:11,12**).
- j) The judgment of the flood (**Genesis 7:17-23**).
- k) The flood abates and dry land seen (**Genesis 8:1-5**).
- l) The dove has three flights (**Genesis 8:6-12**).
- m) Noah builds an altar as his first act. God is pleased, with the offering (**Genesis 8:20-22**).
- n) Man given dominion by fear over the animal kingdom and allowed to eat meat (**Genesis 9:1-4**).
- o) God gives the first rainbow to show His faithfulness and covenant with Noah (**Genesis 9:10-17**).

4. PRINCIPLES

- a) God always gives grace before judgment. This is demonstrated clearly in the book of Revelation (**Exodus 20:6**).
- b) God has a special relationship with believers (**Romans 8:16**).
- c) God's instructions are the means of our eternal existence. Salvation (**John 3:16**) by faith alone; Fellowship (**1 John 1:9**) by confession of sins, etc. We live by principles, promises, doctrines applied to our lives by obedience to God's will (**Psalms 119:1-3**).
- d) Ridicule by the world requires obedience rather than embarrassment (**Romans 1:16; Matthew 5:11,12**).
- e) God provides the obedient believer a way of escape. He protects us in our testing (**1 Corinthians 10:13**).
- f) God provides eternal security. He closed the door (**John 10:27-30**).
- g) God judges the unbeliever or disobedient believer (**Hebrews 3:16-19**).
- h) Noah shows an obedient attitude in sacrificing to God as soon as he disembarks (**Matthew 6:33**).
- i) God confirms His promise to His obedient servant with a perfect rainbow, one of seven colours, God's perfect number (**Hebrews 13:5**).

NOAH'S FLOOD

1. General Scripture: **Genesis 6-9**

2. Methuselah (lit "man of God"), the oldest man who ever lived, died in the year of the Flood. (**Genesis 5:27**) His very name gave an indication that judgment would come to that evil generation at his death.

3. There were only eight believers in the whole world - Noah and his family. (**Genesis 6:8-10**) These are the ones God saved in the Ark (a picture of salvation in Christ)

4. In the time of Noah, there was great wickedness on the earth. (**Genesis 6:5**) People had no regard for God - they were too busy with their own selfish lives, and had no time for God (**Matthew 24:38-39**)

5. Despite Noah faithfully preaching for 120 years, no-one was willing to believe the promise of God (**Genesis 6:3**)

6. The earth was corrupt, and had to be totally destroyed. (**Genesis 6:12-13**)

7. The Flood was caused by rain for forty days and the breaking of the earth's crust -**Genesis 7:11-12, Job 12:15**

8. The sequence of the flood was as follows:-

| Month/Day | Event |
|-----------|---|
| 2/10 | Entry into the Ark. (Genesis 7:7) |
| 2/17 | The rain began. (Genesis 7:11) |
| 3/26 | The rain stopped. (Genesis 8:2) |
| 7/17 | The Ark rested on Ararat. (Genesis 8:4) |
| 10/1 | The tops of the mountains became visible. (Genesis 8:5) |
| 11/10 | The raven sent out. (Genesis 8:7) |
| 11/11 | The dove sent and returns. (Genesis 8:8,9) |
| 11/19 | The dove sent. It returns with olive leaf. (Genesis 8:10,11) |
| 11/27 | The dove sent and does not return. (Genesis 8:12) |
| 12/17 | The water fully receded. (Genesis 8:13) |
| 1/1 | The covering of the Ark removed. (Genesis 8:13) |
| 2/27 | The eight leave the Ark. (Genesis 8:18) |

9. The total time elapsed in the Ark was 377 days.

10. God promised to curse the earth no more by this means. (**Genesis 8:21**)

11. Noah's Flood was over the whole world, not just the local area of Mesopotamia.

a) Hebrew word "mabbul", not "zerem"

b) The mountains were covered by at least 10 metres of water. - **Genesis 7:19-20**

c) The waters prevailed exceedingly "gabar" over the earth. - **Genesis 7:19**

d) All the living things died on the earth which would not have occurred in a local flood - **Genesis 7:21**

e) Man lived all over the earth prior to the flood yet it says that all men died which could not have occurred in a local flood. - **Genesis 7:23b**

f) No local flood continues to rise for 150 days

g) Even after the ark landed on Ararat it, was another two and a half months before the rest of the mountain tops were seen. - **Genesis 8:4-5**

h) Even after four months the dove when sent out could not find dry land to alight on - **Genesis 8:9**

i) It was over a year before the people in the ark could disembark - **Genesis 7:11, 8:13**

12. Many cultures all over the world have remembrances of the Flood in their traditions.

a) The Bible

Survivors - Noah, his family, animals, birds.

Means - An ark 300 cubits long made of wood.

Catastrophe - A flood covering the whole world. Ark lands on Ararat. A new life starts.

b) Assyria - Babylonian records.

Survivors - Ubaratutu, his family, friends, animals and birds.

Means - A vessel 600 cubits long.

Catastrophe - A flood lasting 6 days and nights. Lands on Mt. Nizer. Dove returns but not the raven.

Ubaratutu and his wife allowed to live like gods.

c) Welsh legend.

Survivors - Dwyfan and Dwyfach.

Means - A vessel without rigging.

Catastrophe - A great flood caused by the eruption of the Lake of Waves. After the waters receded Dwyfan and Dwyfach repopulated Britain.

d) Chinese Legend.

Survivors - Yao and seven others.

Means - A sailing junk.

Catastrophe - A flood and earthquake. The earth fell into pieces. The waters overflowed. They eventually receded.

e) Aztec - Toltec Legend - Central America.

Survivors - Coxcox with wife, children, animals.

Means - Large raft made of cypress wood.

Catastrophe - A flood covered the earth for 52 years. Coxcox sent out a vulture and other birds to look for land. The vultures fed on carcasses and did not return. A humming bird eventually returned with a leaf.

Coxcox landed on a mountain.

NOAH'S FLOOD NOT LOCAL

1. In **Genesis 6-9** the account is given of the universal flood that occurred at the time of Noah. The following points show that the flood was universal and not local.

2. Expressions involving the universal nature of the flood occurs more than thirty times in these chapters.

3. The Flood was coming on the earth for forty days. A downpour together with the breaking of the crust would cause a chaotic flood - **7:11-12**

4. The Hebrew word for flood "mabbul" is used in the Bible only for this flood rather than the Hebrew name for a local flood "zerem"

5. The water rose up quickly to besar up the ark in the early stages to a depth of at least 6 metres.
6. As the rains continued the waters were "overwhelmingly mighty" which would not be the case in a local flood.
7. The waters overturned the earth - **Job 12:15**
8. The use of the word high hills and mountains "har" are the same. The repetition of a word in this manner gives emphasis to it. - **Genesis 7:19-20**
9. The waters prevailed exceedingly "gabar" over the earth. - **Genesis 7:19**
10. All the mountains were inundated by at least 10 metres - **Genesis 7:19, 20**
11. The Hebrew word for covered "kasah" can be translated overwhelmed which indicates that they were eroded away by them.
12. A double superlative "all" in "all the high mountains under all the heavens" cannot relate to a local flood
13. All the living things died on the earth which would not have occurred in a local flood - **Genesis 7:21**
14. Man lived all over the earth prior to the flood yet it says that all men died which could not have occurred in a local flood. - **Genesis 7:23b**
15. No local flood continues to rise for 150 days
16. Even after the ark landed on Ararat it was another two and a half months before the rest of the mountain tops were seen. - **Genesis 8:4-5**
17. Even after four months the dove when sent out could not find dry land to alight on - **Genesis 8:9**
18. It was over a year before the people in the ark could disembark - **Genesis 7:11, 8:13**

RAPTURE - PRE-TRIBULATION RAPTURE:

(Why the Church will not go through the Tribulation)

1. On the basis of the distinction between Israel and the Church:

- a) God never deals with Israel and the Church at the same time.
- b) Because of the promises to Israel, yet unfulfilled, Israel must have a future. Evangelistic and missionary responsibility of Israel will be completed in the Tribulation.
- c) The nation Israel has not been completed.
- d) "Daniel's 70 weeks" not completed. (**Jeremiah 25:11, 12, 29:10, Daniel 9:2, 24, 25**)

2. Statement and Structure of Revelation:

- a) The statement (**Revelation 3:10**) "Tereo ek" (to keep out), not "Aireo" (to take out) used in context.
- b) The structure: Church Age/Tribulation/Millennium/Eternity. (**Revelation 2-3, 7-19, 20, 21:1-8**)

3. The Statement of Thessalonians:

- a) Removal of the restraining presence of the Holy Spirit is impossible without removing the Church at the same time. **2 Thessalonians 2:6, 7.**
- b) In **2 Thessalonians 2:2** the incorrect translation in the A.V. confuses the entire passage. "Day of Christ" should read "Day of the Lord".(False teachers came with a forged letter supposedly from Paul which implied that the Day of the Lord, or the Tribulation, had already come).
- c) In **1 Thessalonians 4:16-18** the phrase "in Christ" refers to believers in the Church Age. Verse 18 emphasises a comfort which could not exist if the Church went through the Tribulation.

4. Remnant of the Tribulation:

- a) Christ returns to the earth with His saints. (**1 Thessalonians 3-13, Jude 1 4**).
- b) Jesus at the same time delivers saints at the Second Advent. (**Zechariah 14:1-5**)
- c) Christ cannot come with saints and deliver saints unless there are two groups of saints - Church and Tribulational. Obviously, both groups exist and both groups of saints are separated.

5. Grace before Judgment: God gives grace before judging.

- a) Warning - Noah was rescued by heeding God's warning.
- b) Rescue - Lot was rescued by God.

6. Imminence of the Rapture:

- a) No prophecy of Scripture has to be fulfilled before the Rapture can take place. (**1 Corinthians 1:7, Colossians 3:4, 2 Thessalonians 2:1, Titus 2:13**)
- b) Hence, the Rapture can take place at any time.
- c) Not so the Second Advent: much prophecy must be fulfilled before Second Advent.

7. Nature of the Tribulation:

- a) Purpose of the Tribulation: to bring judgment on a Christ-rejecting world. God demonstrates that man cannot provide a perfect environment when Satan has full control and restraining ministry of the Holy Spirit is removed.
- b) God completes His dealings with Israel, which allows the Jews to fulfil their missionary ministry begun after the Babylonian Captivity.
- c) God prepares Israel for the fulfilment of the Unconditional Covenants by the return of Christ during Israel's darkest hour and the low point of human history (Tribulation).

8. Activity of the Church in Heaven (**Revelation 4,5**)

- a) Before the Church returns to the earth with Christ, they must appear before the Judgment Seat of Christ for evaluation of production in the Christian walk - rewards. (**2 Corinthians 5:10, 1 Corinthians 3:11-15**)
- b) Hence, some interval is necessary (7 years) before the Bride of the Lamb can be prepared.
- c) The marriage of the Lamb takes place in heaven. (**Revelation 19:6-8**) after which the Bride returns to the earth with the Groom. (**Revelation 19:14**). The wedding feast is held on earth. (**Revelation 19:9**)

TRIBULATION IN MATTHEW 24

The second half of the Tribulation or Great Tribulation is portrayed in (**Matthew 24**)

1. It commences with the erection of the abomination of desolation, the statue of the Antichrist being erected in the Temple in Jerusalem. (v 15)
2. Believers in Jerusalem are told to flee to the mountains of Ammon, Edom and Moab (v 16-20)
3. It will be a time of maximum terror and pressure with many false Christs, signs and wonders. They are not to be led astray as believers as they know that when the Lord returns He will be seen by all. (v 21-26)
4. The next item seen is the smiting of the armies by the Lord Jesus Christ as He returns. (v 27-28)
5. The glorious appearing of the Lord Jesus Christ, visible to all, and the gathering of Israel from the four corners of the earth to the land now occurs. (v 29-31)
6. The fig tree prophecy shows that with the emergence of Israel and many other nations we are the generation that will see the Second Coming of Christ. (v 32-35)
7. The passage concludes with a warning to be prepared for the return of the Lord in glory. (v 36-51)

HARMONY

THE KINGDOM OF GOD AND THE RETURN OF CHRIST

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

THE SWIFTNESS OF HIS RETURN

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

114 PARABLE OF THE WIDOW AND THE JUDGE

LUKE 18:1-8

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

KEY WORDS

| | | |
|----------------|--------------|---|
| Spake | Lego | Say [Imperfect Active Indicative] |
| Parable | Parabole | Parable |
| To this end | - | Not found in the original |
| That men ought | Dei | Ought [Present Active Infinitive] |
| Always | Pantote | Always |
| To pray | Proseuchomai | Pray [Present Middle Infinitive] |
| Faint | Ekkakeo | Faint, Be weary [Present Active Infinitive] |
| Saying | Lego | Say [Present Active Participle] |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| City | Polis | City |
| Judge | Krites | Judge |
| Feared | Phobeo | Fear [Present Active Participle] |
| God | Theos | God |
| Neither | Kai Me | Even though, Neither |

| | | |
|----------------|-----------------|---|
| Regarded | Entrepo | Regard, Respect [Present Passive Participle] |
| Man | Anthropos | Man |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Widow | Chera | Widow |
| City | Polis | City |
| Came | Erchomai | Come [Imperfect Middle Indicative] |
| Saying | Lego | Say [Present Active Participle] |
| Avenge | Ekdikeo | Avenge, Vindicate [Aorist Active Imperative] |
| Mine | Mou | Of me |
| Adversary | Antidikos | Opponent, Adversary |
| Would not | Thelo | Would, Will, Desire [Imperfect Active Indicative] |
| A while | Epi Chronos | For some time period |
| Afterward | Meta Tauta | Sometime after |
| Said | Epo | Say [Aorist Active Indicative] |
| Within himself | En Heautou | To himself |
| Fear | Phobeo | Fear [Present Middle Indicative] |
| Regard | Entrepo | Regard, Respect [Present Passive Indicative] |
| Because this | Taute | This |
| Troubleth | Parecho kopos | Bring trouble, Pain [Present Active Infinitive] |
| Will avenge | Ekdikeo | Avenge, Vindicate [Future Active Indicative] |
| Lest | Hina Me | Lest, In order that not |
| Continual | Telos | Continual |
| Coming | Erchomai | Come [Present Middle Participle] |
| Weary | Hupopiazō | Weary [Present Active Subjunctive] |
| Lord | Kurios | Lord |
| Said | Epo | Say [Aorist Active Indicative] |
| Hear | Akouo | Hear [Aorist Active Imperative] |
| Unjust | Adikia | Unjust |
| Saith | Lego | Say [Present Active Indicative] |
| Shall not | Ou me | Never |
| Avenge | Poieo Ekdikēsis | Do vengeance, Vindicate [Aorist Active Subjunctive] |
| Own elect | Eklektos | Elect, Chosen |
| Cry | Boao | Shout for help [Present Active Participle] |
| Day | Hemera | Day |
| Night | Nux | Night |
| Bear long | Makrothumeo | Patiently endure [Present Active Indicative] |
| Tell | Lego | Say [Present Active Indicative] |
| Will avenge | Poieo Ekdikēsis | Do vengeance, Vindicate [Future Active Indicative] |
| Speedily | En Tachos | In speed, Speedily |
| Nevertheless | Plen | Nevertheless |
| Son | Uihos | Son |
| Man | Anthropos | Man |
| Cometh | Erchomai | Come [Aorist Active Participle] |
| Shall find | Heurisko | Find [Future Active Indicative] |
| Faith | Pistis | Faith |
| Earth | Ge | Earth |

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; **2.** Saying, There was in a city a judge, which feared not God, neither regarded man: **3.** And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. **4.** And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; **5.** Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

This is a good example of a good principle behind prayer. "Pray without ceasing" is the command, **Colossians 4:2-3, 1 Thessalonians 5:17**, and it means, don't stop bringing things before the Lord, even if answers seem a long way away. **1 Peter 5:5-10**. The bad action of the judge in the story is contrasted to God's mental attitude towards us. Under Old Testament Mosaic Law, judges were to fear God and therefore defend the oppressed. Many ancient societies had severe legal penalties for unjust judges, but the "unjust judge" is a reality in our fallen world, but God will never deal with us this way.

The widow was an excellent example of the vulnerable and at this time often oppressed poor, as they could be destitute and therefore exploited by ruthless business people. She certainly could not afford to bribe anyone. The principle is that with persistence in approaching the judge, who could not care less either for the law or people, results could still be obtained.

Initially the judge refused to hear the case, not being interested in it from judicial point of view, but eventually decided to hear it so that he would not get worn out by her constant complaining. Here persistence enabled her to get a just and true judgment in her favour. How much more will God hear and answer the prayers of His children?

6. And the Lord said, Hear what the unjust judge saith. 7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

This is quite a common concept with man doing certain things and then God doing that much more. Here Jesus says that if the unjust judge will give justice, how much quicker and better will the justice be when provided by a loving God who is keenly interested in His children? **Romans 5:9-20, 1 Peter 2:9-10**.

The elect here may well relate to the Jewish remnant in the Tribulation but is also true of all believers in any age. The reason God has not intervened before is because He is longsuffering with men, not willing that any should perish.

It was commonly predicted by the Bible and Jewish writers that there would be great suffering because many people will fall away from the truth. We are instructed to stand firm, be prayerful and trust the Lord's Plan, for all will work well, and be seen to have done so as we look back from eternity. **Romans 8:26-28, 29-39**.

APPLICATION

God is faithful to act on behalf of, and to vindicate His people, particularly at his final judgment day. The certainty of things to come should motivate us in our prayers.

Jesus points out that if an unrighteous judge responds as a result of persistence how much more will God respond to the cries of His children.

When the Lord does return He will do so swiftly and His judgment will rain down on those who have persecuted believers and rejected God's grace.

God cares for all his children. Those who attack believers do so at their peril because judgment will fall on them.

DOCTRINES

CHRISTIAN LIFE: CONSECRATION

1. Consecration means full surrender of self to God. (**Romans 6:13**)
2. This is the attitude of "denying self" and "not my will, but yours be done" (**Matthew 16:24, 26:39, Galatians 2:20**).
3. This is the only acceptable gift to God. (**Romans 12:1,2**)
4. The consecration of the Temple is a picture of the believer's life: the Outer Court (the body), the Holy Place (the soul) and the Holy of Holies (spirit)

5. You are indwelt by the Holy Spirit, and therefore must be set apart as a holy vessel (**Romans 12:1-2** cf **1 Kings 8:1-11**)

CHRISTIAN LIFE – STABILITY

1. God is able to keep us and bless us (**Ephesians 3:20, Hebrews 7:25**).
2. Stability comes when we know God; when we have grown up in his Word. Maturity brings with it stability (**2Peter 3:18, 2Timothy 1:12**).
3. The alternative to a stable life of faith is to be tossed about by every pressure; this occurs when there is no doctrinal application in the life (**James 1:6, Ephesians 4:14, Revelation 3:8**).
4. Believers need stability to stand fast against the wiles of Satan who is a danger to those with no doctrine: We are told to:
 - a) Stand fast in the word **1Corinthians 16:13**.
 - b) Stand fast in our liberty **Galatians 5:1** cf. **Romans 14:1ff, 8:9-13**.
 - c) Stand fast in one spirit (no pettiness) **Philippians 1:27**.
 - d) Stand fast in the Lord (in fellowship) **Philippians 4:1**.
 - e) Stand fast in doctrine **2 Thessalonians 2:5, 16, 17**.
5. Strength and stability comes in a close relationship with the Lord. By faith we stand: **2 Corinthians 1:24, Psalm 59:17, 62:7, 144:1**.
6. God has supreme power at His fingertips for us. **Isaiah 59:1**.
7. Our faith should stand secure in this power, for we are kept by it in all things, therefore we should be confident. **1Corinthians 2:5, 1Peter 1:5, John 16:33**.
8. God is able to make us stand through the work of the Holy Spirit upon the word in our lives. **Romans 14:4, Jude 24**.
9. Strength and stability come from the impact of the Holy Spirit's work upon the word in our life as we believe and apply it, e.g. Sarah **Hebrews 11:11**, Paul **2 Corinthians 12:8-10**.
10. Profile of the stable believer under pressure **2 Peter 1:3-16**.

GOD: COMFORT FOR BELIEVERS

1. God is in control. Nothing will ever happen to you as a Christian that you have not had the opportunity to develop resources to deal with. (**1 Corinthians 10:13**)
2. God's character is stable.
 - (a) if God is for you who can be against you. (**Romans 8:31-34**)
 - (b) no matter what happens God's love is stable. (**Romans 8:35-39**)
3. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
4. God's power is always the same:-
 - (a) He will always keep us. (**John 10:29, 2 Timothy 1:12**),
 - (b) God does not forget us or lose His power to keep. (**Jude 24**)
 - (c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)

5. God knew before time what we would need in time and has provided for the supply of all our needs. **(Philippians 4:19, Hebrews 4:16, Ephesians 3:12,)**
6. God has the power to bless us. **(2 Corinthians 9:8)**
7. God is able to make all grace abound towards us. **(Ephesians 3:20)**
8. We should grow to the place of real confidence and blessing. **(2 Peter 3:18)**
9. We do this by feeding on His Word. **(John 6:29, 33, 63)**

GOD – FAITHFULNESS OF GOD

1. God's faithfulness is based on his unchangeability - **Hebrews 13:8**
2. God's faithfulness is renewed "every day" - **Lamentations 3:21-24**
3. His promises are sure. - **Hebrews 10:23**
4. The faithfulness of Christ continues even when we are unfaithful. - **2 Timothy 2:13**
5. Christ is a faithful and merciful high priest - **Hebrews 2:17**
6. God is faithful to forgive sins - **1 John 1:9**
7. God is faithful to keep us saved - **2 Timothy 2:13**
8. God is faithful to deliver us through temptation - **1 Corinthians 10:13**
9. God is faithful to keep His promises to us - **Hebrews 10:23**
10. God is faithful to us in suffering - **1 Peter 4:19**
11. God is faithful in fulfilling His plan for us - **1 Thessalonians 5:24**
12. God is faithful to strengthen us - **2 Thessalonians 3:3**
13. God is the faithful partner of our union with Christ - **1 Corinthians 1:9**
14. Christ is a faithful and merciful high priest - **Hebrews 2:17**
15. Jesus Christ is synonymous with faithfulness - **Revelation 19:11**

GOD – GOD CARES FOR YOU

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

- n) His own. (**John 10:14**)
 o) Past, present and future. (**Acts 15:18**)
2. God is able to...
- Save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
 - Supply every need - **2 Corinthians 9:8**
 - Deliver all who are tempted - **Hebrews 2:18**
 - Sustain the weak believer and make him stand - **Romans 14:4**
 - Keep us from falling and make us blameless - **Jude 24, 25**
 - Surpass all that we could ask or think - **Ephesians 3:20**
 - Raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**
3. With God, all things are possible - **Matthew 19:26**
4. God is in control. Nothing will ever happen to you that you are not able to deal with. (**1 Corinthians 10:13**)
5. God's character is stable.
- if God is for you who can be against you. (**Romans 8:31-34**)
 - no matter what happens God's love is stable. (**Romans 8:35-39**)
6. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)
7. God's power is always the same:-
- He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
 - God does not forget us or lose His power to keep. (**Jude 24**)
 - Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)
8. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)
9. God has the power to bless us. (**2 Corinthians 9:8**)
10. God is able to make all grace abound towards us. (**Ephesians 3:20**)

JUSTICE

1. God's character involves perfect justice as an attribute. All he does is just and righteous. Refer Character of God, Righteousness.
2. We must adjust our lives and attitudes to God's perfect Justice. We do this at salvation by recognizing our need of a perfect Saviour. We do that when we sin and confess our sins, recognizing that we need the perfect sacrifice for sin, and we do this through Christian growth to spiritual maturity, as we grown more Christ like, so that our lives are characterized by more justice in our dealings. Refer Sin, Salvation, Maturity.
3. God's grace provides through the Cross what his Righteousness and Justice demands from sinful man. **Romans 5:12, 6:23, 1 Corinthians 5:21, 1 Peter 2:24, 1 John 1:9, 2:2.**
4. God's perfect Justice is met by the Cross and he waits for us to appropriate the blessings of salvation through faith in Christ. He waits to bless us without any compromise to his perfect character. **Proverbs 1:3, Ecclesiastes 9:13-10:13, Isaiah 30:18.**

PRAYER

1. We may know the provision of God but we must communicate with Him in order to obtain this provision.
- Prayer is the believer's means of communicating with God.
 - The Bible is God's way of communicating with man.
2. Promises Involving Prayer
- Matthew 21:22** We should ask believing.

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

3. Prayer Divided into 4 Segments

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

4. Power of Prayer

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

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

6. To Whom are Prayers Addressed?

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

7. Prayers can be Divided into Petition and Desire

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

8. Four Possible Combinations

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

9. Reasons for Unanswered Prayer

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

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

10. Intercessory Prayer

- a) This is one of the four factors in a prayer which are:-
- b) Confession of sins.
- c) Thanksgiving
- d) Intercession
- e) Own needs.
- f) The power of intercessory prayer is taught in (**1 Kings 18:42-46**) the principle being found in (**James 5:16-18**)

- g) The power of prevailing prayer is shown in (**Acts 12**)
- h) The prayer for the unbeliever (**Romans 10:1**)
- i) Prayer for an unknown believer (**Colossians 1:3-11**)
- j) Prayer for the known believer (**Ephesians 1:15-23**)

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

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

WOMEN: WIDOWS

1. In the ancient world the widow was very vulnerable. If a woman did not have a husband or family to care for her, she would starve to death on the streets.
2. God is very concerned for widows and children. **Psalms 68:5, 6, 146:9, Exodus 22:22**
3. God punishes those who abuse the widow and children. **Psalms 94:6-12, Malachi 3:5.**
4. In Israel, if a man died without producing a son to carry on his family name, his brother was to marry the widow. **Deuteronomy 25:5-10, Genesis 38:6-11, Matthew 22:23-33.**
5. The Pharisees abuse of the widows led to a major attack upon them by the Lord. **Matthew 23:14, Mark 12:40.**
6. Care for widows became a hallmark of the church, since many early Christians were martyred, leaving their families as widows and orphans.
7. The office of Deacon was created to look after the widows and their children. **Acts 6:1- 6.**
8. To qualify for the support of the church a widow would have to fulfil certain requirements. **1 Timothy 5:3-16.**
 - a) had to be over sixty years of age
 - b) married only to one husband, and faithful to him as long as he lived (if a woman had two husbands it was likely she would have others to support her)
 - c) she had to have supported good works in the church, and had to commit herself to praying daily for the church and its ministries.
9. Paul advised the older widows to remain unmarried, so that they could devote themselves fully to the God's service. **1 Corinthians 7:8-9, 32.**

HARMONY

PERSISTENCE IN PRAYER

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

115 PARABLE OF THE PHARISEE AND THE PUBLICAN

LUKE 18:9-14

Luke 18:9 And he spake this parable unto certain which **trusted in themselves** that they were righteous, and despised others: **10** Two men went up into the temple to pray; the one a Pharisee, and the other a publican. **11** The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. **12** I fast twice in the week, I give tithes of all that I possess. **13** And the publican, **standing** afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. **14** I tell you, this man went down to his house **justified** rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

KEY WORDS

| | | |
|-------------------|----------------|--|
| Spake | Epo | Say [Aorist Active Indicative] |
| Parable | Parabole | Parable |
| Trusted in | Peitho | Trust [Perfect Active Participle] |
| Themselves | Heautou | Themselves |
| Were | Eimi | Keep on being [Present Active Indicative] |
| Righteous | Dikaio | Righteous |
| Despised | Exoutheneo | Despise, Set at nothing [Present Active Participle] |
| Two | Duo | Two |
| Men | Anthropos | Man |
| Went up | Anabaino | Ascend, Go up [Aorist Active Indicative] |
| Temple | Hieron | Temple |
| Pray | Proseuchomai | Pray [Aorist Middle Infinitive] |
| One | Heis | One |
| Other | Heteros | Another of a different kind |
| Publican | Telones | Tax collector |
| Stood | Histemi | Stand [Aorist Passive Participle] |
| Prayed | Proseuchomai | Pray [Imperfect Middle Indicative] |
| God | Theos | God |
| Thank | Eucharisteeo | Give thanks [Present Active Indicative] |
| Am | Eimi | Keep on being [Present Active Indicative] |
| Other | Loipoi | The rest of |
| Extortioners | Harpax | Extortioner |
| Unjust | Adikos | Unrighteous |
| Adulterers | Moichos | Adulterer |
| Even as | Kai Hos | As this |
| Fast | Nesteuo | Fast [Present Active Indicative] |
| Twice | Dis | Twice |
| Week | Sabbaton | Week |
| Give Tithes | Apodekatoo | Give tithes [Present Active Indicative] |
| All | Pas | All |
| Possess | Ktaomai | Own, Possess [Present Middle Indicative] |
| Standing | Histemi | Stand [Perfect Active Participle] |
| Afar off | Makrothen | Far off |
| Would | Thelo | Would [Imperfect Active Indicative] |
| Lift up | Epauro | Lift up, Raise [Aorist Active Infinitive] |
| Eyes | Ophthalmos | Eye |
| Heaven | Ouranos | Heaven |
| Smote | Tupto | Strike [Imperfect Active Indicative] |
| Breast | Stethos | Chest from which we get the English word stethoscope |
| Saying | Lego | Say [Present Active Participle] |
| Be merciful | Hilaskomai | Be merciful [Aorist Passive Imperative] |
| Sinner | Hamartolos | Sinner |
| Tell | Lego | Say [Present Active Indicative] |
| This man | Houtos | This one |
| Went down | Katabaino | Go down [Aorist Active Indicative] |
| House | Oikos | House |

| Justified | Dikaioo | Justify [Perfect Passive Participle] |
|------------------|----------|--|
| Rather | - | Not found in the original |
| Other | Ekeinos | That one |
| Everyone | Pas | All |
| Exalteth | Hupsoo | Exalt, Lift up [Present Active Participle] |
| Shall be abased | Tapeinoo | Humble, Abase [Future Passive Indicative] |
| Humbleth | Tapeinoo | Humble, Abase [Present Active Participle] |
| Shall be exalted | Hupsoo | Exalt, Lift up [Future Passive Indicative] |

PERFECT TENSE VERBS

DIKAI00 - JUSTIFIED – This verb occurs 40 times in the New Testament and is the only Greek verb translated as such. It appears three times in the Perfect Tense. In **Luke 18:14** the Publican or Tax Collector was permanently justified by God, as he was reliant totally on God for the solution to his problem.

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

PEITHO – TRUST, PERSUADED, HAVE CONFIDENCE – The verb occurs 45 times in the New Testament with 23 appearances in the Perfect Tense appearing in 10 different books. In Matthew 27:43, the Chief Priests, Elders and Scribes, mocking the Lord on the Cross, quoted Psalm 22:8, 'He trusted in God let Him deliver Him now if He will have Him'. **Luke 18:9**, deals with some who **trusted** in themselves, that they were righteous, and despised others. The leading religious figures in Israel in Luke 20:6, have a dilemma because the population were persuaded that John the Baptist was prophet

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

REFLECTION

This section is addressed to those who consider themselves super spiritual and despise others as inferior. By naming the first person a Pharisee, it was quite clear the identity of the group of people which Jesus was addressing – they are assembled theologians and rabbis, all negative to Him.

Verse 9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12. I fast twice in the week, I give tithes of all that I possess.

Whilst the Pharisee was going through the motions of prayer, he was not really addressing God but boasting about his religious activities to those in the Temple. This was not prayer but play-acting pretence. This was a common practise of these people at that time, for often when they were about to donate some money to a beggar, a small musical band which accompanied them would strike up a tune to attract the attention of those in the vicinity, that he was giving alms.

Today we say these people are “photo opportunity” people – they only turn up for the photo and then others do the work... The perfect tense reminds us that all such play-acting has eternal consequences, for God sees the heart, and they are condemned in their very hypocrisy and fake religious fervour, that is all pretend. Media can be fooled, and often is, but God isn't deceived like the fake religious person is!

In this statement, the religious hypocrite/play actor praises his activities, whilst denigrating those of the tax collector. He notes the fact that he tithes everything as well as giving alms. The Pharisees fasted on Mondays and Thursdays without even so much as water. They were extremely self-disciplined, and proud of their humility..... They have worked really hard to “look spiritual”, but it is not spiritual, its just religious play acting, and they play their part well, with a backing vocalist group at times...

Verse 13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

The attitude of the tax collector is in stark contrast to that of the Pharisee. As the Pharisee is measured, dressed, choreographed, and polished in his religious performance, his life is exactly that a performance without any spiritual reality. The Tax Collector is the opposite, and he is raw in his reality, for he realises very clearly that he is a sinner who has fallen far short of the glory of God.

He is however real in his thinking, behaviour and emotion – he seeks forgiveness from the grounds of grace alone. He stands afar off, perfect tense, and the results of his separation are actually quite beneficial to him eternally. He is separate from fake religion, as he has genuine faith, and will eternally be blessed.

In fact, he is correct about others opinion of him, but not about God's opinion of him. He is so despised by the rest of polite and hypocritical religious society that the only social activity he normally has is with other tax collectors, immoral people, criminals, or prostitutes. Rather than boast about what he has done to impress God, he humbly throws himself on the mercy of God, for he knows there is no good thing within him.
Romans 7:17 – 8:3.

Verse 14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

A review of the Greek in this verse shows that Jesus says [Present tense of *Legō* he keeps on saying], that this man, the publican went down at a point in time [Aorist tense of *Katabainō*], having received justification in the past with results that go on forever [Perfect Passive Participle of *Dikaioō*]. The results of God's assessment of our life when surrendered to Him, is eternal life with God, through his gift of Justification.

The action of the participle of *Diakaioō* precedes the action of the main verb, which in this case is *Katabainō*, to go down. The tax collector received permanent justification prior to descending to his house from the Temple. The perfect tense of the verb is the reminder to us all of the permanent, eternal results of our salvation.

The verse continues stating that all having lifted themselves up [Present Active Participle of *Hupsoō*] will receive in the future abasement [Future Passive Indicative of *Tapeinoō*], and ends with an exact mirror image of genuine self humbling, resulting in receiving lifting up.

APPLICATION

This famous parable shows clearly the attitude of God towards pride, bearing in mind that the worst sin on God's list of sins is pride.

We cannot work for salvation; God has done all the work through the Lord Jesus Christ. What God requires is a humble spirit and a willingness to be subject to the Plan of God.

Everyone who exalts himself shall be humbled but he who humbles himself will be exalted in God's time. **1 Peter 5:5-6** says, *"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."*

The perfect tense of the verb for "justify" shows that God's works of salvation are permanent. At salvation God gives you a large number of benefits, which are yours forever.

DOCTRINES

CHRISTIAN LIFE: FASTING

1. The true purpose of fasting is to spend time ordinarily spent in things such as eating and sleeping to prayer and Bible study.
2. Fasting is not only the denial of food, although it often involves it.
3. The Jews fasted on the Day of Atonement (**Leviticus 16:29-31; Numbers 29:7**). Fasting in these passages is covered by the words, "afflict their souls".

4. Fasting with the wrong attitude becomes human works, and therefore is unacceptable to God (**Isaiah 58:3-4, Jeremiah 14:12**).
5. Fasting should always reflect an attitude of humbleness toward God (**Psalms 69:10**).
6. Jesus fasted forty days and forty nights during his temptation (**Matthew 4:2**).
7. When Christians fast it should be a matter between the individual and God (**Matthew 6:16-18**) The fasting Christian should not make a public spectacle.
8. Fasting in the form of extra time in prayer and bible study is beneficial:
 - [a] for major decisions in the Christians' or church's (**Acts 13:2,3**)
 - [b] to remove certain types of demons (**Matthew 17:21; Mark 9:29**)
 - [c] in revival (e.g. the post-war revival in South Korea).

CHRISTIAN LIFE: GIFTS GIVEN AT SALVATION

Listed below are the 34 things God provides for every believer at the point of salvation.

1. In the eternal plan of God. (Sharing the destiny of Christ)
 - a) Foreknown (**Acts 2:23, Romans 8:29, 1 Peter 1:2**)
 - b) Elect (**Romans 8:33, Colossians 3:12, 1 Thessalonians 1:4, Titus 1:1**)
 - c) Predestined (**Romans 8:29, 30, Ephesians 1:5, 11**)
 - d) Chosen (**Matthew 22:14, 1 Peter 2:4**)
 - e) Called (**1 Thessalonians 5:24**)
2. Reconciled
 - a) By God (**2 Corinthians 5:18, 19, Colossians 1:20**)
 - b) To God. (**Romans 5:10, 2 Corinthians 5:20, Ephesians 2:14-17**)
3. Redeemed (**Romans 3:24, Colossians 1:14, 1 Peter 1:18**)
4. Condemnation removed. (**John 3:18, 5:24, Romans 8:1**)
5. Under Grace instead of judgement; God is satisfied with the death of His Son. (**Romans 3:24-26, 1 John 2:2**)
6. All sins judged by the death of Christ. (**Romans 4:25, Ephesians 1:7, 1 Peter 2:24**)
7. Dead to old life - alive to God.
 - a) Crucified with Christ. (**Romans 6:6, Galatians 2:20**)
 - b) Dead with Christ. (**Romans 6:8, Colossians 3:3, 1 Peter 2:24**)
 - c) Buried with him. (**Romans 6:4, Colossians 2:12**)
 - d) Raised with Christ. (**Romans 6:4, Colossians 3:1**)
8. Free from the law.
 - a) Dead. (**Romans 7:4**)
 - b) Delivered. (**Romans 6:14, 7:6, 2 Corinthians 3:11, Galatians 3:25**)
9. Regenerated. (**John 13:10, 1 Corinthians 6:11, Titus 3:5**)
 - a) Born again. (**John 3:7, 1 Peter 1:23**)
 - b) Children of God. (**Galatians 3:26**)
 - c) Sons of God. (**John 1:12, 2 Corinthians 6:18, 1 John 3:2**)
 - d) A new creation. (**2 Corinthians 5:17, Galatians 6:15, Ephesians 2:10**)
10. Adopted. (**Romans 8:15, 8:23 (future) Ephesians 1:5**)
11. Acceptable to God. (**Ephesians 1:6, 1 Peter 2:5**)
 - a) Made righteous (**Romans 3:22, 1 Corinthians 1:30, 2 Corinthians 5:21, Philippians 3:9**)

- b) Sanctified positionally. **(1 Corinthians 1:30, 6:11)**
 c) Perfected forever. **(Hebrews 10:14)**
 d) Made meet (qualified) **(Colossians 1:12)**
12. Justified (declared righteous). **(Romans 3:24, 5:1, 5:9, 8:30, 1 Corinthians 6:11, Titus 3:7)**
13. Forgiven all trespasses. **(Ephesians 1:7, 4:32, Colossians 1:14, 2:13, 3:13)**
14. Made nigh. (Heavenly citizenship based on reconciliation) **(Luke 10:20, Ephesians 2:13, 19)**
15. Delivered from the kingdom of Satan. **(Colossians 1:13, 2:15)**
16. Transferred into God's kingdom. **(Colossians 1:13)**
17. On a secure foundation. **(1 Corinthians 3:11, 10:4, Ephesians 2:20)**
18. A gift from God the Father to Christ. **(John 10:29, 17:2, 6, 9, 11, 12, 24)**
19. Delivered from the power of the sin nature. **(Romans 2:29, Colossians 2:11)**
20. Appointed priests unto God.
 a) Holy priesthood. **(1 Peter 2:5)**
 b) Royal priesthood. **(1 Peter 2:9, Revelation 1:6)**
21. Under the care of God as a chosen generation and a peculiar people. **(Titus 2:14, 1 Peter 2:9)**
22. Given access to God. **(Romans 5:2, Ephesians 2:18, Hebrews 4:14, 10:19, 20)**
23. Within the "much more" care of God. **(Romans 5:9, 10)**
 a) Objects of His love. **(Ephesians 2:4, 5:2)**
 b) Objects of His grace.
 i) For salvation. **(Ephesians 2:8, 9)**
 ii) For keeping. **(1 Peter 1:5)**
 iii) For service **(John 17:18)**
 iv) For instruction **(Titus 2:12)**
 c) Objects of His power. **(Ephesians 1:19, Philippians 2:13)**
 d) Objects of His faithfulness. **(Philippians 1:6, Hebrews 13:5,6)**
 e) Objects of His peace. **(John 14:27)**
 f) Objects of His consolation. **(2 Thessalonians 2:16)**
 g) Objects of His intercession. **(Romans 8:34, Hebrews 7:25)**
24. God's inheritance (Possession). **(Ephesians 1:18)**
25. Beneficiaries of an inheritance as heirs of God and joint heirs with Christ. **(Romans 8:17, Ephesians 1:14 Colossians 3:24, Hebrews 9:15, 1 Peter 1:4)**
26. A new position. **(Ephesians 2:6)**
 a) Partners with Christ in life. **(Colossians 3:4)**
 b) Partners with Christ in service. **(1 Corinthians 1:9)**
 c) Workers together with God. **(1 Corinthians 3:9, 2 Corinthians 6:1)**
 d) Ministers of the New Testament. **(2 Corinthians 3:6)**
 e) Ambassadors. **(2 Corinthians 5:20)**
 f) Living epistles. **(2 Corinthians 3:3)**
 g) Ministers of God. **(2 Corinthians 6:4)**
27. Recipients of eternal life. **(John 3:15, 10:28, 20:31, 1 John 5:11, 12)**
28. Members of the family and household of God. **(Galatians 6:10, Ephesians 2:19)**
29. Light in the Lord. **(Ephesians 5:8, 1 Thessalonians 5:4)**
30. United to the Father, Son and Holy Spirit.

- a) In God. (**1 Thessalonians 1:1**) of "God in you" (**Ephesians 4:6**)
- b) In Christ. (**John 14:20** of "Christ in you" **Colossians 1:27**)
 - i) A member in His body. (**1 Corinthians 12:13**)
 - ii) A branch in the vine. (**John 15:5**)
 - iii) A stone in the building. (**Ephesians 2:21, 22, 1 Peter 2:5**)
 - iv) A sheep in the flock. (**John 10:27-29**)
 - v) A part of His bride. (**Ephesians 5:25**)
 - vi) A priest of the kingdom of priests. (**1 Peter 2:9**)
 - vii) A saint of the "new species". (**2 Corinthians 5:17**)
- c) In the Spirit. (Romans 8:9) of "the Spirit in you"

31. Recipients of the ministries of the Holy Spirit.

- a) Born of the Spirit. (**John 3:6**)
- b) Baptised with the Spirit. (**Acts 1:5, 1 Corinthians 12:13**)
- c) Indwelt by the Spirit. (**John 7:39, Romans 5:5, 8:9, 1 Corinthians 3:16, 6:19, Galatians 4:6, 1 John 3:24**)
- d) Sealed by the Spirit (**2 Corinthians 1:22, Ephesians 4:30**)
- e) Given spiritual gifts. (**1 Corinthians 12:11, 27-31, 13:1, 2**)

32. Glorified. (**Romans 8:30**)

33. Complete in Him. (**Colossians 2:10**)

34. Possessors of every spiritual blessing provided in eternity past. (**Ephesians 1:3**)

CHRISTIAN LIFE: GIVING

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

2. Basic Principles of Giving

- (a) Old Testament Giving - this giving was grace giving just as it is in our age. (**Proverbs 11:24, 25**)
- (b) New Testament Giving - (**2 Corinthians 9:7**) also grace giving.
- (c) Tithing - this means ten per cent. It was a form of income tax in Israel. Offerings or giving were above this. Tithing was for all Jews, offerings for believers only. It should be remembered that Israel was a theocracy.
 - [i] In Israel two tithes were required annually
 - [ii] Tithe 1 - for the maintenance of the Levites (**Numbers 18:21, 24**) Civil servants in a theocracy.
 - [iii] Tithe 2 - for national feasts and sacrifices (**Deuteronomy 14:22-26**)
 - [iv] Every third year a third tithe was required:-
 - [v] Tithe 3 - for the poor of the land. (**Deuteronomy 14:28, 29**) Social security. In (**Malachi 3:8-10**) it mentions tithes and offerings, the tithes to be brought to the storehouse or treasury.
- (d) The time to give - the first day of the week. (**1 Corinthians 16:2**)
- (e) How much - as God has prospered (**1 Corinthians 16:2**)

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

- (a) **2 Corinthians 8:1-8**. Contrasts the Macedonian givers to the Corinthian givers, the former having been made poor by Roman oppression gave liberally. The Corinthians, the richest Church in Greece, gave sparingly.
- (b) Giving is an attitude of grace and inner happiness rather than compulsion or the amount donated (**2 Corinthians 8:2**)
- (c) Before money is given you must give yourself. (**2 Corinthians 8:5**)
- (d) Giving is as important an act as any other act in the fellowship. (**2 Corinthians 8:7**)
- (e) Giving is love giving not law giving (**2 Corinthians 8:8**)
- (f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. (**2 Corinthians 8:9**)
- (g) Money given in the Lord's service must be properly administered. (**2 Corinthians 8:19-21**)

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

CHRISTIAN LIFE – MENTAL ATTITUDE

1. Definition: Attitude or Mental attitude is the state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.
2. Every believer faces the inner conflict of divine versus human viewpoint. These two attitudes are at war in humanity in human history from the time of the fall. **(Isaiah 55:7-9)**
3. We are commanded to have divine viewpoint in our souls not the viewpoint of Satan (worldliness). **2 Corinthians 1:7, 10:5.** (via Doctrine in the Soul).
3. Attitude determines both the life and character of a person - what you think is what you are **(Proverbs 23:7)**
4. As Christians we are commanded to have our thinking in tune with the mind of Christ. Gods plan for our lives calls for a new attitude in our souls, a new viewpoint, without any human viewpoint or mental attitude sin **(1Corinthians 2:16, 2 Corinthians 10:4-5 Romans 12:2, Philippians 2:5, 2 Timothy 1:7)**
5. Fellowship within a church is based on believers all being in tune with what the Bible teaches. **Philippians 2:2.**
6. Knowledge of the Bible (the mind of Christ, **1 Corinthians 2:16**) and control by the Holy Spirit renews the mind of the believer, giving divine viewpoint. **(Romans 12:2)**
7. The right mental attitude produces joy **(Philippians 2:2)**, confidence **(2 Corinthians 5:1, 6, 8)**, stability **(Isaiah 26:3-4, Philippians 4:7, 2 Thessalonians 2:2)**, true giving **(2 Corinthians 9:7)**, love **(1 Corinthians 13:5)**
8. Human viewpoint is called worldliness. **(Romans 12:2, Colossians 3:2)**
9. Evil is what you think as you are following Satan's policy. **Matthew 9:4, Galatians 6:3.** Mental attitude sins produce self induced misery. **(Proverbs 15:13)**
10. Without clear thinking there is conflict in the mind of the believer. **Isaiah 55:6-9, James 1:7-8.**
11. True stability of Character comes only this way. **Philippians 4:7, 2 Thessalonians 2:2.**
12. Giving is a mental attitude. **2 Corinthians 9:7.** Love is a mental attitude. **1 Corinthians 13: Deuteronomy 6:5, 10:12.**
13. Worldliness is a mental attitude: It is all non-grace thinking i.e. Anti Gods Plan, **Colossians 3:2.**
14. Confidence in service and living generally flows from having "Divine Viewpoint" which has other advantages such as
 - [a] Stability in life - James 1:8
 - [b] Prosperity of soul - **Philippians 4:7**
 - [c] Giving to the Lord - **2 Corinthians 9:7**
 - [d] Spiritual rather than worldly - **Romans 12:2, Colossians 3:2**

- [e] Purity rather than evil - **Matthew 9:4**
 [f] No arrogance - **Galatians 6:1-5**.
 [g] Inner beauty - **1 Timothy 2:9, 10, 15**.

GRACE

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

HUMILITY

1. Humility is to be sought - **Zephaniah 2:3**
2. Humility is manifest in restraint - **Luke 6:28-29**
3. Humility is produced by the Holy Spirit - **Galatians 5:22-23**
4. Humility is essential in teaching - **2 Timothy 2:25**
5. Humility is essential in learning. - **James 1:21**
6. Humility is valuable to God. - **Proverbs 3:34; James 4:6, 1 Peter 5:5**
7. Humility is the path to promotion - **1 Peter 5:6**
8. Humility gives proper self evaluation. - **Romans 12:3**
9. Examples of humility
 - a) Moses - **Numbers 12:3**
 - b) David - **2 Samuel 16:11**
 - c) Jeremiah - **Jeremiah 26:14**
 - d) Stephen - **Acts 7:60**
 - e) Paul - **2 Timothy 4:16**
10. Evidences of humility
 - a) Forbearance to others - **Ephesians 4:2, 6:9, Colossians 3:13**
 - b) Endurance in trials - **1 Corinthians 13:7, James 1:12**
 - c) Compassion - **1 Thessalonians 2:7**
 - d) Peaceability - **James 3:17**
11. Humility was the primary characteristic of Christ - **Isaiah 53:7, Matthew 11:29, 21:5**
12. Promises to the humble - **Psalms 22; 26, 37:11, 147:6, Isaiah 29:19**

ISRAEL - PHARISEES, SADDUCEES AND SCRIBES

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

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

RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. (**2 Corinthians 11:13-19, 26**)
2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (**Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10**)
3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (**2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10**)
4. Satan's strategy towards believers is:-
 - a) To confuse by false teaching. (**Matthew 7:15, Romans 16:18**)
 - b) To appeal to pride. (**2 Corinthians 10:12**)
 - c) To promote idolatry. (**Habakkuk 2:18, 19**)
 - d) To promote legalism. (**1 Timothy 1:7-8**)
5. Satan's policy calls for counterfeit faith:-
 - a) Counterfeit gospel. (**2 Corinthians 11:3-4**)
 - b) Counterfeit pastors. (**2 Corinthians 11:13-15**)
 - c) Counterfeit communion. (**1 Corinthians 10:19-21**)
 - d) Counterfeit doctrine. (**2 Timothy 4:1**)
 - e) Counterfeit righteousness. (**Matthew 19:16-28**)
 - f) Counterfeit way of life. (**Matthew 23**)
 - g) Counterfeit power. (**2 Thessalonians 2:8-10**)
 - h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

SALVATION: JUSTIFICATION

1. Justification means "vindication", therefore it is the judicial act of God whereby he imputes His righteousness to the new believer at the point of salvation, thereby justifying him. (**2 Corinthians 5:21**)
2. Salvation justification occurs at the moment of faith in Christ. (**Romans 3:28, 5:1, Galatians 3:24**)
3. Salvation justification is based on the principle of grace. (**Romans 3:24, Titus 3:7**)
4. Therefore salvation justification does not occur through the Mosaic Law. (**Romans 3:20, 28, Galatians 2:16**)
5. Salvation justification is the imputation of divine righteousness to the one believing in Christ. (**Genesis 15:6, Romans 3:22, 4:4, 5, 16, 8:30-32**)
6. The work of justification was accomplished by Christ on the cross. (**Romans 5:8, 9**)
7. Because the work for our justification was accomplished on the cross, Christ was resurrected to relate justification to victory. (**Romans 4:25**)
8. Post salvation or Christian life justification is the production of maturity. (**James 2:21-25**)

HARMONY**THE PHARISEE AND THE TAX COLLECTOR OR PUBLICAN**

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

116 A JESUS HEARS OF LAZARUS' DEATH**JOHN 11:1-16**

John 11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. **2** (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) **3** Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. **4** When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. **5** Now Jesus loved Martha, and her sister, and Lazarus. **6** When he had heard therefore that he was sick, he abode two days still in the same place where he was. **7** Then after that saith he to his disciples, Let us go into Judaea again. **8** His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? **9** Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. **10** But if a man walk in the night, he stumbleth, because there is no light in him. **11** These things said he: and after that he saith unto them, Our friend Lazarus **sleepeth**; but I go, that I may awake him out of sleep. **12** Then said his disciples, Lord, if he **sleep**, he shall do well. **13** Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. **14** Then said Jesus unto them plainly, Lazarus is dead. **15** And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. **16** Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

KEY WORDS

| | | |
|----------|-----------|---|
| Certain | Tis | A, One |
| Man | - | Not found in the original |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Was sick | Astheneo | Feeble, Sick [Present Active Participle] |
| Named | - | Not found in the original |
| Town | Kome | Town, Village |
| Sister | Adelphe | Sister |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Anointed | Aleipho | Anoint [Aorist Active Participle] |
| Lord | Kurios | Lord |
| Ointment | Muron | Ointment |
| Wiped | Ekmasso | Wipe dry [Aorist Active Participle] |
| Feet | Pous | Feet |
| Hair | Thrix | Hair |
| Brother | Adelphos | Brother |
| Was sick | Astheneo | Feeble, Sick [Imperfect Active Indicative] |
| Sent | Apostello | Send [Aorist Active Indicative] |
| Saying | Lego | Say [Present Active Participle] |
| Behold | Idou | Behold, Lo |
| Lovest | Phileo | Love [Present Active Indicative] |
| Is sick | Astheneo | Feeble, Sick [Present Active Indicative] |
| Heard | Akouo | Hear [Aorist Active Participle] |
| Said | Epo | Say [Aorist Active Indicative] |
| Sickness | Astheneia | Sickness |

| | | |
|------------------------|---------------|--|
| Is | Eimi | Keep on being [Present Active Indicative] |
| Death | Thanatos | Death |
| Glory | Doxa | Glory |
| God | Theos | God |
| Son | Uihos | Son |
| Might be glorified | Doxazo | To be glorified [Aorist Passive Subjunctive] |
| Thereby | Dia autos | By this means |
| Loved | Agapao | Love [Imperfect Active Indicative] |
| Had heard | Akouo | Hear [Aorist Active Indicative] |
| Was sick | Astheneo | Feeble, Sick [Present Active Indicative] |
| Abode | Meno | Stay, Abide [Aorist Active Indicative] |
| Days | Hemera | Day |
| Two | Duo | Two |
| Still | Tote | Then |
| Place | Topos | Place, Location |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Saith | Lego | Say [Present Active Indicative] |
| Disciples | Mathetes | Disciple |
| Let us go | Ago | Go [Present Active Subjunctive] |
| Say | Lego | Say [Present Active Indicative] |
| Master | Rhabbi | Rabbi, Master |
| Of late | Nun | Of late |
| Sought | Zeteo | Seek [Imperfect Active Indicative] |
| Stone | Lithazo | Stone [Aorist Active Infinitive] |
| Goest | Hupago | Go [Present Active Indicative] |
| Thither | Ekei | Yonder |
| Answered | Apokrinomai | Answer [Aorist Passive Indicative] |
| Are | Eimi | Keep on being [Present Active Indicative] |
| Twelve | Dodeka | Twelve |
| Hours | Hora | Hour |
| Any man | Tis | Any |
| Walk | Peripateo | Walk [Present Active Subjunctive] |
| Stumbleth | Proskopto | Stumble [Present Active Indicative] |
| Seeth | Blepo | See [Present Active Indicative] |
| Light | Phos | Light |
| World | Kosmos | World |
| Man | Tis | Any |
| Walk | Peripateo | Walk [Present Active Subjunctive] |
| Night | Nux | Night |
| Stumbleth | Proskopto | Stumble [Present Active Indicative] |
| Is | Eimi | Keep on being [Present Active Indicative] |
| Said | Epo | Say [Aorist Active Indicative] |
| Saith | Lego | Say [Present Active Indicative] |
| Friend | Philos | Friend |
| Sleepeth | Koimao | Sleep [Perfect Middle Indicative] |
| Go | Poreuomai | Go [Present Middle Indicative] |
| May awake out of sleep | Exupnizo | Wake up [Aorist Active Subjunctive] |
| Said | Epo | Say [Aorist Active Indicative] |
| Sleep | Koimao | Sleep [Perfect Middle Indicative] |
| Shall do well | Sozo | Save, Secure [Future Passive Indicative] |
| Spake | Ereo | Speak [Pluperfect Active Indicative] |
| Death | Thanatos | Death |
| Thought | Dokeo | Think [Aorist Active Indicative] |
| Had spoken | Lego | Say [Present Active Indicative] |
| Taking rest | Koimesis | Resting |
| Sleep | Hupnos | Sleep |
| Said | Epo | Say [Aorist Active Indicative] |
| Plainly | Parrhesia | Plainly, Bluntly |
| Is Dead | Apothnesko | Dead [Aorist Active Indicative] |
| Am glad | Chairo | Glad, Joyous [Present Active Indicative] |
| Your sakes | Dia humas | For you |

| | | |
|------------------|-------------|-------------------------------------|
| Was | Emen | Was |
| There | Ekei | Yonder |
| May believe | Pisteuo | Believe [Aorist Active Subjunctive] |
| Nevertheless | Alla | Yet, Nevertheless |
| Go | Ago | Go [Present Active Subjunctive] |
| Said | Epo | Say [Aorist Active Indicative] |
| Called | Lego | Say [Present Passive Participle] |
| Fellow disciples | Summathetes | Fellow disciples |
| Let us | Hemeis | Us |
| Go | Ago | Go [Present Active Subjunctive] |
| May die | Apothnesko | Die [Aorist Active Subjunctive] |

PERFECT TENSE VERB

KOIMAO - SLEEP - Occurs 18 times in the New Testament with 4 times being in the perfect tense. In Matthew 27:52 as well as **John 11:11-12** the word “sleep” relate to people who were physically dead, a permanent departure of the soul and spirit from the body. The body is dead but the soul is alive forever either with the Lord in the case of believers or with Satan for unbelievers.

In **1 Corinthians 15:20** it relates to the Church Age Christians who had died before the Rapture who will become the next group after the Lord Jesus Christ to receive a resurrection body.

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

| ITEM | OLD TESTAMENT | DESCRIPTION | FULFILMENT |
|------|---------------|-------------------|------------|
| 116A | Psalm 89:26 | God is His Father | John 11:41 |

REFLECTION

In this passage, we see the resurrection power of the Lord Jesus Christ demonstrated as well as the power of the Lord over death. He shows with the raising of Lazarus that he is able to raise a rotting corpse to life.

In this passage the Lord is told that Lazarus by this day will be stinking. Its not a polite thing to say, but this indicates that he might have died of a malignant cancer, or whatever it was, he had been in the ground long enough to putrefy terribly. This is a picture of what the Lord does to us all spiritually in bringing life from death, removing the stench of sin from us.

Three people are said to be raised from the dead by the Lord Jesus Christ other than Himself, although they are raised to later die, whereas the Lord is raised in resurrection body never to face death again.

- [a] The little girl in **Mark 5:22-43**.
- [b] The young man in **Luke 7:11-17**.
- [c] Lazarus, the older man, in **John 11**.

Here we have a little child, a mature teenager, and an older man.

In the first case, He says to the little child "talitha" to arise. The Lord shows His loving concern for the child as He has told the people that she is asleep to protect her, so that she is not going to become a curiosity. She has not been dead very long at all. After he revives her, He arranges for someone to give her something to eat, so she is strengthened before meeting people again.

In the next case, He comes across a funeral procession, so the boy has been dead a little longer. In this case, with the young man everybody had evidence across Judea. There was plenty of evidence on who He was, and what He did here. The widow of Nain's son was well known, while the little girl was protected. Both of them, as well as Lazarus, are going to die of natural causes later, but they are raised alive again in these places. We have here the miracle of resuscitations from the dead; bringing life from death, with a gap of a few hours, a day, and then finally with Lazarus, several days of death.

The importance of this sign cannot be overemphasised. It is the most important sign before the Cross and resurrection of the Lord itself. We also see here two sisters, Mary and Martha, both opposite in temperament, and as different as chalk and cheese. They are both honest and straight shooting and both are used mightily by the Lord. Both are serving in their own way. It does not matter what your personality is the Lord will be able to use you. What matters is that you are committed to serve Him.

You might serve Him in an up front way or you may be someone who is serving in the background. Both of you are serving the Lord. Are you serving the Lord, "as unto the Lord", in other words, with your eyes on Him rather than what others think of you.

John refers back to the time when Mary anointed the Lord's feet with ointment that she had purchased, probably for her own funeral. Martha is working around the place, Mary is at His feet listening to Him. The purpose of the Christian life is not to look at others but to look at Him, and at what you are doing in the Christian life. What Mary is sitting and learning, Mary is going to put into action when she pours out her ointment.

Preparing for your funeral was the big thing in the ancient world, rather than the wedding. The cost of a funeral could be thousands of dollars. The ointment that was used to anoint the body could cost several years wages. These women are probably in their fifties at least, and Mary has been saving this for her funeral. She uses it on the Lord. She has heard the Word of God and it has worked on her. Both Mary and Martha are giving their testimonies in their own way. Both testimonies are important, Martha with her food preparation and Mary with her listening at the feet of the Lord. It is shown by this event just how important are the gifts that have been given to all Christians, and how we are all able to serve in various ways.

In Romans 14 Paul tells everyone to live their own lives "as unto the Lord". Do not think what another Christian is doing is not good enough. It is a matter between that believer and the Lord, live your life before Him.

Verse 1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

We are told that Lazarus is sick - Astheneo - a word which means a debilitating disease. Lazarus was getting weaker and weaker. There was no human hope; it was a terminal illness, likely a form of cancer.

Both these women are believers and they love their brother. It pains them to see their brother slowly dying from a painful wasting disease. They realise that he is going to die, and they send a message to the Lord saying that the one that He loves is sick unto death.

Verse 2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

With the approach to the Lord, they recognise His deity immediately, and that He has the power to answer prayer. They do not say 'remember Lazarus who loved you', to put the Lord under an obligation, they go the grace way. A lot of Christians think that God owes them a favour but we owe the Lord everything. We don't need to make deals with the Lord, or deal with the Lord as if we need to find a "special"! It is always by grace, through faith, not of any worth on our part.

These two women are grace orientated. They realise that they have no claim on the Lord Jesus Christ but that they boldly approach the throne of grace. **Hebrews 4:16**. They are able to do this because they know God's attitude towards believers. They are saying, "Lord we know you, and that you love us. On the basis of your love, we ask for you to do what you will." This is seen in **John 15:12-17** – "You are my friends if you do whatsoever I command you". These women are obedient believers and have the confidence that full fellowship with the Lord produces in their prayer.

Jesus Christ is our Lord and Saviour - let Him call you friend (don't you get chummy with him, He is your Lord!). He teaches and guides us. Our part is to respond, apply and obey His Word in our lives. **1 Peter 5:7** - when you ask the Lord to love us you are asking Him to be Himself, for He delights to bless us.

The Lord is going to use this situation to demonstrate His loving grace and provision for this family. **2 Corinthians 12: 9 - 10**. John reminds us that this is the same Mary who poured out her costly perfume over the Lord's feet. He is reminding us of the loving devotion that these three had to the Lord.

This is important for us to see, especially when we start to feel, when we are under pressure, that troubles come because we are not close enough to the Lord. You couldn't get closer to the Lord than these three were yet they will suffer here. Suffering does not mean you have drifted away from the Lord. It means you are living in a fallen world! It is part of the inheritance of the fall of man, and is to be met with prayer and faith.

These women send their prayer request for help to the Lord. Notice what they say. Simply that the one He loves is near death. They leave their case in the Lord's hands, they don't ask Him to heal; they simply tell the Lord what is happening as they see it, and leave the Lord to act in his way. This is a good model for prayer; they do what Peter tells us to do. **1 Peter 5:7**. Look over at **John 15:12 -17**. He loves us, so let us look to him for answers.

Verse 4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

The Lord's response is calm. There is a plan, and there is the Lord's timing within the plan, and there is no panic in the Lord's plan, for His purposes are being worked out. **1 Corinthians 10:13, 1 Corinthians 4:5**. Lazarus will die, but that is the beginning of the story, not the end.

In **1 Corinthians 4:5** we note that when the Lord comes everybody will praise God, for they will see everything as it truly was. Do not make hasty judgements about events, until all the facts are in. We will have to wait until we are all in heaven, until we know all the facts. We see very little now, and faith must plug the doubts gaps at times. We know Him, and like these two sisters, we rest in the Lord's hands and purposes.

The two purposes of some things that worry us are that the Lord might receive glory and that the Son of God be glorified through the situation. Here we have the word "pros" combined with the word "phantos". What it means is that this will not end in death. This is where the story begins, not where it ends. With the death of one in the family, it is the end as far as the natural man sees it. In this chapter, the death of Lazarus was to be the start of the story. The Lord by everything He says and does here prepares people for the shocking and unexpected truth; He is the Lord over death as well as the Lord over life - **John 10:10**. The Lord wants Lazarus to die, so that God's plan can be seen in his being raised from the dead.

What would you want said at your funeral? Pastors, it's a scary thing for many but a good thing to test the Lord's people over. Get the Lord's people under your care to write their own funeral address. You are asking that person what is really important in their life. You realise that you will die yet do you act intelligently with that knowledge guiding you? What are you going to do to make your life worth remembering? We should walk in the spirit and trust in His Word and seek to have a life that is worthy of reward by the Lord who sees all things. The old Celts said, "let us die a death worthy of a song to be sung over us". It is a great concept and very biblical.

Verse 5. Now Jesus loved Martha, and her sister, and Lazarus. 6. When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7. Then after that saith he to his disciples, Let us go into Judaea again. 8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

Verse 5 introduces the fact that He loved these people but He left it for two more days. Lazarus was suffering a debilitating, painful and disgusting type of illness, something that is killing him slowly. The Lord does not rush to him to cure him. The illness is for a purpose. There are many people who because they have not had their pain taken away immediately feel that they have been forsaken of God.

He does not stop Lazarus' death even though he could have done so, as is indicated by one of the sisters later in the story. The Lord's love is absolute and all knowing. We may face, like Lazarus and the two women some situations where we ask, "Why Lord?", and it is vital we take each situation to the Lord. **1 Peter 5:7**.

He let Lazarus die, but He still loves him. We need, like Martha and Mary, to trust the Lord in the valley of the shadow of death. He teaches us patience and the fact that we can rest in Him and that He works all things well. We need to look beyond the tears, pain and sorrows of life to see that the centre of all things is in

heaven and that all things work for His glory. If you are hurting, it has a larger purpose. Go in prayer to the only one who knows that purpose.

The great city walls which protected the people in the cities of the ancient world did not stop the enemy attacking but did protect the people within them. When you are under attack, you get behind the shield of faith. **Ephesians 6:10-17**.

The promises of God are like the walls of the city. The Romans did not carry the shield loosely when in battle they put it in a position so that it protected them completely. It is in these verses that you confront death and suffering, and so you see what is and what is not important in your life. The Lord has "agape" love, which is ultimate unconditional love for us, and that love may come at times through the valley of the shadow of death.

1 John 4:16-21. Agape love in the Greek is a deep concern for the ultimate benefit of people. In the early years of the Church, the bishops and leaders of the church found ways round this by ignoring this principle. However if you want to take the Lord's Word seriously you cannot ignore it, you must have love to others and that love is based on the attitude you have in your own soul.

You can only love others if verse 18 is true, for there is no fear in love. You have to resist the enemy and recognise who the enemy is, and recognise that you are in a position of "beloved one" - **1 Corinthians 10:13** - nothing is going to happen to you that the Lord does not know about, and has not already provided a way through. Agape love is shown in the fact that you have a genuine concern for them that they do not spend eternity in the lake of fire.

The unbelievers upsetting you may be awful, disgusting, wicked but the Lord gave himself for them all. Our love is shown by giving them the gospel, not doing things which are going to come between them and a saving knowledge of the Lord Jesus Christ. "Pray for those persecuting you". **Matthew 5:44**.

When you face the ultimate testing of suffering unto death, as Lazarus is here, this is when you face the final faith test. He is going to cause these people to question and put maximum pressure on them. He is going to have them wait for six days. On the seventh day he is going to show that His love is perfect but they did not understand what He was doing. After two days, Lazarus was in Paradise, and after four days in Paradise, he is going to be called back to earth.

It was not a problem to Lazarus, for he was relaxed about dying, as he had applied the Word already. The Lord is going to teach you personally a point of doctrine before you get an application test for it. On this course of study, through the Harmony, you will discover that studying God's Word is a dangerous thing to do. When you study God's Word, pressure comes on, but this brings the Word into focus, for you to apply it into the fabric of daily life. God puts you under pressure to show you that He matters in your life, and that you must trust Him; He wants you to apply what He teaches you. The Holy Spirit is there to assist in this.

The Lord tells the disciples that He is going back to Judea. His disciples express concern that this has dangers, as the last time the Lord was there the people, under the mob-rule of the dodgy theologians, tried to stone Him. Thomas however, ever the pessimist, says that he will go to die with the Lord. The Lord confirms that He is following the Father's Plan in this journey and they are safe with Him. He will be correct of course, and He will lose none of them, except Judas, who decides to join the enemy!

Verse 9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10. But if a man walk in the night, he stumbleth, because there is no light in him.

The principle is clear; when you are in the Lord's hands you are absolutely secure and stable. Promises to claim are - **Psalms 68:20, Deuteronomy 33:27** - you relax and trust God unto death. We must be like Job who said, "though he slay me yet will I praise Him". **Job 13:15-16**. If we are going to die we are going to do so to His glory, as long as we are walking with Him. God's Word must be more real to us than our problems. We are either going to be stable or emotionally reactive to everything that happens. What determines the option for us is our attitude to the Word of God.

Psalms 119:105 and following, the longest chapter in the Bible was written on the POW march to Babylon. It was the song that they sang as they marched possibly in chains, or at least knowing they were captives for life, bearing constantly their shame as they marched to their later death in Babylon – none of the older people would ever see Jerusalem again. "Thy Word is a lamp unto my feet", even if they are worried.

This was not written by a well dressed scribe sitting viewing a pastoral scene from the security and comfort of his well appointed study. These people were prisoners of war, possibly bruised and bleeding, walking through the ruins of their land. These people were therefore under maximum pressure. They had lost everything. The only things that they had were their chains. Most of their family in surrounding towns to Jerusalem were dead.

They marched from Jerusalem to Babylon, a distance of over a thousand miles through desert, mountains. They suffered from the cold and heat, they were fed like animals, but they claimed God's Word. Finally God's Word was more real to them than the situation that they found themselves in. This is the challenge to us!

In Psalm 119, verses 110-112 they did this to the end, even though they thought the end would be death. This is a commentary on the success of the preaching of Jeremiah. Under pressure the people started claiming the promises of God. Those who were positive to God's word were those who survived. Do not worry if people are plotting against you. If you are in fellowship and in God's hands you are safe. Facing death or pressure we are safe.

As we prepare this revision of the Harmony, we face the Covid-19 world crisis, with uncertainty every week, amplified by the politicians who are using this crisis to refine all the control tools that the Anti-Christ will later use in the Tribulation period. It is not the Tribulation, but is giving us a good feel for what it will be like, with the crowd control measures, and the use of facial recognition technology in China in 2021, being exactly what Revelation describes.

Verse 11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12. Then said his disciples, Lord, if he sleep, he shall do well. 13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14. Then said Jesus unto them plainly, Lazarus is dead. 15. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

This passage teaches us a lot about ourselves, about life and death, and there is humour in it as well.

The Lord has delayed coming to Bethany in order that they might all have reason to believe that the Lord has the resurrection power, and that He is able to conquer death. This is an extremely important sign for those who face death and fear it.

Pause and reflect on this event, for Judas is here! He sees all this and yet he still walks to the enemy and offers to betray the Lord – even knowing He is Lord over death! Do not be conned by those who argue that what we need is more miracles for evangelism today! The Holy Spirit's ministries alone save, and any who reject the Spirit are hell doomed for their unfathomable stupidity!

The Christian premise is that death is not the end, even though dying may be horrible at times. Here we have the Lord God making it clear that He is the Lord of life as well as death, and that death is not a force that should frighten a believer. Our attitude to death should be different to all our unbelieving friends. Death is the door way to eternal life. It is only a worry for those who have a cause to regret.

Death should not be a terror for a believer if you have this biblical, Christ based and grounded, perspective of eternal life. Satan may be called the angel of death, but our Lord is the Lord of Eternal Life, and He has given that gift of eternal life to us. When we see the "problem" of death as God sees it, it is no longer the big problem. We should look at everything from an eternal viewpoint. In each situation ask, What is God doing?

Where people have done things that have offended you, you need to look at each situation and event in the light of eternity, and what the Lord wants you to do. We should not get upset at things, but see each baffling event and as opportunity for prayer, as an opportunity and give the truth to another possibly. We are to be objective. Who is going to win in eternity? - The Lord is and we are with the Lord Jesus Christ, and He and we are getting the glory - there is no doubt about that.

There are a number of possible reactions to death. There is truly weeping and wailing and true gnashing of teeth for some. Sometimes when you visit a place where someone has died people are very emotional, and have lost their perspective, if they ever had it. People can almost lose their minds facing death if all that matters to them is locked into this space-time life. Death then so threatens their way of living and what

matters to them that they cannot comprehend that they won't be around to enjoy their pleasures and do whatever they like. Death is the ultimate and "final" challenge to narcissism and self-confident planning!

Lazarus went through the doorway of death and was in Paradise, exactly as the beggar of the same name in Jesus' story earlier. **Luke 16:19 - 31**. There was no big deal for him to have died, but as with each death, the sadness and concern was for his sisters who missed him and were pained as they watched him die. Are you confident, or are you in panic and disorientated from eternal reality in Christ Jesus? Physically your life ends but spiritually you realise that your life is not ending at all.

You prepare for living each day the day before, you prepare for dying every day by what you do, and you continue until such time that this phase of living has been completed. When Paul was sentenced to death he reflects in **2 Timothy 4: 6-8**, that he knew that he was going to die, but that he was focused on doing what the Lord wanted right to the end. In the ancient world it is recorded how Paul walked to his death. He gave his cloak to one person and his shirt to another. They had a word of prayer and he said to the man holding the axe that he was ready. He placed his head on a milestone and he was beheaded. His body died, but he was already in heaven with the Lord Jesus.

He was not worried at all. *"I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day"*. He said that his life was a libation or drink offering poured out to God. Paul is going to view his execution as the last pouring out of the drink offering. He had no regrets. He had fought the good fight. He says that he has been provisioning his ship at the wharf and is now ready to set sail from the harbour onto the sea of eternity. Refer to **2 Timothy 1:7, 4: 6 - 8**.

Paul was able to say, like Lazarus, I have kept the faith and guarded the truth. I am sure of my Lord and fully trust Him for the problems in my life. Paul reaps the harvest of certainty. In John 11 we have the same point with the death of Lazarus. The deaths of Christians are not tragedies. It is something that God has allowed.

In verse 11, it is the body as such that is asleep, the soul does not sleep. In the Scriptures, the figure of speech whereby death is called "sleep" always refers to the body and not the soul. When you die your body lies down in a posture of sleep. Is the soul asleep? No, the soul is with the Lord in a temporary bodily form awaiting the last resurrection. The disciples misinterpret verses 12, 13, and think that Lazarus is on the way to recovery and that everything will be all right.

In verse 14 Jesus confirms that Lazarus is dead, his soul according to Luke 16 prior to the resurrection went to Paradise a section of Hades. In Hades his soul is very much alive and well, he is with other believers who have died. Today we are absent from the body and face to face with Lord. Your body is in the ground as an empty shell. There is no such thing as soul sleep. One day in the future there will be a new body like the Lord's resurrection body for each of us with which to clothe the soul permanently, either to glory or condemnation, but until then we are all conscious, and in a form that is recognisable. There is **No** soul sleep in the Bible!

The unbeliever's soul goes to torments, and they are conscious there, and they will be raised at the Last Judgement, they will be given a body in which they will face eternity without God - **Revelation 20:11-15**. At the Ascension the Paradise section of Hades was emptied. The Scriptures tell us that in our bodies we groan, our bodies are temporary and wear out, and will dissolve one of these days. When you see a body which has been unearthed at an excavation site you see the bones of someone who died many years ago. The body truly decays and can become dust.

We have a building that is going to dissolve but it is going to be replaced by a body which will last forever, a resurrection body. Unless you are at the Rapture you are going to have a certain amount of time between the natural body and the resurrection body. The people in heaven are not disembodied spirits as God honours His Word and knows our need and we have an interim body. There is a body that is given in heaven until the final resurrection body is received, so that there is no loss or embarrassment between casting off this body and getting the next permanent one for eternity. We do not desire to be stripped of a body, for we want to recognize others and be recognized, and God made us and knows our hearts and we will not be bodiless.

At the resurrection there is a wonderful new destiny that opens up for believers. **John 11** - Lazarus is now dead and it is a day or so after his death when it is stated by the Lord that the group will be going to Judea. Thomas realises the danger, but is courageous (or a little funny?) saying that they should accompany the Lord and die with Him. The Lord does not make any comment to Thomas. We should expect young believers to say and do foolish things and not over-react. The Lord mentors good leadership.

Thomas has been with the Lord for three years, and he still says silly things like this. Believers often say that they love Jesus, but facing testing they do not trust Him, and we need to challenge ourselves on this matter. When the pressure comes on, panic easily sets in, unless we re-ground ourselves in prayer and bible study. He is in control, and we are either in poise with Him, or panic in our Old Sin Nature. The unbeliever also has a recognisable body, as seen in the story Jesus tells about the unsaved rich man and the believer Lazarus. Humanity needs to have a body within which to function. Even the unbeliever will receive back a body and soul to "live" eternally in the lake of fire after the Last Judgement. They have chosen eternity without God and they join Satan there. They get exactly what they have asked for, but it is forever.

Death is one of the realities of life which we will all have to face, even if we are part of the Rapture Generation, for we will not know that until we are taken. If the Word of God is more real to you than your pain, illness, hurt, and to death itself you have stability in the midst of the pressures, and uncertainties of life and death. Are you going to respond to God's Word, or are you going to react emotionally, without thought to your circumstances?

All through Church History Christians have felt moved to protest against certain things, often resulting in people becoming violent for or against things. We can show the offence that we feel against something that is evil, but we should do it in such a way that it magnifies Christ and does not magnify our offence at what is happening. We must ask the question, as to how I can show the Biblical position over a matter so that the Lord can be glorified and the door open to the gospel message, not close tighter.

If you look at passages in the Scriptures where you have believers yelling and screaming, you will find that the believer was out of fellowship in every case. They were so occupied with themselves and their offence at the thing that upset them, that they forgot the Lord. As we face the death and raising of Lazarus, let us think about all things we face in this life in the context of our death and others deaths.

APPLICATION

Many Christians ask the question as to why God allows believers to die by a very painful means. The Lord says that his sickness will be for the glory of God. If you have an illness you need to look at it and see how the glory of God can be seen in it. It is a matter also of claiming promises such as **Romans 8:38-39**, **2 Corinthians 12:9-10**.

This is one of the gross errors of the "signs and wonders" movement of our day, which says that if you are sick then you must have unconfessed sin in your life. They say that every time you are sick it is God's will that you are healed. The Bible makes very clear - It is not necessarily so. The one thing that is sure is that in everything we face in this life we are to find things to praise God for.

In the 2 Corinthians passage it states that when Paul was physically weak, then he was spiritually strong. This is because he was not able to do things in his own strength but had to rely on the strength of the Holy Spirit in his life. If the Lord has decreed that you are going to die a long painful disgusting death, there is a reason, and it is not necessarily discipline.

If it is not discipline you can ask the Lord to make this awful disease work out for your glory and claim **1 Corinthians 10:13**. In Corinthians Paul says that he is working through this problem at the moment. The Lord has reasons. Our job is to see the reasons. We should not only see it, but go beyond it, that we might be strengthened by it and He might be glorified.

If you do not think you can cope with a problem, then you truly have a problem! The answer is to apply the Word, and get back into fellowship with the one who holds the universe together. The solution is to get back into God's Word and apply all the promises there back into your life.

Suffering is always for the glory of God - **John 11:4**. Suffering is for blessing even when it is due to carnality as it is a way to point us to confessing our sins and to get back into the sphere of blessing. You claim God's Word and do not miss out on what God has for you. **Hebrews 4:16**.

One of the important things in counselling is to face people up to the fact of death. Imagine you died tonight, you can say to people, and then challenge them as to their thoughts about their life and work to date.

The Lord does not promise us that He will come to our side and cure our problems just like that every time. God does not operate as magicians operate. This is one of the sins of some within the Pentecostal

Movement, that they pretend by what they say and do that God is in the business of relieving suffering across all humanity. This is not the case. The Lord may heal, and he may at times not heal, and it has no relevance to the person's spiritual status. Paul was not healed of his "thorn". **2 Corinthians 12:7-10**.

If after you have asked the Lord to alleviate suffering you are still having suffering in your life there is a purpose for the suffering. When all the facts are known you will join the angels saying Holy, Holy, Holy, Lord God Almighty. You will recognise that He is in truth, righteous and just. Often these things are questionable to us, but that is because we do not have all the facts. We must realise that we are loved by the Lord and then examine the doctrine of suffering. The foundation of your faith is the love of God for you - **Romans 8:28-39**.

As a believer in the Lord Jesus Christ God has a plan in your life. We were bought with a price - **1 Corinthians 6:20, 7:23**. God is not going to do something with you which is going to cause you to be lost. If the Lord loved us enough to die for us while we were yet sinners, and His enemy, He is not going to love you less now as a believer and His beloved children. You are under the "much more care" of God.

Facing death is straight forward if you know the Lord and His Word and claim the promises of the Word. For the unbeliever and the believer who has not been putting his trust in the promises of God it can be a terrible situation. Preparing for your death is a very important subject in the Christian life. Death is just the last act of this life.

Do we claim God's Word or do we panic if we come under pressure? It is easy to ignore God's Word if you are in prosperity, and that is why being wealthy is such a problem for spiritual life! The issue of the Christian life is to make an issue of the Lord Jesus Christ and walking close to him. We need to show Christ within us to the world, by what we say and by what we do. We should portray the person of the Lord Jesus Christ by being filled with the Holy Spirit through each day.

Your love for Him might have grown cold but His love for you is constant. The Lord loved all three of these worried people. Yet when he heard of the sickness of Lazarus He waited two days in the place where He was for He was working to His plan. Remember this when you face a test. The Lord's timing may not be yours, learn to trust Him.

DOCTRINES

CHRISTIAN LIFE – DESTINY OF BELIEVERS

1. He who believes in Jesus Christ has eternal life now (**1 John 5:11-13**). He will never die (**John 11:25, 26, John 8:51**)
2. Believers are said to "fall asleep" at their death (**1 Thessalonians 4:14**). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (**2 Corinthians 5:6-8**)
3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (**1 Thessalonians 4:16, 1 Corinthians 15:20-23**)
4. Our physical bodies will be replaced by immortal bodies (**2 Corinthians 5:1-4**) - conformed to the body of Christ (**Philippians 3:20-21**)
5. We shall be like him (**1 John 3:2**) seeing His glory and reflecting it in ourselves (**Colossians 3:4, John 17:22**).
6. We will be rewarded because of works of faith (**Luke 19:12-19**) which will vary in proportion to our faithfulness in serving God (**Matthew 6:20, 1 Corinthians 3:11-15**)
7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (**Revelation 20:6**).
8. To the overcomer (**1 John 5:4-5**) Christ will give to eat of the tree of life (**Revelation 2:7**) and shall not be hurt by the second death - the lake of fire (**Revelation 2:11**). He will be given authority to rule over nations (**Revelation 2:26-27**) Jesus will acknowledge the believer before God (**Revelation 3:4-5**) who will be made a

pillar in the temple of God. (**Revelation 3:12**) and will be seated with Christ in His own throne. (**Revelation 3:21**)

9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (**Revelation 21:4**)

10. We shall know all things perfectly (**1 Corinthians 13:12**)

11. We will receive an incorruptible inheritance. (**1 Peter 1:3-5**) kept by our all powerful God in heaven.

CHRISTIAN LIFE: GIFTS - SPIRITUAL GIFTS

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

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

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

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

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

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

CHRISTIAN LIFE: SUFFERING

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

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

a) To bring people to a point of helplessness where they call out to Him

b) To test and develop faith, so bringing glory to Himself.

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

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

5. Suffering can be caused by:

a) Discipline for your own sins

b) The effect of the sins of others on you - gossip, war, crime

c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship

d) The sovereign will of God - health, weather.

6. Premise of Suffering:

a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)

b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)

c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).

7. Purpose of Christian Suffering:

a) To receive discipline for carnality or backsliding (**Psalms 38**)

b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)

c) To illustrate doctrine (Book of Hosea)

d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)

e) To keep down pride (**2 Corinthians 12:7-10**)

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

8. Dealing With Suffering - Applying Spiritual Daily Orders:

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

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

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

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**)

GOD: PLAN OF GOD

1. In eternity past, God designed a plan for every believer, which takes into account every event and decision in human history.
2. The plan centres around the person of Jesus Christ. (1 John 3:23, Ephesians 1:4-6)

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

HELL AND HADES

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (**2 Chronicles 33:6, Jeremiah 7:31**). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.
2. HELL is the same as the Lake of Fire where the lost spend eternity. (**Revelation 19:20, 20:10**)
3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who

died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.

4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (**Luke 16:19-31**)

It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)

a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)

b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)

c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)

5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)

6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)

7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.

8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)

9. There are no degrees of punishment in the Lake of Fire.

a) Degrees of punishment tend to deny the literal lake of fire. Nothing to indicate the temperature of the lake of fire is not constant.

b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)

c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.

d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).

e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

PROMISES

1. FROM GOD'S VIEWPOINT

When a person promises you something the promise is only as strong as the character of the person making the promise. The character of God is perfect therefore His promises are totally reliable.

a) Unchangeable - A promise in the Bible is the same for us in the 20th Century as it was to Paul.

b) All-knowing - God knows all our problems so there is always a promise or doctrine to cater for our difficulties.

c) Love - God will provide for His children.

d) Truth - All the promises are totally true.

2. FROM MAN'S VIEWPOINT

a) We must know the promises.

b) We must believe the promises.

c) We must want to trust in God.

3. THERE ARE ABOUT 7,000 PROMISES THAT DEAL WITH THE CHRISTIAN ON EARTH

4. TYPICAL PROMISES FOR VARIOUS STAGES IN THE CHRISTIAN LIFE

- a) Stage 1 - Salvation (**John 3:16; Acts 16:31**)
- b) Stage 2 - Christian on earth (**1 John 1:9; Romans 8:28; 1 Peter 5:7**)
- c) Stage 3 - Believers in Heaven (**1 Peter 1:3-5; Revelation 21:4**)

5. FOR THE CHRISTIAN ON EARTH - HOW DO WE MAKE THEM WORK?

- a) We must be a believer in Jesus Christ.
- b) Take every promise to mean what it says.
- c) Confess all your known sins using the promise in (**1 John 1:9**)
- d) If a promise says to do something, do it (i.e. pray, believe, confess etc.)
- e) Wait for answers, the Lord will answer in His time.
- f) Keep a promise notebook, learn the promises.

6. GENERAL SCRIPTURE ON THE PROMISES OF GOD (Hebrews 3:7 - 4:11)

- a) The geographical areas in which the Exodus generation found themselves can represent stages in the Christian.
 - i) Egypt - unbelief.
 - ii) Red Sea crossing - salvation by faith (i.e. leaving Egypt)
 - iii) Wilderness - the carnal and immature Christian life claiming only some promises and failing regularly.
 - iv) Jordan crossing - full realisation of God's favour by faith.
 - v) Promised land - the mature Christian resting in God and only failing occasionally.

b) The author of Hebrews in (**Chapter 3:7, 19**) exhorts the Jews at Jerusalem and us not to fall into the same traps as the Exodus generation in unbelief.

c) Questions And Answers on Hebrews (**Chapter 4**) refers to the Christian on earth.
Verse 1: What happens if we fail to claim a promise? - We lack peace of mind.

Verse 2: What characteristic of God does this verse highlight? - Unchangeable.
How are the promises made active? - By being mixed with faith.

Verse 3: Which came first, man or the promises of God? - The promises, God is all-knowing.

Verse 4: Why did God rest? - Because He had provided all things necessary for man.

Verses 5 & 6: Will any succeed in this area? - Yes, some will.

Verse 7: Are the promises still available today? - Yes.
What must we do? - Accept God's provision.
What must we not do? - Harden our hearts.

Verse 8: Jesus in some translations is, in fact, Joshua.

Verse 9: To whom are the promises available? - Believers only.

Verse 10: What choice have we as a Christian? - Human works or God's works and provision.

Verse 11: What is the great trap? - Unbelief. We should actively pursue the promises of God.

7. MAJOR PROMISES

Learn to claim these when:

- a) In difficulties (**Romans 8:28**)
- b) You have sinned (**1 John 1:9**)
- c) You are worried (**1 Peter 5:7**)
- d) You have been wronged (**1 Thessalonians 5:18**)
- e) Prayer (**Matthew 7:7**)
- f) You are lonely (**Hebrews 13:5**)
- g) You have doubts (**Philippians 4:13**)
- h) The Bible (**Hebrews 4:12**)
- i) You cannot sleep (Psalm 4:8)
- j) You are unhappy (**Psalm 147:3**)

- k) You are tempted to retaliate (**Romans 12:17, 19**)
- l) You are in danger (**Psalms 23:4**)

RESURRECTION

1. The resurrection of Christ is central to the gospel. (**1 Corinthians 15:3-4**)
 - a) Had there been no resurrection then we would all still be in our sins. (**1 Corinthians 15:17**).
 - b) Resurrection indicates completion of justification. (**Romans 4:25, 2 Corinthians 5:21**)
 - c) Resurrection is a guarantee of ultimate sanctification. (**1 Corinthians 15:20-23**)
 - d) The resurrection is the Father's seal on Christ's completed work, and the public declaration of its acceptance.
 - e) Without the resurrection it is impossible for Christ to be glorified. The humanity of Christ is glorified higher than the angels. (**John 7:39, John 16:14**)

2. Historical proof of the resurrection:
 - a) The empty tomb. (**Matthew 28**)
 - b) Many of witnesses died rather than change their testimony.
 - c) Subsequent changes and confidence of the disciples after the resurrection.
 - d) The day of Pentecost. The reality of the resurrection was so well known that when Peter preached the first two sermons in Jerusalem over 8000 people were saved. (**Acts 2:41, Acts 4:3-4**)
 - e) The observance of the first day of the week as the worship day. (**Acts 20:7, 1 Corinthians 16:2, Revelation 1:10**)
 - f) The historic existence of the church. The church worships a literal risen Saviour, and not merely the memory of a dead martyr. (**Romans 5:12, 14, 17, 6:3-9, 8:2, 1 Corinthians 15:26,54-55, Hebrews 2:14**)

3. Baptism is a sign of the new resurrection life. (**Romans 6:3-11, Colossians 2:12**).

4. The Lord's Supper is a reminder of the expected return of the risen Lord. (**1 Corinthians 11:23-26**)

5. Order of the resurrections:-
 - a) The first for believers only including Jesus Christ which is divided into four parts.
 - i) The resurrection of Christ. (**1 Corinthians 15:23, Romans 1:4, 1 Thessalonians 1:10, 1 Peter 1:3**)
 - ii) The Rapture of the church (**1 Corinthians 15:51-57, 1 Thessalonians 4:16-18**)
 - iii) The Old Testament saints and tribulation martyrs at the end of the Tribulation. (**Daniel 12:13, Isaiah 26:19-20, Revelation 20:4**)
 - iv) The Millennial saints and those who survive the Tribulation to enter the Millennium in their physical bodies.
 - b) The second resurrection occurs at the end of the Millennium and is for unbelievers only. They are judged and cast into the lake of fire forever. (**1 John 5:28, 29, Revelation 20:12-15, 2 Peter 3:7, Matthew 25:41**)
 - c) Jesus, who must be the first eternally resurrected human, was not raised until three days after the crucifixion.
 - d) People in the Old Testament who were "raised from the dead" were merely resuscitated, and later died.
 - e) **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven (**Ephesians 4:8**). Some were given resuscitated bodies to witness to the Jews.

6. The sequence of events at the Lord's resurrection is as follows:-
 - a) Mary Magdalene, Salome and Mary the mother of James and Joseph head towards the tomb followed by other women carrying embalming spices.
 - b) The three find the stone rolled away. Mary Magdalene goes back to tell the disciples. (**Luke 23:55-24:9, John 20:1-2**)
 - c) Mary the mother of James and Joseph draws near to the tomb and sees the angel. (**Matthew 28:2**)
 - d) She goes back to the women carrying the spices.
 - e) Peter and John who have been advised by Mary Magdalene arrive, look inside the empty tomb and go away. (**John 20:3-10**)
 - f) Mary Magdalene returns weeping, sees two angels and then Jesus. (**John 20:11-18**)
 - g) As instructed by the Lord she goes to tell the disciples.
 - h) Mary the mother of James and Joseph meets the women with the spices and returning with them they see the two angels. (**Luke 24:4-5, Mark 16:5**)
 - i) They also receive advice from the angels and, going to seek the disciples, are met by Jesus. (**Matthew 28:8-10**)

7. Recorded appearances after his resurrection.

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

8. The resurrection body of Jesus Christ -

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

UNBELIEVER

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

HARMONY

LAZARUS IS SICK

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

LAZARUS DIES

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

116 B JESUS THE RESURRECTION AND LIFE

JOHN 11:17-27

John 11:17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But **I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. **Believest thou this?** 27 She saith unto him, Yea, Lord: **I believe** that thou art the Christ, the Son of God, which should come into the world.**

KEY WORDS

| | | |
|---------|----------|---|
| Came | Erchomai | Come [Aorist Active Participle] |
| Found | Huerisko | Find [Aorist Active Indicative] |
| Had | Echo | Have [Present Active Participle] |
| Lain | - | Not found in the original |
| Grave | Mnemeion | Grave, Sepulchre |
| Four | Tessares | Four |
| Days | Hemera | Day |
| Already | Ede | Even now |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |

| | | |
|-------------------|----------------|--|
| Nigh unto | Eggus | Close to |
| Fifteen | Dekapente | Fifteen |
| Furlongs | Stadion | Stadia, Furlong |
| Many | Polus | Many |
| Came | Erchomai | Come [Pluperfect Active Indicative] |
| Comfort | Paramutheomai | Comfort [Aorist Middle Subjunctive] |
| Concerning | Peri | About |
| Brother | Adelphos | Brother |
| As soon as | Hos | As soon as |
| Heard | Akouo | Hear [Aorist Active Indicative] |
| Was coming | Erchomai | Come [Present Middle Indicative] |
| Went and met | Hupantao | Go and meet [Aorist Active Indicative] |
| Sat | Kathezomai | Sit down [Imperfect Middle Indicative] |
| Still | - | Not found in the original |
| House | Oikos | House |
| Said | Epo | Say [Aorist Active Indicative] |
| Lord | Kurios | Lord |
| Hadst been | Eimi | Keep on being [Imperfect Active Indicative] |
| Here | Hode | Here |
| Had died | Thnesko | Die [Aorist Active Indicative] |
| Know | Eido | Know, Perceive, See [Perfect Active Indicative] |
| Even | Kai | Even |
| Now | Nun | Now |
| Will ask | Aiteo An | Beg, Ask, Request [Aorist Middle Subjunctive] |
| God | Theos | God |
| Will give | Didomi | Give [Future Active Indicative] |
| Saith | Lego | Say [Present Active Indicative] |
| Shall rise again | Anistemi | Rise again [Future Middle Indicative] |
| Saith | Lego | Say [Present Active Indicative] |
| Know | Eido | Know, Perceive, See [Perfect Active Indicative] |
| Shall rise again | Anistemi | Rise again [Future Middle Indicative] |
| Resurrection | Anastasis | Resurrection |
| Last | Eschatos | Last |
| Said | Epo | Say [Aorist Active Indicative] |
| I am | Ego Eimi | I keep on being [Present Active Indicative] |
| Resurrection | Anastasis | Resurrection |
| Life | Zoe | Life |
| Believeth | Pisteuo | Believe [Present Active Participle] |
| Were dead | Apothnesko | Die [Aorist Active Subjunctive] |
| Shall live | Zao | Live [Future Middle Indicative] |
| Liveth | Zao | Live [Present Active Participle] |
| Believeth | Pisteuo | Believe [Present Active Participle] |
| Die | Apothnesko | Die [Aorist Active Subjunctive] |
| Shall never | Ou Me Eis Aion | No never through age |
| Believest | Pisteuo | Believe [Present Active Indicative] |
| Saith | Lego | Say [Present Active Indicative] |
| Believe | Pisteuo | Believe [Perfect Active Indicative] |
| Art | Eimi | Keep on being [Present Active Indicative] |
| Christ | Christos | Messiah, Christ |
| Son | Uihos | Son |
| Which should come | Erchomai | Come [Present Middle Participle] |
| World | Kosmos | World |

PERFECT TENSE VERBS

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

PISTEUO – TO BELIEVE - Occurs 248 times in the New Testament, with 18 times in the Perfect Tense with 15 times being in the Active Voice. In the Passive Voice it means to be Committed. Half of these occur in the Gospel and letters of John in **John 11:27** said that she believed that Jesus was the Messiah. In John 16:27 Jesus said that the Father loved the disciples because they had loved Him and believed that He had come from God. In John 20:29 Jesus notes that Thomas had seen and believed.

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

REFLECTION

INTRODUCTION

It was the habit of the people to bury the dead in the Jewish culture the day after the death unless it was the Sabbath. It is at least five days since he died. When Jesus arrives, he has been four days in the grave.

Bethany was only about three kilometres from Jerusalem. For the last four days the people have been consoling and surrounding Mary and Martha with comfort. They were there at the death, at the funeral, and the burial.

The Greek verb is in the pluperfect, which means they kept on coming "paramutheomai", this is counselling or consoling, to encourage, to comfort and to persuade them about the truth of what has happened.

Real sympathy is all those things, and the people love these sisters and they loved their brother, but no-one is expecting his resuscitation from the dead.

Sympathy also involves calming the emotions and soothing the pain people feel in their soul as they face the losses associated with death. It also requires sensitivity to the needs of others, and always rests upon genuine love.

Verse 17. Then when Jesus came, he found that he had lain in the grave four days already. 18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

In Mary and Martha's house the unbelievers are coming in to give sympathy. There is a rebuke here, in the fact that there are many times when unbelievers are better in giving sympathy than believers, who will come in and give verses and at times "trite" and inappropriate advice, rather than just being there with the grieving ones. Sympathy is first and foremost just "being there" with the grieving.

There is a time for the Scriptures to be given, but it must be done in conformity with the leading of the Holy Spirit, not according to the preacher's preferences and legalistic self importance or judgmentalism. However the unbeliever is unable to give true hope at all at a death, just share their "death is the end" message, or share a false view that "all will be ok when we get there too.... You are able to magnify and glorify the Lord without causing upset as a mature believer facing death.

The Lord come in at this point and gives real sympathy, "sumpatheo", which means to feel with some one, to share their pain, to know the depth of love. You need to be able to do that before you preach to them.

Verse 20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Martha went to meet Him while Mary stayed in the house. Martha is the woman of action. It is Martha's character to get things going. Mary is a quiet contemplative type. Neither personality is preferred above the other. Both are used of him. Do not worry if your personality is not similar to someone else. Martha says that if the Lord had been there then Lazarus would not have died, which is true, but wasn't the Lord's plan.

This is not a rebuke, it is simply a fact, recognising the Lord Jesus Christ as God, and indicating that if He had been there he would not have died or He could have been healed. The Lord indicates that He realises that that is what she means by the next statement.

Martha knows (perfect tense of the verb “to Know”) that He has got the power, and that it is eternal in its sway, and is limited only by the Father’s Plan, but even now she knows that He can do whatsoever He wants to do, and she is hoping thereby that He is going to raise him from the dead. She says that she knows that he can be raised from the dead. The Lord gives her faith a chance to grow.

Verse 23. Jesus saith unto her, Thy brother shall rise again. 24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26. And whosoever liveth and believeth in me shall never die. Believest thou this?

Martha says that she knows that Lazarus will rise in the last day. To this Jesus says that He is the resurrection and the life, and that whosoever believes in Him shall not die, and asks her if she believes that. The Lord gave her another thing to believe. He now gives the fact that He is the resurrection and the life to Martha.

No one who believes in Me is going to be a prisoner of death, He says. The Lord is claiming to be God who is the Lord of life and death. All who believe in Me will never die He says. This verse literally states that no one living by the Lord will die, no not never. Literally this can be translated, "Everyone living and believing in Me by no means dies eternally". Death is not the end for the believer.

If you live in Christ this gives you security, so that you can die in fellowship with Him. Against these people the second death has no power. The Lord gives a challenge to Martha - Do you believe, He asks? Martha recognised that Lazarus would be resurrected in the last day and that He has eternal life. The Lord wants to push her faith a little further.

Verse 27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Do you really know who I am asks the Lord. Martha says that she believes that He is the Christ the Son of the Living God who would come into the world. This is a tremendous testimony, she knows who the Lord is and that He has the power to do whatever He wants to do.

He says to Martha and Mary, Do I have the power? Martha believes that He is the Son of God that would come into the world. You have the power because of who You are. She recognises that Christ has God's power because of who He is.

She knows Him and therefore has confidence in Him. Many people know about our union with Christ, they know about heaven, they know about their position but they have not let those things take hold of them. Their lives have not been transformed by the knowledge of Him.

Martha is under pressure, she has been under pressure for four or five days grieving for her brother but when the Lord says, "Do you believe? She says, "I know you Lord". How true! That is enough in troubles; that we know the Lord. Note the perfect tense again of the key verb – “to believe” – for the results of belief are eternal indeed.

When you are under pressure you must know that you are under the love of the Lord. The doctrine of the Character of God is the doctrine that is of the greatest importance. The Lord does not leave Mary or Martha with an airy, fairy faith. Many people can sing about it in Church, but when they strike the problem and have to pay for it, it is not there. Jesus message to the Pharisees has been consistent through these last months – be real as a believer, not fake like the Pharisees – their religion doesn't work facing death.

The Lord wants to bring out the faith of Lazarus, Martha, and Mary as well as His disciples. It is all very well to say that you believe in this or that, but can you apply it? In the day of Judgement there will be many people who will say, "Lord, Lord we did miracles in your name", and the Lord at the Day of Judgement will say that He did not know them. **Matthew 7:13-23**. Reality is the key in faith, a faith that is two way communication with God, not appearance and play acting.

To live in the reality of His presence is part of our environment as Christians and should always be a part of our life living every day in doctrine. It is our job to live in the light of the power of his resurrection.

APPLICATION

In many cases we fall down in times of crisis and are not as supportive as we should be to the grieving family. The people are physically and emotionally given comfort. A believer facing the death of a person they love has grief, and Christian fellowship and love demands we are there with them. People have been coming continuously to the house to console them. This passage tells us a lot about Pastoral counselling, the importance of sympathy and being with people in their sorrow.

What is grief? Grief is feeling sorry for yourself that you are going to be separated from the person that you love. The best remedy for grief is time with honest mourning; people by just being there can help others along.

If you have a little doctrine, God will give you more so that you may grow more. This is how the Lord helps you to grow. You believe something, He will give you another situation where you can claim something else and thereby grow a little more.

Because we are in Him, we have resurrection life. We will be raised from the dead. We are asked to live our life now in the sphere of confidence, knowing and trusting Him. To be in Christ which is the portion of all those who are saved is to partake of all that Christ has done, all that He is and all that He ever will be. It is to have died in His death, to have been buried in His burial, to have been raised in His resurrection, to have ascended in His Ascension, to be seated now with Him in Glory.

This is living the victorious Christian life, living your life now with eyes that see eternity in time. You are going to be with Him forever in heaven. Trust Him. Nothing can touch you in eternity. You will not lose your position in Him. **Ephesians 2:4-6** - You are seated in the heavenliness in Christ Jesus, you are living in two places at once, you are in Christ Jesus in heaven and yet also still on earth.

Many people do not have victory in their life, as they are not aware of their position in Christ. They are not meditating on **Colossians 3:1-5** - We should keep our lives clean as sin is incompatible with our position in Christ. We are living in heaven, we should not be swearing like a pagan. We have a position in Christ, which gives us eternal life.

It is very important that you draw close to the Lord and His Word and you saturate yourself in it and make your life a testimony it should be by making God's Word the central part of his life. As you immerse yourself in the Word you have more confidence, more assurance, things come together when you face a problem. The Spirit can take the Word and apply it. Under pressure you have to have it in your mind for recall.

DOCTRINES**CHRIST – I AM**

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

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

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

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

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

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

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

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

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

CHRIST: IMMORTALITY

1. Immortality means exemption from physical death and should not be confused with eternal life.
2. Immortality is used only with reference to the body (**Romans 6:12; 8:11**).
3. At this time only Jesus Christ has immortality as He alone has a resurrection body (**1 Timothy 1:17; 6:16**).
4. All men are currently mortal (**Job 4:17; 1 Corinthians 15:22**).
5. At the Rapture, our mortal body will put on immortality (**1 Corinthians 15:51-54**).
6. Death is then conquered and mortality is "swallowed up of life" (**2 Corinthians 5:4**).

CHRISTIAN LIFE - POSITION IN CHRIST

1. We have a position with Christ rather than a position with the cosmos system. We are separated from the world and are different from them. We have a new position in Christ - **Ephesians 2:6**
2. We have a new position of partnership with Christ, we are never alone. - **Colossians 3:4, John 17**. We have a communion with him. He says that he will never put us in a situation without a way of escape. The way of escape is through Christ.
3. We are workers together with God, we are in his service - **2 Corinthians 3:9, 1:9, 6:1**
4. We are ministers of a new covenant, we have a new message to man. **1 Corinthians 3:6, 6:4**
5. We are ambassadors for Christ - **2 Corinthians 5:20**
6. We are living epistles, we are letters to a lost and unsaved world. Our lives should be such that Christ should be read from the book of our lives. Our life and lips should tell of Christ and Him alone.
7. We are members of the Royal family - **Galatians 6:10, 1 Peter 2:9**
8. We are united with the Father, the Son and the Holy Spirit:
 - a) We are in the Father, he is in us - **Ephesians 4:6**,
 - b) We are in Christ - **John 14:20**,
 - c) He is in us - **Colossians 1:26**,
 - d) We are in the Spirit and he is in us - **Romans 8:9**.
 - e) We are united forever to God.
 - f) We are not part of a universal soul. That is new age.

g) We have been entered into a living union with a personal God.

9. We are members of his body, branches of his vine, living stones, his building, sheep of his fold, part of his bride, priests in his kingdom, saints set apart for his glory.

GOD: CHARACTER OF GOD

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

a) SOVEREIGNTY

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

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

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

b) RIGHTEOUSNESS

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

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

The Spirit The Holy Spirit

c) JUSTICE

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

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

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

d) LOVE

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

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

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

e) ETERNAL LIFE

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

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

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

f) ALL-KNOWING

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

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

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

g) EVERYWHERE

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

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

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

h) ALL-POWERFUL

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

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

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

i) UNCHANGEABLE

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

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

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

j) TRUTH

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

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

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

RESURRECTION OF OLD TESTAMENT SAINTS

1. This resurrection takes place at the Second Advent.
 2. The body of David was still in his tomb according to Peter on the day of Pentecost. (**Acts 2:25-29**) David's body could not have then been resurrected in the scene of **Matthew 27:51, 52**.
 3. Under the concept of **Daniel 12:13, Isaiah 26:19, 20** the resurrection of the Old Testament saints is related to the second advent of Jesus Christ.
 4. The dispensation of Israel is not yet completed, the resurrection occurs at the end of a dispensation, the end of the dispensation of Israel - Second Advent. The Age of Gentiles ended with Abraham's call but the saints from that era did not get their resurrection bodies because Jesus Christ had not received his, the first fruits. (**1 Corinthians 15:20**)
 5. The two witnesses of **Revelation 11:3-13** are Moses and Elijah and they could not be killed if they had received resurrection bodies. (**Revelation 11:7, 8**)
- Moses and Elijah therefore have not received their resurrection bodies by the middle of the Tribulation. **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven of **Ephesians 4-8**. Some were given resuscitated bodies to witness to the Jews.
6. The Abrahamic, Davidic, Palestinian and New Covenants are not fulfilled till the second advent of Christ. The resurrection of Israel corresponds to the fulfilment of these four unconditional covenants.

HARMONY**JESUS ARRIVES AT BETHANY**

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again.

JESUS THE RESURRECTION AND THE LIFE

Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

116 C JESUS TALKS WITH MARY

JOHN 11:28-37

John 11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34 And said, Where **have ye laid him?** They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

KEY WORDS

| | | |
|--------------|---------------|--|
| Said | Epo | Say [Aorist Active Participle] |
| Went her way | Aperchomai | Go away [Aorist Active Indicative] |
| Called | Phoneo | Call out [Aorist Active Indicative] |
| Sister | Adelphē | Sister |
| Secretly | Lathre | Secretly, Privately |
| Saying | Epo | Say [Aorist Active Participle Indicative] |
| Master | Didaskalos | Teacher |
| Come | Pareimi | Is near [Present Active Indicative] |
| Calleth | Phoneo | Call out [Present Active Indicative] |
| As soon as | Hos | As soon as |
| Heard | Akouo | Hear [Aorist Active Indicative] |
| Arose | Egeiro | Arise [Aorist Passive Indicative] |
| Quickly | Tachu | Quickly |
| Came | Erchomai | Come [Imperfect Middle Indicative] |
| Was come | Erchomai | Come [Pluperfect Active Indicative] |
| Into | Eis | Into |
| Town | Kome | Town, Village |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Place | Topos | Place, Location |
| Met | Hupantao | Meet, Encounter [Aorist Active Indicative] |
| Were | Eimi | Keep on being [Present Active Participle] |
| With | Meta | With |
| House | Oikia | House |
| Comforted | Paramutheomai | Comfort [Present Middle Participle] |
| Saw | Eido | See, Perceive [Aorist Active Participle] |
| Rose up | Anistemi | Rise up, Arise [Aorist Active Indicative] |
| Hastily | Tacheos | Hastily, Quickly |
| Went out | Erechomai | Go out [Aorist Active Indicative] |
| Followed | Akoloutheo | Follow [Aorist Active Indicative] |
| Goeth | Hupago | Go [Present Active Indicative] |
| Grave | Mnemeion | Grave, Tomb |
| Weep | Klaio | Weep [Aorist Active Subjunctive] |
| Was come | Erchomai | Come [Aorist Active Indicative] |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Saw | Eido | See, Perceive, Know [Aorist Active Participle] |
| Fell down | Pipto | Fall [Aorist Active Indicative] |
| Feet | Pous | Feet |
| Saying | Lego | Say [Present Active Participle] |
| Lord | Kurios | Lord |
| Hadst been | Eimi | Keep on being [Imperfect Active Indicative] |
| Here | Hode | Here, In this place, Hither |
| Brother | Adelphos | Brother |
| Had died | Apothnesko | Die [Aorist Active Indicative] |

| | | |
|------------------|----------------|--|
| Saw | Eido | See, Perceive, Know [Aorist Active Indicative] |
| Weeping | Klaio | Weep [Present Active Participle] |
| Weeping | Klaio | Weep [Present Active Participle] |
| Came with | Sunerchomai | Come with [Aorist Active Participle] |
| Groaned | Embrimaomai | Groan [Aorist Middle Indicative] |
| Spirit | Pneuma | Spirit |
| Was troubled | Tarasso | Agitate, Trouble [Aorist Active Indicative] |
| Said | Epo | Say [Aorist Active Indicative] |
| Have laid | Tithemi | Lay down [Perfect Active Indicative] |
| Said | Lego | Say [Present Active Indicative] |
| Come | Erchomai | Come [Present Middle Imperative] |
| See | Eido | See, Perceive, Know [Aorist Active Imperative] |
| Wept | Dakruo | Shed tears, Weep [Aorist Active Indicative] |
| Said | Lego | Say [Imperfect Active Indicative] |
| Behold | Idou | Behold. Lo |
| Loved | Phileo | Love [Imperfect Active Indicative] |
| Some | Tis | Some |
| Said | Epo | Say [Aorist Active Indicative] |
| Could not | Dunamai | Be able [Imperfect Middle Indicative] |
| This man | Houtos | This one |
| Opened | Anoigo | Open [Aorist Active Participle] |
| Eyes | Ophthalmos | Eye |
| Blind | Tuphlos | Blind |
| Have caused | Poieo | Make, Do [Aorist Active Infinitive] |
| Should not | Me | No, Not |
| Have died | Apothnesko | Die [Aorist Active Subjunctive] |

PERFECT TENSE VERB

TITHEMI – HAVING LAID, SET - Occurs 96 times in the New Testament with 6 appearances in the Perfect Tense. Mark 15:47, **John 11:34** and John 19:41 all deal with the burial of the Lord Jesus Christ, as to where He was laid. The other three occasions relate to God appointing people to function in various ways in Acts 13:47 and Romans 4:17 and the destruction of Sodom and Gomorrah as a permanent warning in 2 Peter 2:6 to the ungodly

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

REFLECTION

Verse 28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. **29.** As soon as she heard that, she arose quickly, and came unto him.

Martha after this goes away and calls Mary secretly and tells her that the Master is calling for her. From the Scriptures it is quite clear that Jesus has not said that in so many words. Martha knew what the Lord wanted by the look on His face. Words were not needed. He would look at her and from the look in His eyes she knew what He wanted. This shows how close she was to the Lord. - **Psalm 32:9.**

There are different levels of Divine guidance in the Christian life; you can be guided by the glance of an eye or by the tug of the bridle. It is by the eye that He wants to guide you. In **Psalm 32:8 - 9,** - we have the contrast where we have the guidance by the eye. He wants you to be drawn close to you without having to be hammered into you like training with a bridle. In our case we can walk close to Him through His Word. She is a sensitive woman and walking close to God.

Mary had sat down and waited for the Lord to come. Mary is quieter by temperament nature than Martha. Rather than going publicly she goes privately to Mary, and tells her that the Lord is crying out for you, "phoneo", but the Lord has not said a word. This is the real love that the Lord wants us to manifest in our relationship between both a husband and wife, and between brethren in the Lord. This is where love really deepens and we hear the cries that are not spoken aloud. **Romans 8:26.**

As soon as Mary heard what her sister said, she leapt up and left. As Martha was speaking she was ready already moving. She wanted to be on the Lord's business. When you have a depressed person it is very important to get them moving as once that has occurred you have them well on the way to recovery.

Verse 30. Now Jesus was not yet come into the town, but was in that place where Martha met him. 31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

When the people who were comforting saw her get up quickly and move out, they thought she was going to the grave to weep there. These people saw Mary leave and got the wrong impression. These comforters wanted to go with her. The unbelievers there cannot give any hope as far as resurrection is concerned, but they are people who love her and loved her brother. Unbelievers can be very sensitive too, sometimes even more than the believers.

Verse 32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

Mary reaches the Lord and falls at his feet. She says that if He had been there Lazarus would not have died. This is a person who loved the Lord deeply. She does not rush up and throw her arms around Him. Mary has the right to hug Him and weep on His shoulder but she has enough doctrine in her soul to know who He is. She recognises that He is God and that she has no right to throw her arms around Him and hug Him as if he is an old friend. He is the Lord and that over rides everything else.

There is a lot of flippant talk about Jesus being our friend in today's Western Church, and it is not correct or dignified. He is firstly our Lord. He says that He calls us friend if we obey His Word. We should not become too familiar with the Lord. Falling at the feet of someone in the ancient world indicated that they were your superior.

Like Martha she expresses her confidence in His power and that He is going to work something out through Lazarus' death. She regrets the Lord was not there but she is not rebuking the Lord. She knows that He is God and that He has the power to heal and that if He had been there Lazarus would not have died. The Lord has been sitting there outside the town waiting for Mary to come. Now he can move to the next step in the plan.

Verse 33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34. And said, Where have ye laid him? They said unto him, Lord, come and see. 35. Jesus wept.

Here the Lord's love is shown. The Lord was not "troubled", He was deeply moved, asking where Lazarus had been buried and they guided Him to the place. Jesus wept. Everyone is weeping all around – it's not fake, as Jesus response will later prove – these people feel the devastation of Lazarus' death, but the Lord is feeling something far deeper.

There is a legitimate time for weeping such as at a funeral. Firstly you are sad that you are not going to see that person again until you go to be with the Lord yourself. You should feel sorry for those who are feeling the loss. All separation is sad, even if it is only for a time. Weeping is a good release of the body's inner tension, so to let tears flow is both good for health and for showing love.

Jesus knows that and He weeps with the people in their sadness – but even more, He weeps at the reality of the human condition. The perfect tense reflects the belief of the crowd – Lazarus has been "laid" in the grave and will not be raised till the last day, but Jesus has other plans...

He is going to raise Lazarus from the dead. He is not going to be surprised by it, so why does He weep? The Lord's sympathy with all these people causes Him to groan in His spirit, "embrimaomai" - to be moved by the deepest emotions possible. Towards the believers He feels the pain of their loss of separation, the pain that is death, the terrible result of sin and the fall.

Towards the unbelievers He feels the deep frustration of their rejection of the gospel, and the reality of death for them eternally, which is so terrible. With unbelievers especially where they are feeling the loss of a loved one you should have a deep desire for them to accept the gospel and be saved themselves. Comfort the

dying, and deliver the perishing. He wants to send comfort to these people. His sympathy is shown in **Hebrews 4:14-16**. He knows how you feel and is willing to help.

Verse 36. Then said the Jews, Behold how he loved him! 37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

Here they looked at Jesus and saw how he loved Lazarus. He is weeping for all those around him but his tears are misinterpreted as if they are for Lazarus. He is weeping for those who are perishing, not Lazarus who will be raised.

In **Hebrews 4:14-16**, the Lord is shown as not only the person who understands, but as the person who has given us everything to be able to live and die in this world. We need to face both issues. We can come boldly to the throne of grace because we know the Lord's love for us. You can talk to God and know He understands.

Psalm 68:20 is a great promise to cling to when a person dies. The Lord decides when you and others are going to die. We need to trust the Lord in the time of our death. When you stand beside the grave of a friend you should be able as a Christian to say that you have no regrets about what you said and did not say to that person. The reality of death should make us sensitive to the unbeliever and to giving them the gospel.

Life is too short for anger or mental attitude sin - **Ephesians 4:26**. Deal with the sin. Life is too short to allow yourself to be angry. The need of the unbeliever is still like the Greeks, "to see Jesus". We need to ensure that only the Lord Jesus Christ is seen in our life. **2 Corinthians 5:19-21**.

Take your opportunities. Do not get into any family or neighbourhood feud. Nothing is worth the guilt you will feel when a person ends up in the Lake of Fire, and you know you did not witness to them as you believe you should or could have. It is their responsibility, and their choice, but we have a responsibility to ensure that all we meet have no excuse, for we are the ambassadors left here on earth to tell the truth about Christ.

In verse 37 the unbelievers remember that Christ could open the eyes of the blind and say that he could prevent this man from dying. Jesus of Nazareth is seen by the unbelievers as having power, but they accuse Him of negligence. "Why did he let this happen?", they say.

They are right of course, but also wrong 100% about the Lord's motivation and His Plan. Often people will say, "Why did God allow this happen to me?" What the unbeliever is saying is that they want their lives to be long, sweet and calm, and they have narcissistic expectation that God should do it all "their way". They want to do their own thing as an unbeliever, and go on doing their own thing forever, and enjoy things without having to pay any attention to God.

A funeral brings all this to the surface, as it brings death into focus.

Hebrews 9:27, 28. Everybody is going to die. Many people try and forget it by excessive drinking and the pursuit of pleasure and wealth. They are going out drunk into hell. We need to know God's Word about it and be able to share it with others. When you are dying nobody else can help you. When you die with Christ your death can be a real testimony. You can face death if you walk with God, for it is simply another stage in that walk. God's plan is that we are able to face dying as we face each challenge of life, with Him.

Lazarus will be resuscitated to life to show the power of God. For Lazarus it is not going to be a permanent situation as he will die again. It is important to get all that is here in this section of scripture, so that we can cruise through death as well as cruise in the Spirit through all that life brings. Miracles were not a big problem for the Lord as He is God, the Creator. The great work of the Lord is still in the future, in the form of the Cross.

APPLICATION

Eternal life begins for the believer at the point of faith, the point of salvation, with death being a transition to be with the Lord. Believers miss the second appointment with death, the Lake of Fire. We can be confident as Christians when we face death that the Lord is indeed God. It is important to know more about the Lord and His Word, which brings us face to face with the reality of life and death.

This is why Bible doctrine is important. We need to know more about saving grace and live in grace, then we need to know that we have dying grace at the point of our departure. We are saved as we live and as we die,

by grace. When we face death it gives us a chance to concentrate on what is happening, for Jesus waits for us, as He was there for Stephen. **Acts 7:55-60.**

If we are not drawing closer to the Lord we are not going to be able to face any crisis let alone the big ones. Death should excite you without being morbid. "Oh death where is thy sting, o grave where is thy victory". In the ancient world they built necropolises, which were literally, "cities of the dead". They had carvings in stone speaking of the dead person's life, and often with a life like statue, and that was where the pagans buried their dead. A typical inscription would be, "I have fought a great fight in life but death slew me". They were places without hope. What a contrast there is for the believer in Christ Jesus!

Julian the Apostate, a Roman emperor who tried to bring back paganism after the Roman Empire under Constantine had accepted Christianity as the State religion, as he died in battle he shouted out, "Thou hast won Oh Galilean". Death for the unbeliever is the end, and it is awful, but for the believer it is not a defeat, rather a transition from one form of life to a better one, freed of the limits of space and time.

There is not only life now, but there is eternal life; there is confidence for the Christian. Where the body is put into the grave this will be the place where the new body will be received at the resurrection. "Absent from the body, face to face with the Lord". **1 Corinthians 13:12-13, 2 Corinthians 5:1-8.**

It is critical that believers are truly believers, occupied with Christ as both Martha and Mary were. You should love the Lord not only for what He has done for you, but for who He is. As a young Christian you praise Him for what He has done for you. You should tell the people what the Lord has done for you, what He is doing and what He will do. As a mature Christian you should praise Him for who He is.

If you are trying to counsel those who are upset or depressed, do not try to do it in a room full of people. The only way that you can deal with this issue is to take the troubled soul aside and talk about the things that are causing them problems, and you can privately give them the Biblical counsel that they need to get so that they can get out of depression. The unbeliever can only say basically that time will heal. It is only a Christian who has hope facing death; time will heal but the Lord will heal more thoroughly than time.

DOCTRINES

CHRISTIAN LIFE – WALKING

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

- j) Walking circumspectly. (**Ephesians 5:15, 16**)
- k) Walking as ye ought. (**1 Thessalonians 4:1**)

CHRISTMAS: BIRTH DATE OF CHRIST

1. Traditionally the birth of Jesus is celebrated on December 25 from the days of Constantine the Great.
2. December 25 is however certainly not the date of the birth of Christ:
 - a) In **Luke 2:8** shepherds were abiding in the fields with their sheep at the birth of Jesus. In the northern winter, the shepherds of Israel would keep their sheep in sheep-folds from about October/November until February/March (spring).
 - b) In **Luke 2:1-5** Caesar Augustus issued an edict that all the world should be taxed and that everyone should travel to their city of birth for assessment purposes. It is highly unlikely that an edict of that type would be issued for people to travel in mid-winter, which was unsafe.
3. From Scripture an indication of the date of Christ's birth can be obtained as follows:
 - a) Zachariah, the husband of Elizabeth (mother of John the Baptist) was a priest in the Temple in Jerusalem (**Luke 1:5**).
 - b) He was a Levite of the course of Abijah (**Luke 1:5**), a course being a priestly division of the Levites.
 - c) Elizabeth was barren (**Luke 1:7**).
 - d) During his time of executing the priestly office in the Temple he is told that his wife will conceive (**Luke 1:8-23**).
 - e) Elizabeth conceived soon after he had completed his course's ministrations (**Luke 1:23,24**).
 - f) Of the 24 courses descended from Eleazer and Ithamar, Abijah is the eighth (**1 Chronicles 24:10**).

This indicates that they served for half a month each in the Temple.

 - g) The first month in the Jewish year was Nisan in March/April; the fourth Tammuz in June/July.
 - h) It could therefore be assumed that Elizabeth became pregnant in July.
 - i) In the sixth month of Elizabeth's pregnancy the angel appeared to Mary (**Luke 1:26-38**). He appeared to her in December/January. She conceived at this time as she now went to see Elizabeth (**Luke 1:39**). Jesus was conceived in December/January.
 - j) It is therefore likely that Jesus was born in September/October.
 - k) This is more consistent with the shepherds being in the fields and a more likely time for the census.
 - l) It is generally agreed that Jesus was born prior to 3 BC. It has been established that Cyrenius was governor of Syria in the years around 4 BC (**Luke 2:2**).
 - m) Herod the Great died in the spring of 4 BC, not long after the visit of the wise men.
 - n) The wise men came from Babylon and went to find Jesus as a young child in a house. The Greek words used in **Matthew 2:11** is PAIDION, which means a child of about 18 months old (not a 'baby' in the manger of **Luke 2:16**, which is the word BREPHOS).
4. It would therefore appear that Jesus was born in the autumn (September/October) of 6 BC.

GOD: ABILITY OF GOD

1. The declaration of Divine Power - **Matthew 19:26**

2. God is able to save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
3. God is able to supply every need - **2 Corinthians 9:8**
4. God is able to deliver all who are tempted - **Hebrews 2:18**
5. God is able to sustain the weak believer and make him stand - **Romans 14:4**
6. God is able to keep us from falling and make us blameless - **Jude 24, 25**
7. God is able to surpass all expectations and requests - **Ephesians 3:20**
8. God is able to raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**

GOD: DIVINE GUIDANCE: THE WILL OF GOD

1. Three categories of will in history
 - a) Divine will (sovereignty)
 - b) Angelic will.
 - c) Human will.
2. Main areas of the will of God (**1 John 3:23**)
 - a) For the unbeliever - salvation (**2 Peter 3:9**)
 - b) For the believer - spirituality (**Ephesians 5:18**)
3. Christ has free will (**Matthew 26:42, Hebrews 10:7, 9**)
 - a) No free will in mankind would imply no free will in Christ.
 - b) The basic principles of divine guidance however is based on the fact that man possesses free will to choose for or against God.
4. Type of will of God as related to the human race (e.g. Balaam)
 - a) Directive (**Numbers 22:12**) -what God directs.
 - b) Permissive (**Numbers 22:20**) - What God allows
 - c) Overruling (**Numbers 23**) - When God overrules
5. Principles of Guidance
 - a) Knowledge of biblical principles in the believer (**Psalm 32:8, Proverbs 3:1-6, Isaiah 58:11, Romans 12:2**)
 - b) Surrender and filling of the Holy Spirit (**Romans 6:13, Romans 12:1-2, Ephesians 5:17-18, 1 John 1:9**)
 - c) Growth - to eat meat and not rely on milk (**1 Corinthians 3:1-4**)
6. Categories of the will of God
 - a) Viewpoint will of God - What does He want me to think?
 - b) Operational will of God - What does He want me to do?
 - c) Geographical will of God - Where does He want me to be?
7. An example of the will of God (**Acts 11**) - the Guidance of Peter
 - a) Guidance through prayer (vs 5)
 - b) Guidance through the mind (vs 6)
 - c) Guidance through the word (vs 7-10)
 - d) Guidance through providential circumstances (vs 11)
 - e) Guidance through the filling of the Spirit (vs 12)
 - f) Guidance through fellowship and comparison of data (vs 13-15)
 - g) Guidance through remembering Scripture (vs 16)

POWER

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

WEEPING

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

HARMONY**JESUS MEETS MARY**

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

116 D JESUS RAISES LAZARUS' FROM THE DEAD

JOHN 11:38-46

John 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for **he hath been dead** four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people **which stand by** I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that **was dead** came forth, **bound** hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

KEY WORDS

| | | |
|------------------|------------------|---|
| Groaning | Embrimaomai | Groan [Present Middle Participle] |
| Cometh | Erchomai | Come [Present Middle Indicative] |
| Grave | Mnemeion | Grave, Sepulchre, Tomb |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Cave | Spelaion | Cave, Cavern, Den |
| Stone | Lithos | Stone |
| Lay | Epikheimai | Lay [Imperfect Middle Indicative] |
| Said | Lego | Say [Present Active Indicative] |
| Take away | Airo | Take away [Aorist Active Imperative] |
| Sister | Adelphe | Sister |
| Was Dead | Thnesko | Be dead [Perfect Active Participle] |
| Saith | Lego | Say |
| By this time | Ede | Even now, By this time |
| Stinketh | Ozo | Stink [Present Active Indicative] |
| Hath been | Eimi | Keep on being [Present Active Indicative] |
| Dead | - | Not found in the original |
| Four days | Tetartaiois | Four days |
| Saith | Lego | Say [Present Active Indicative] |
| Said | Epo | Say [Aorist Active Indicative] |
| Wouldest believe | Pisteuo | Believe [Aorist Active Subjunctive] |
| Shouldest See | Optomai | See [Future Middle Indicative] |
| Glory | Doxa | Glory |
| God | Theos | God |
| Took away | Airo | Take away [Aorist Active Indicative] |
| From the place | - | Not found in the original |
| Dead | Thnesko | Dead |
| Laid | Keimai | Laid |
| Lifted up | Airo ano | Lift up |
| Eyes | Ophthalmos | Eye |
| Said | Epo | Say [Aorist Active Indicative] |
| Father | Pater | Father |
| Thank | Eucharisteo | Give thanks [Present Active Indicative] |
| Hast heard | Akouo | Hear [Present Active Indicative] |
| Knew | Eido | Know, Perceive [Pluperfect Active Indicative] |
| Hearest | Akouo | Hear [Present Active Indicative] |
| Always | Pantote | Always |
| Because of | Dia | Because |
| People | Ochlos | Crowd |
| Stand by | Peristemi | Stand close by [Perfect Active Participle] |
| Said | Epo | Say [Aorist Active Indicative] |
| May believe | Pisteuo | Believe [Aorist Active Subjunctive] |
| Hast sent | Apostello | Send [Aorist Active Indicative] |

| | | |
|-----------------|----------------|---|
| Spoken | Epo | Say [Aorist Active Participle] |
| Cried | Kraugrazo | Cry out [Aorist Active Indicative] |
| Loud | Megas | Loud, Great |
| Voice | Phone | Voice |
| Come forth | Deuro Exo | Here outside, Come forth [Aorist Active Imperative] |
| Was dead | Thnesko | Be dead [Perfect Active Participle] |
| Came forth | Eserchomai | Come out [Aorist Active Indicative] |
| Bound | Deo | Bind [Perfect Passive Participle] |
| Hand | Cheir | Hand |
| Foot | Pous | Foot |
| Graveclothes | Keiria | Grave clothes, Winding sheet |
| Face | Opsis | Countenance, Face |
| Bound about | Perideo | Bound around [Pluperfect Passive Indicative] |
| Napkin | Soudarion | Napkin, Cloth |
| Saith | Lego | Say [Present Active Indicative] |
| Loose | Luo | Loose [Aorist Active Imperative] |
| Let | Apheimi | Let [Aorist Active Imperative] |
| Go | Hupago | Go [Present Active Infinitive] |
| Many | Polus | Many |
| Came | Erchomai | Come [Aorist Active Participle] |
| Seen | Theaomai | See [Aorist Middle Participle] |
| Did | Poieo | Do [Aorist Active Indicative] |
| Believed | Pisteuo | Believe [Aorist Active Indicative] |
| Some | Tis | Some |
| Went their ways | Aperchomai | Went away [Aorist Active Indicative] |
| Told | Epo | Say, Tell [Aorist Active Indicative] |
| Had done | Poieo | Do [Aorist Active Indicative] |

PERFECT TENSE VERBS

DEO – BOUND, BIND, IN BONDS and TIED occurs 44 times in the New Testament and 23 times in the Perfect Tense with 7 times in Acts, 4 in Mark, 3 in Matthew and 1 Corinthians and once in Luke, Romans, Colossians and The Revelation. Lazarus as a corpse is bound permanently hand and feet **John 11:44**

PARISTEMI – TO STAND Occurs 40 times in the New Testament including 13 times in the Perfect Tense all of them restricted to the Gospels and Acts. In a similar way to Histemi above Examination of these verses of Paristemi show little activity other than people waiting to act.

These range from Peter standing near Jesus Christ reacting to the mob by cutting off Malchus' ear in Mark 14:47, people standing in the courtyard where Peter denied the Lord Jesus Christ, Peter using a standing man who has been healed as an example of the risen Lord and soldiers striking the Lord and Paul at their trials. Most poignant is the sight of Jesus' mother and the Apostle John standing by the Cross where Mary is placed in John's care by the Lord Jesus Christ in John 19:26.

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

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

REFLECTION

Verse 38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus is greatly moved as he came to the cave where Lazarus is laid. Lazarus has been dead at least four days and Martha correctly says that by this time his body will stink. "When we take the stone away we will smell him", she bluntly warns. The perfect tense of the verb, "been dead..." tells us that the expectation is that he is truly dead and that such a state is permanent once it occurs. That is indeed the case for the body

in all but the cases the Bible records where God supernaturally brings people back, re-energizing their bodies and restoring them to life and health. Lazarus didn't come back with the fatal cancer that killed him, and he later died of other "natural causes".

As we have seen the Bible teaches that there is no such thing as soul sleep. 1 Corinthians 15 and 2 Corinthians 5 both make it quite clear, that when a believer dies he/she is absent from the body and face to face with the Lord. There is no "waking up in a thousand years"... As Stephen said as he was dying – I see Jesus...." **Acts 7:55ff**. The Lord is waiting to greet us.

The soul and spirit are nowhere said to be associated with a stinking corpse. You do not treat your body as something which is permanent; it is something which is a temporary housing for your soul and spirit. You care for it, keep it fit and as well as possible, as it is your vehicle for the journey and enables you to do the assigned work, but it will not last, and so don't weep over it as it ages. As we age it is a good time to remember that we have a resurrection body waiting for us, and that it will last forever. We need to speak far more about what is beyond death than we do!

Verse 40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

The Lord reminds Martha that while what she says is physically correct, it is not the full story, and she needs to keep thinking beyond the physical. He says in effect, do not forget who I am. Do you still believe that I am who I claimed to be, and that I am the resurrection and life? All too often when facing a problem we see the human perspective and then run off with the negative thoughts and emotions associated with that limited viewpoint. We need to "add into the equation" the truth about the Lord Jesus Christ and the Father's Eternal Plan for our lives!

Verse 41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

The Lord prays for the people who are around the grave opening, and so it is a teaching prayer. He wants everyone around to know three things; that He is in perfect fellowship with the Father, He has God's perfect power, and that He is God become Man himself. He is Immanuel, and He is the Creator of the Universe still, even though He holds back the full exercise of His power through the First Advent (Doctrine of Kenosis) in order to accomplish the payment for sin. As the second person of the Trinity He now speaks - He calls out Lazarus by name. He exercises control of His power, but here it flashes forth to bring life from death.

He named Lazarus personally otherwise everybody that was buried within earshot would have come forth in a resuscitated form. Lazarus shuffled out slowly and with great difficulty, with grave clothes still tightly bound around him, and a napkin on his face and the Lord commanded him to be unloosed quickly. His arms are bound to his side and the legs are bound together – this is a very slow shuffle for Lazarus.

In the Greek the command is such that it indicates that if he were not released quickly he would die of suffocation. Lazarus shuffles out and the Lord tells the people to cut him free as soon as they can draw out their knives (always carried for eating and fighting purposes in the ancient world) and cut the bandages.

Grave clothes made a person semi mummified in appearance. On the Lord's body possibly 50 kg of ointment and hundreds of metres of bandages were used to externally wrap the body. They did not do what the Egyptians did which was to remove the vital organs first; they left the body intact and face uncovered, except by a single piece of fine linen, so the face could always be seen if required for identification purposes.

The body however was oiled and the bandages were run through an oil bath (part of the burial table in many of the rock hewn tombs found in this area by archaeologists), and wrapped the body. They bound the limbs individually and then bound them together with the torso. They did not completely cover the head but put a napkin there.

A passage like this reminds you of the need to go into the original languages of Scripture, and also study the customs of the Jews of the time. Note the perfect tenses again in this section, for there are permanent results for all standing there, and the permanence of Lazarus' "dead" condition is changed by the Creator

himself. The binding of the body will be “permanent” (he will suffocate if not released quickly) but by the use of knives to cut the bandages he is released.

When Peter and John came into to see the tomb of Jesus, **John 20:4-5**, John looked in and saw a deflated and empty mummy shape. There was an outline of the bandages with a hundred pound of ointment which had deflated. It was the shape of a body but the bandages had collapsed in on themselves, and were just lying there. The body in essence had evaporated, and gone through the bandages.

John just looked at the bandages, and believed in the resurrection, for that was the only explanation. Peter went in and saw the napkin folded and lying by itself, and he also believed. The Lord has been resurrected; he has come through the bandages, for they are still intact, whereas Lazarus had to be cut loose. The Lord had then folded the napkin, which was around his head and placed it aside neatly. We will explore the significance of all these things in a later volume.

John, in verse 8, then records that he also went in and saw it all and fully believed. He believed in the Lord's supernatural resurrection. He could see from the bandages and the folded napkin that something supernatural had happened. If robbers had come the bandages would have been cut, and the napkin would not have been folded. They had to cut Lazarus from his bandages; the Lord has gone “through” His. This is evidence for the bodily resurrection. It is the contrast to the raising of Lazarus that is significant for the disciples who witnessed both, and saw that the Lord had indeed “risen from the dead”, and that He was not going to die ever again, whereas Lazarus would.

Verse 45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

When people see a miracle like the raising of Lazarus, what do they do? Many of the Jews believed on Jesus but some went to the Pharisees to report, for they would then decide to try to kill both Jesus and Lazarus. Here we have the Lord raising someone from the dead, and so great is the rejection by the Pharisees, that they plot to kill Him and the person He has raised so that the evidence is destroyed.

We see here the proof of the Lord's saying in the parable. In verse 45 it shows that some were saved when they saw what Jesus did. Many believe, but some simply become informers for the Pharisees. In this verse the word "seeing" is "theaomai", which is in the aorist, middle, participle, which means to look at the situation and contemplate, to think thoughtfully about the subject before them. Some of the people believed on Him after they had had a real long look at Him and thought about what He had done, but equally many thought about it and wanted the evidence gone. This reminds us of the meaning of the phrase, “hardness of heart”; for some were so determined to hate the Lord that they hated the truth enough to kill a man raised from the dead!

Jesus "did", is the verb poieo, in the aorist active indicative. This is the verb of production. It means habitually to produce or to perform an act at a point in time. It means to do something as part of a regular habit, flowing from your character. Jesus was habitually doing these things at various times. He was doing miracles, aorist active indicative, with the indicative mood being the mood of reality. This was real and he was doing it. This aorist tense shows He did it at a number of different points of time.

These people who saw the miracles done, saw this one as more than just an isolated action. They saw Jesus as more than just a stunt/miracle man. These acts were a result of His nature and person; this was an act of God. The result was that they "believed" on Him. "Pisteuo" is in the aorist, active, indicative. In this case the aorist tense is punctiliar, and means that at this point in time they believed in Him. Belief is the point of time when you accept the Lord Jesus Christ as Saviour. Pisteuo means to be persuaded with the result that you trust yourself entirely to a person, and have confidence in him.

"Believe on Him" - "eis autos", in the accusative which means, with reference to Him. This means to commit oneself to Him and recognise who He claimed to be. They gave their lives to Him to control. This shows that salvation is an unbeliever looking at the evidence, and under the conviction of the Holy Spirit, seeing really who Jesus Christ is. They realise that He is not just a miracle worker, but the Creator of Life, the very Lord of the Universe.

John 3:36 also gives "eis" and the accusative of "huios", which means to commit themselves to the Son or, with reference to the Son. You change your mind about Christ. He is not just a nice man, a great teacher, but you recognise that He is God become Man, and you commit yourself to Him as Immanuel, the only Saviour.

To change your mind - repentance - is the Greek verb *metanoeo*, which means to change your whole posture. It means not only turning away from a false position to a true position but you commit yourself to that true position. Repentance and conversion are two sides of the same coin.

Acts 16:31 - "epi" plus the accusative - believe "upon" the Lord Jesus Christ. You are throwing yourself on the Lord which reflects the later act of the believer depicted in, **1 Peter 5:7**. We "cast" (body slam) our problems on the Lord, leaving them at His Feet, in the same way that we found salvation by casting ourselves at His Feet in worship and acceptance of who He truly is. Whichever salvation passage you look at, salvation changes the direction of the saved person's life.

APPLICATION

The place where your body is laid is where you will receive your resurrection body. You can choose your company for the resurrection. As a testimony you can choose with whom you are buried. From there you will receive your resurrection body, and so you select your company in the resurrection when you select your burial plot.

Remember the Lord's words in the parable of the rich man and Lazarus (another one), in **Luke 16:20-31**, that even if someone is raised from the dead those who "don't want to know" will still reject the truth.

The Holy Spirit convicts of sin, our job as evangelists and witnesses, is to give the facts about the Lord Jesus Christ so that the unbeliever might have the evidence on which to change their mind.

They have to understand about sin in their life and where it is leading them, but the real issue is Christ, who wants to and will change their lives.

It is extremely important to do a word by word study of the subject of salvation. From this you can see the application of what the apostles said through the inspiration of the Holy Spirit.

DOCTRINES

CHRIST: MEDIATORSHIP

1. Greek word is *mesites* which has as its root meaning, to have a neutral group/nation to stand between two warring nations to arbitrate and judge between them. The two concepts are judgement and peacemaking.
2. The mediator had to be equal to both parties and acceptable to each.
3. Old Testament usage of this concept is found in **Job 9:9, 32, 33**. Job calls for an umpire between man and God.
4. The Hypostatic Union of the Lord Jesus Christ qualifies the Lord to be the mediator between man and God as he alone is equal with both parties. **1 Timothy 2:5**.
5. The Lord's work on the cross forms the basis of his mediatorship as he removes the sin barrier between man and God. **Hebrews 9:12 1-5**.
6. The Mosaic Law pre-figured the Lord's mediatorship. **Hebrews 8:6, 12:24, Galatians 3:19, 20**.

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**)

HARMONY

THE RAISING OF LAZARUS

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

117 COUNCIL OF CAIAPHAS

JOHN 11:47-57

John 11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, **Ye know nothing** at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should gather together in one the children of God that **were scattered abroad**. 53 Then from that day forth they took counsel together for to put him to death. 54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city **called** Ephraim, and there continued with his disciples. 55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as **they stood** in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should report it, that they might seize him.

KEY WORDS

| | | |
|---------------|-------------|---|
| Gathered | Sunago | Gather together [Aorist Active Indicative] |
| Chief Priests | Archiereus | Chief Priest |
| Council | Sunedrion | Council, Sanhedrin |
| Said | Lego | Say [Imperfect Active Indicative] |
| Do | Poieo | Do [Present Active Indicative] |
| Man | Anthropos | Man |
| Doeth | Poieo | Do [Present Active Indicative] |
| Many | Polus | Many |
| Miracles | Semeion | Sign, Miracle |
| Let alone | Aphiemi | Let alone [Aorist Active Subjunctive] |
| All | Pas | All |
| Believe | Pisteuo | Believe [Future Active Indicative] |
| Shall come | Erchomai | Come [Future Middle Indicative] |
| Take away | Airo | Take away [Future Active Indicative] |
| Place | Topos | Place, Location |
| Nation | Ethnos | Nation |
| One | Heis | One |
| Named | - | Not found in the original |
| Being | Eimi | Keep on being [Present Active Participle] |
| Same | Ekeinos | Same |
| Year | Eniautos | Year |
| Said | Epo | Say [Aorist Active Indicative] |
| Know | Eido | Know, Perceive [Perfect Active Indicative] |

| | | |
|-------------------------|--------------------|--|
| Nothing at all | Oudeis | Nothing |
| Consider | Dialogizomai | Consider [Present Middle Indicative] |
| Is expedient | Sumphero | Be better for [Present Active Indicative] |
| Man | Anthropos | Man |
| Should die | Apothnesko | To die [Aorist Active Subjunctive] |
| For | Huper | On behalf of |
| People | Laos | People |
| Whole | Holos | All |
| Perish | Apollumi | Be destroyed [Aorist Middle Subjunctive] |
| Spake | Epo | Say [Aorist Active Indicative] |
| Being | Eimi | Keep on being [Present Active Participle] |
| Prophesied | Propheteuo | Prophecy |
| Should | Mello | Should, Ought to [Imperfect Active Indicative] |
| Should die | Apothnesko | Die [Present Active Infinitive] |
| Only | Monon | Alone |
| Also | Kai | Also |
| Gather together | Sunago | Gather together [Aorist Active Subjunctive] |
| Children | Teknon | Child |
| God | Theos | God |
| Scattered abroad | Diaskorpizo | Scatter abroad [Perfect Passive Participle] |
| Day | Hemera | Day |
| Took counsel together | Sumbouleuo | Conspire, Take counsel together [Aorist Middle Indicative] |
| Put to death | Apokteino | Put to death [Aorist Active Subjunctive] |
| Walked | Peripateo | Walk [Imperfect Active Indicative] |
| Openly | Parrhesia | Openly |
| Among | En | In, Among |
| Went | Aperchomai | Go [Aorist Active Indicative] |
| Country | Chora | Country |
| Near to | Eggus | Near to, Close to |
| Wilderness | Eremos | Wilderness, Desert |
| City | Polis | City |
| Called | Lego | Say, Call [Perfect Passive Participle] |
| Continued | Diatribo | Continue with [Aorist Active Indicative] |
| Disciples | Mathetes | Disciple |
| Passover | Pascha | Passover |
| Was | Eimi | Keep on being [Imperfect Active Indicative] |
| Nigh at hand | Eggus | Near |
| Many | Polus | Many |
| Went out | Anabaino | Go up [Aorist Active Indicative] |
| Purify | Hagnizo | Purify, Make clean [Aorist Active Subjunctive] |
| Sought | Zeteo | Seek [Imperfect Active Indicative] |
| Spake | Lego | Say [Imperfect Active Indicative] |
| Stood | Histemi | Stand [Perfect Active Participle] |
| Temple | Hieron | Temple |
| Think | Dokeo | Think [Present Active Indicative] |
| He will not | Ou Me | Not at all |
| Come | Erchomai | Come [Aorist Active Subjunctive] |
| Feast | Heorte | Feast |
| Had given | Didomi | Give [Pluperfect Active Indicative] |
| Commandment | Entole | Order, Commandment |
| Any man | Tis | Any |
| Knew | Ginosko | Know [Aorist Active Subjunctive] |
| Were | Eimi | Keep on being [Present Active Indicative] |
| Should shew | Menuo | Show [Aorist Active Subjunctive] |
| Might take | Piazo | Take, Apprehend [Aorist Active Subjunctive] |

PERFECT TENSE VERBS

DIASKORPIZO – SCATTER – This verb occurs 9 times in the New Testament, and is one of 6 verbs meaning to scatter. It means to be scattered abroad. Caiaphas, the High Priest did not really know what he was saying; he was guided by power lust, not by real logic. He was talking about murder, but God was

talking about salvation. Jesus was indeed going to die for the people; he was going to die for their sins, even those of Caiaphas that day. **Daniel 9:26**. The purpose of the cross was the potential salvation of all people. Therefore in **John 11:52** the effect of the death of Jesus Christ was to bring together in one [in Him] those who had permanently been scattered abroad. **Ephesians 2:14-17**.

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.

LEGO – SAY, CALL - Occurs 1339 times in the New Testament, and only twice in the Perfect Tense. In **John 11:54** we have a city which is permanently called Ephraim, while in Hebrews 10:15 the Holy Spirit confirmed the permanent prophecy of Jeremiah 31:33-34.

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

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

| ITEM | OLD TESTAMENT | DESCRIPTION | FULFILMENT |
|------|---------------|---------------------------------------|------------|
| 117 | Psalms 31:13 | They took counsel to put Him to death | John 11:53 |

REFLECTION

Verse 47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

While some were saved some went off to the Pharisees and told them what had happened. The Scribes, the Chief Priests, and the Pharisees, all got together, which was unusual, as they differed greatly from a dogma viewpoint. They say, “no matter what we disagree with between ourselves we need to look at what Jesus the Christ is doing, as if we leave Him alone everyone is going to believe in him then the Romans are going to come and kill us all”.

Understanding the history of Israel around this time, while they were wrong, there had been a series of uprisings by false leaders, each of which had been crushed with great brutality by the Romans, which was a cause for concern for this group. They knew any riot would lead to the death of many of their friends and relatives. There was therefore from a human viewpoint a certain level of anxiety about the ministry of Jesus of Nazareth.

The real problem however is lack of thorough honesty on their part. False Messiah's had caused great grief, but Jesus had come with the true authenticated evidence that he was the Messiah, they could even check his birth details and lineage. Even if they didn't believe Mary's account of the virgin birth, Joseph was in the line of Solomon and Mary a descendent of David's son Nathan. They were hiding behind the fear of Roman repression, and we see that when they face the "Lazarus problem". Here they have the problem of a man who has been raised from the dead having laid in a tomb for long enough to prove he was genuinely dead.

In this particular situation the leaders are in the Temple all the time but they do not believe that God exists in the form taught by the Old Testament. They know the Messianic Miracles that were expected and they have overwhelming evidence that Jesus is indeed the Messiah, on the basis of their own expectations! They are however politicians who are concerned about their power as the leaders of the Jewish people under Roman control.

There are two views in history, the divine and human viewpoint, and they are seen in this last great miracle of the Lord before He goes to the Cross. You have people who see things God's way, and people who see it their way. If Caiaphas was a believer in God, in a similar way to Gamaliel, even though inadequate belief, he would have wisely said that, if this man is of God we should not interfere, and if it is not of God then it will destroy itself.

Sadly these evil religious men were without any living faith in God at all. They spoke about God but had no faith at all in God; they didn't know God even as well as the demons know God. At least the demons "tremble". **James 2:19**. He had to first focus on what the truth was, and not worry about the consequences of accepting the truth! The first issue was, "Is Jesus Messiah?" That question as rejected and so the prophecy of Daniel was now certain, and they would receive the very thing they feared – the total destruction of the city, temple and national life.

Verse 49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 53. Then from that day forth they took counsel together for to put him to death. 54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

Caiaphas however did not want anyone rocking the political boat and causing problems. On the evidence they ought to have believed, for it was overwhelming – but they loved their wealth and status ahead of the truth itself. Today we have a lot of unbelievers who do not believe in miracles. These unbelievers here however know that these miracles are happening, but they tear their hair out saying, what have we to do to stop this person. This again is the proof that unbelievers who do not want to be convinced will not be convinced even if the evidence is overwhelming.

If you are opposed as a preacher and teacher of the truth of God's Word it does not matter as long or how viciously you are attacked, as your job is just to stick to proclaiming God's Word; you just keep on teaching the truth in love. Like Dr Scroggie you might be thrown out of a couple of churches for your belief in the truth, but as long as you leave your life with the Lord, you will be in His will, and you will see in eternity that the results were worth the troubles that came from the fake and make believers.

In Revelation 11 we have the death of the two witnesses during the "Great Tribulation" period described. They were invincible, right up to the moment God wants them to die; we are too. Leave the consequences of your obedience and faithfulness to the truth to God. Remember, there is a divine and a human viewpoint operating in history, sadly however the majority of people who may appear to be believers, are "make-believers", and so live and think like pagans, not thinking God's thoughts, for they reject the Word that would show them how to think God's thoughts.

God's Word is not real to them in their daily life experience. If you are sick, dying, or under intense pressure and people hate you, it does not matter, for "your life is hid with Christ in God". **Colossians 3:3**. The Lord is finally in charge of what happens to you in time, as you are always "in Christ Jesus", and that reality must be more real than your immediate trying circumstances. In that place alone there is perfect stability of mind and emotion. **Isaiah 26:3, 2 Timothy 1:7**.

The Pharisees and Sadducees are concerned that if they change their religion they will be overcome and destroyed by Rome, but thirty eight years later they have not changed their religion, and they are permanently eliminated by the Romans with all they value being destroyed on 14 August 70 AD. It was therefore exactly the reverse pattern to what they thought, because they were on the wrong side of history due to their choices. If you go with God, even if it is against your traditions you are safe. We should never deviate from what God's Word says due to any fears we may have about political or social consequences.

Abraham had a similar test in Genesis 15, where having defeated Chedorlaomer's army he was expecting a counter attack. He trusted in God that God was indeed was his protective shield and his own very great reward, and with his small band of soldiers he was indeed protected by God, as the expected counter-attack never came. Had it come he knew he would have succeeded, because he had passed his case over to the Lord and would have followed God's guidance alone for military planning. We need to leave our lives in the hands of God, for strategic direction and tactical details. Our favourite text again - **Isaiah 55:6-11**.

In verse 49 Caiaphas says to the others present, in his total arrogance, that "you know nothing at all". He thinks he knows everything. Caiaphas says that they should kill Jesus of Nazareth, so that they will not be killed. They will indeed "succeed" as they see it at this point, and they will get the Romans to kill Jesus, but He will be raised from the dead, and thirty eight years later they, or their descendents, are all going to be killed, and they are not going to be raised until the last judgement. Politics is not important at all, what you do

with God's Word, and in accordance with God's will is however most important. Arrogance is nearly always fatal, because all pride and arrogance comes from Satan himself – **John 8:34-44, 54-58.**

The proposal to kill the Lord Jesus Christ is based on five false assumptions (when you think you know better than the Lord, you will be always in error): -

- [a] It is false that Rome will necessarily destroy Israel on the basis of them becoming “Messianic” and following the true Messiah. Following false messiahs was always trouble but the true Messiah would lead them to victory in all He did for them.
- [b] It is sure that God does judge rejecters of His Word. You are therefore in a far more dangerous situation if you go against God and God's Word, than the Romans.
- [c] What is good for politicians hanging on to power is not necessarily good for the people. What is good for Caiaphas is going to cause 2,500,000 to go into slavery or be killed 66-70AD.
- [d] Two wrongs do not make a right. If Jesus is a false teacher it is not right to kill him. This religious man is preaching murder. As a fundamentalist you will find those who are anti God and do not like His Word, yet claim to be pacifists, will desire to string you up from the nearest lamp post. Hypocrisy and hatred is the satanic fruit of false religion.
- [e] If it is false it will fail. If you kill a person it will form a martyr, which will form a rallying point, and many false philosophies and religions have prospered through history, and still prosper. Falsehood is preferred by the satanic and often it will really prosper, as it has all Satan's marketing machine behind it.

Caiaphas and his group of supporters use religion for their own ends. Caiaphas fears the Romans more than he fears God. If you consider other people more than God you are in trouble. Satan can use other people to scare you at times with their threats, but if we fear God as the Creator of the Universe, and our Saviour and King and the Judge of all mankind in the end, then we are not subject to the fear of any man or woman.

Caiaphas did not know what he was saying. He was talking about murder, but God was talking about salvation. Jesus was going to die for the people; he was going to die for their sins. The purpose of the cross was the provision potentially of salvation for all people. God has provided, and people may accept or reject, but their choices are eternal in their scope and consequence.

The Lord withdraws from Bethany and teaches the disciples things on the journey to and fro each day, and is constantly reminding them of things that they will finally recall and understand after the resurrection.

Verse 55. And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Many people went up to prepare themselves for Passover and sought after Jesus there, expecting Him to show himself and make the public claim for Messiahship then and there. Here we have many people in Jerusalem asking whether He is coming. The stand, perfect tense, with lasting consequences, asking the question, but they are not ready to worship Him, they are just “interested”.

The Pharisees and Sadducees in their temple and rabbinic offices are saying that if anyone knows where he is, they are to let them know so that they can capture and kill him. We are now at the electric point where the explosion is about to take place. The atmosphere is charged with anticipation, but note the motivation of the “power-players” – they seek information to murder, not worship. They have made their decisions and no facts will convince them now. The tragedy is about to unfold – and it is not the Cross – it is their rejection of the Lord, and the terrible consequences of that great evil, 38 years later for the 2+ million or more people in and around the city at that time.

APPLICATION

Do not be fooled by those today who argue that miracles will convince people. Nothing will convince a person whose pride will not allow them to bow before the Lord.

If we look at things God's way we cannot go wrong. We should have the attitude that we stick with God's Word irrespective of what the consequences are to be for us.

If you give people evidence, do not expect any better hearing that these people gave the Lord. Sometimes you will see marvellous salvation but here are people that have seen the most amazing and well attested and certified miracles and yet still rejected the truth.

If God be for us, who can against us? Well, all this sort of people will be against you, as they were against the Lord, but it doesn't matter! God's side is the winning side in eternity, and that is where it matters. You can leave everything in His hands.

The Christian must hold fast to God's Word irrespective of the apparent evidence that things are not working out. God's Word must be more real to you than your circumstances. When you get to that stage that you are no longer walking by sight you are walking by faith. You see everything through eyes that are saturated by the Scriptures.

Romans 8:28-39. - All things are not good, but all things can work together for good, but only as we are occupied with our Lord. What is most real to you right now? The promises of the Holy Word of God should be the most real, so you then can relax and do what God wants you to do. We are His. For the unbeliever however politics, social standing, wealth, power, and temporary pleasure, are all more important than anything spiritual. Truth is irrelevant to the political player – they value only the temporary...

DOCTRINES

BITTERNESS

1. Bitterness can get hold of the soul of man if we do not deal with temptation, pressure or sin in a godly way. Bitterness is self centeredness, and a deep resentment at what has happened to us, as if we are being unfairly treated. It is an expression of lack of faith in the plan of God for our life, or a reflection of the discipline we have received in our life because of our walking away from the plan. Refer, SIN, DISCIPLINE OF BELIEVERS, REPENTANCE.
2. If we confront our inner oppression of spirit, and take it before the Lord our bitterness and deep self centred hurt can be healed. **Isaiah 38:14-20.**
3. Bitterness is the active state of all who reject the plan of God, the Word of God and the Will of God. **Isaiah 33:2-16, Romans 3:10-19.**
4. If we get caught in bitterness of spirit, we have previously been caught in sin and disobedience and repentance is needed quickly or the bitterness will deepen. **Ephesians 4:30-32, Hebrews 12:9-15.** Refer DEPRESSION.
5. If bitterness is not dealt with as a sin it will destroy the marriage relationship. **Colossians 3:19.**
6. Bitterness distracts us from getting right with God and dealing with the true source of our suffering, and the will of the Lord within it. **Job 7:7-21, 42:1-6.** Refer SUFFERING.

BLOOD SACRIFICE

1. Ever since the earliest recorded time God has required a blood sacrifice for sin. It is implied by the coats of skin provided by the Lord in the garden after Adam and Eve had attempted to clothe their nakedness with leaves. Abel brought an acceptable animal sacrifice, unlike Cain's who brought an unacceptable bloodless offering.
2. The requirement for blood sacrifices was continued with Noah after the flood; (cf. the near sacrifice of Isaac by Abraham); and was established as a requirement not only by the Passover lamb but also in the Levitical offerings.

3. When recording the will of God for Israel in the matter of food and the abstinence from eating "any manner of blood" Moses states, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul".
4. It is clear from the above that the life of an innocent victim (the animal sacrifice) acted as a shadow until the once and for all payment was paid with the true sacrifice of Christ.
5. There is an absolute necessity of the unique sacrifice of the Lord Jesus Christ as indicated by the phrase "the blood of Christ". (**Romans 3:25, Ephesians 1:7, Hebrews 9:22**)
6. Up to the time of the once and for all sacrifice the sins of believers were set aside adjacent to them (gk. para) but since the cross they have been taken fully away.
7. The twelve elements of grace which involve the blood of Christ:-
 - a) The New Covenant. (**Hebrews 8:8, 9:20-21**)
 - b) The blood is the life. (**John 6:53**)
 - c) Purchase and Redemption. (**Acts 20:28, Ephesians 1:7, 1 Peter 1:18-19**)
 - d) Propitiation. (**Romans 3:25**)
 - e) Justification. (**Romans 5:9**)
 - f) Sanctification. (**Hebrews 13:12**)
 - g) Cleansing. (**Hebrews 9:14, 1 John 1:7, Revelation 7:14**)
 - h) Victory. (**Revelation 12:11**)
 - i) The blood of sprinkling. (**Hebrews 10:22, 1 Peter 1:2**)
 - j) Made nigh. (**Ephesians 2:13**)
 - k) Peace. (**Colossians 1:20**)
 - l) Boldness to enter. (**Hebrews 10:19**)
8. It is of interest that the resurrection body consists of flesh and bone but apparently no blood.

EVIL

1. DEFINITION: Evil is Satan's policy in opposition to God's doctrine. Evil is therefore a collection of beliefs and practises that back up Satan's viewpoint rather than God's.
2. Evil is not necessarily bad, it is simply a policy that will take you away from the path that God prepared for you.
3. False religion may be very moral and even ascetic (and therefore look "holy"), but if it is leading people away from God's revealed will it is evil.
4. Often evil can masquerade as "good". People who believe that their "good works" can satisfy God's holy demands are deceived by evil doctrine. **Romans 7:19, 20,**
5. Only God's Word, Bible Doctrine can help the believer distinguish between true good and evil, **Hebrews 3:13,14.**
6. Only a soul saturated in God's Word is truly protected from the subtlety of Satan's policy of evil. **Proverbs 2:10-14, 3:7, 19:23.**

7. Only applied knowledge of God's Word negates and neutralises evil. **Psalms 54:5, Romans 12:21, Isaiah 45.**
8. The issue for the believer is the daily choice to accept God's Word and therefore protect oneself against evil. God watches for our choices. **Proverbs 11:18, 19, 22:3, 24:1-4, Ephesians 5:16, 2 Thessalonians 3:2,3.**
9. The company of evil people will distort the thinking of the believer and confuse his/her witness. **Isaiah 5:20, 1 Corinthians 15:23.**
10. There is no evil in God at all. **Psalms 5:4, 1 John 1:5, 4:4.**
11. God judges evil and will condemn it to the lake of fire for ever at the final judgement. **Psalms 34:16, Isaiah 13:11, Revelation 20:11ff**
12. In spite of evil still existing in the world due to Satan's on-going presence throughout the Church Age, the Lord is still on the throne, and his hand is on all things.
13. Satan only does things by "permission" and we are in the Lord's hands and so are, in Christ, safe. **Job 1:6-12, Proverbs 16:3, 4, Isaiah 45:6, 7**

FALSE TEACHERS

The eighteen characteristics of the false teachers – **2 Timothy 3:1 - 5**

1. Lovers of self - To be self centred means that everything is interpreted in terms of selfish concerns; it is a moral relativism that centres on the self rather than God or others.
2. Covetous - Lovers of money so that everything has a price and what is of value is what can be measured in dollar terms.
3. Boasters - We would say people like this are "full of hot air"; they have no substance nor heart but love to speak great words about themselves.
4. Pride - Arrogance knows no bounds when the opinion of God is ignored and the self is the sole criteria for decision making.
5. Blasphemers - When people think they know better than God they very quickly move on to directly insult God and his words, for they don't think they are bound by the rules that govern those who are, in their eyes, foolish enough to believe in God!
6. Disobedient to parents - At heart a nation's strength is rooted in the strength and respect within the family unit. Where children grow up to despise, disobey, or ignore their parents they will grow up without a healthy sense of discipline.

The society will then suffer as the child who does not respect its own parents will not often respect the life or property of others. This point applies equally to children and parents; parents must live so as to be worthy of respect and children must respect as far as they are able their parents.

7. Unthankful - This term sums up a trait of people who are in evil that often baffles others. Why is it that you can do wonderful things for some people and they will despise you and insult you for the good you have done them, or they will use your very kindness against you? The answer is here. People who get into evil and false doctrine will lose all perspective and have as their character trait an ungratefulness that is destructive and nasty.
8. Unholy - Holiness means to be set apart for God and his service, and unholiness means the reverse; to be set apart for self and evil rather than God. To be active in the service of the enemy.
9. Without natural affection - No capacity for love is an indication of deeper and more dangerous aspects of a persons nature. When people love only themselves they are incapable of truly loving others.

10. Trucebreakers - When people have morality that is rooted in self interest you can be sure of only one thing with them; that you cannot be sure of them at all. They will be as stable as the wind is! These are people whose word you cannot trust.

11. False accusers - Malicious gossips will abound where-ever self is king. If people will not talk about the Lord and his word to them they will talk about everything and anything else, as if it were important.

12. Incontinent - No self control. People who follow their whims and fancies as if they were truth and righteousness, where-as they are simply lust and desires.

13. Fierce - Brutal men are Satan's men. Gentle men are God's. There is no place in the church for those who will tear another person apart with their words or their hands. We are not to be fierce like wild dogs, but gentle like our Lord. A fierce man is a false brother.

14. Despisers of them that are good - A man is known by his company and by those he loves. No good man will despise good men, but every evil man will. Look at the company others keep and see where their hearts are.

15. Traitors - If a person is dishonourable they will betray you without thought. Evil has no standards other than self gratification, and betrayal of the good for temporary gain is to be expected from evil men.

16. Heady - Thoughtlessness is another trait of evil men. They do not think about consequences, they are rash and foolish, lacking foresight and concern for others.

17. High-minded - While being rash and foolish themselves they use such terms of others. They do not see any problems with their own behaviours, they are perfect in their own eyes.

18. Pleasure lovers - Their God is their belly. **Philippians 3:19**. They do things to feel good rather than because they are good, and will be of benefit for them and others

ISRAEL - NATIONAL DIVINE DISCIPLINE

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

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

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

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

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

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

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

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

MOTIVATION

1. True motivation is the result of the Holy Spirit's ministry together with the application of bible doctrines and principles. (**Philippians 2:13**)

2. Sometimes a good motive is maligned. (**Exodus 17:3**)
3. Sometimes a wrong motive is turned into good. (**Genesis 50:20**)
4. The Word of God is the critic of motivation. (**Hebrews 4:12**)
5. The issue in giving is not how much you give, but the motivation to give. (**2 Corinthians 9:7**)
6. False motivation hinders production, in the Christian life. (**Philippians 2:14**)

SIN: JEALOUSY

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

SIN: OLD SIN NATURE

1. We are born with a nature, inherited from Adam, which is against God and prone to sin (**Ephesians 2:1, Romans 5:12**).
2. The old sin nature is perpetuated in the human race by physical birth (**Psalms 51:5, 1 Timothy 2:13, 14**).
3. We are therefore considered spiritually dead at the point of physical birth (**Romans 5:12**).
4. Names for the old sin nature:
 - a) Flesh - **Galatians 5:16**
 - b) Old Man - **Ephesians 4:22, Colossians 3:9**
 - c) Carnal - **Romans 7:14**
 - d) Sin - **Romans 5:12**
 - e) Heart - **Jeremiah 17:9**

f) Member - **Colossians 3:5**.

5. The believer continues to have an old sin nature after salvation (**1 John 1:8, 1 Corinthians 3:1**).

6. The believer under the control of the old sin nature is called carnal (**Romans 7:14, 1 Corinthians 3:1-3**).

7. The old sin nature frustrates true production of the Christian life (**Romans 7:15**).

8. The old sin nature has two tendencies (**Romans 6:6**)

a) Area of weakness - pushes us towards lawlessness and sins (**Hebrews 12:1**)

b) Area of strength - pushes us towards asceticism and self-righteousness (**Isaiah 64:6**).

9. The old sin nature is not found in the resurrection body (**1 Corinthians 15:56, Philippians 3:21, 1Thessalonians 5:23**).

10. Victory over the old sin nature is by achieved by considering your old life dead, surrendering to God, confessing sin and relying upon the filling of the Spirit (**Romans 6:6,11, Colossians 3:9-10**).

SIN: OLD SIN NATURE - THE FRUIT OF

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

[a] Sensual

[b] Religious,

[c] Social

[d] Personal

2. SENSUAL

[i] fornication - porneia - illicit sexual activity or any sexual activity other than with your partner.

[ii] uncleanness - akatharsia - all acts of indecency and uncleanness that shock people, this includes abnormal sexual acts

[iii] lasciviousness - aselgeia - unrestrained lust - people who are having sex for their own personal gratification, treating other people as sexual objects for their pleasure. Paul recognises that we are tempted in all these areas. Matthew points out that it is not only the doing of these acts but the thinking of these acts which are sins.

3. RELIGIOUS

[i] idolatry - eidoltria - worship of things other than God

[ii] witchcraft - pharmakeia - this involved magic, astrology, séances and sorcery.

[iii] hatred - echthros - this is unrestrained rage without a reason. You get so angry that no one can talk to you at all.

[iv] strife - eris - contentiousness - this is argumentation in regard to Bible teaching and spiritual matters.

4. SOCIAL

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

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

[iii] seditions - - this is faction forming

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

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

5. PERSONAL

[i] drunkenness - methai - drinking alcohol to excess is not a sickness it is a sin. It is an inherited weakness, if your father is an alcoholic you should not touch alcohol at all because it is a weakness in

the family. Avoid places where you could be tempted. If you have a weakness towards alcoholism you must deal with it.

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

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

SIN – UNPARDONABLE SIN

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

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

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

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

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

5. Synonyms for the unpardonable sin are:

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

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

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

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

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

WORLDLINESS

1. Worldliness means to follow the beliefs and philosophy of man rather than that of God

2. Worldliness is the opposite to Godliness; it is thinking/doing in opposition to God's revealed word. **Titus 2:11-14.**

3. All people are faced with the constant choice of following God's way or the world's. **Romans 5:12, 3:19, 1 Corinthians 1:21, Ephesians 2:12, James 1:27, 2 Peter 1:4, 2:20.**

4. Satan is the "prince of this world", and has power to deceive those who are negative to God's plans. **John 12:31, 14:30, 16:11, 1 Corinthians 4:4, 1 Peter 5:8,9.**

5. We must not love the world, **1 John 2:15-17.**

6. We must hate all the world stands for, in thought and in deed. **1 Corinthians 5:9-13, 11:30-32, Galatians 6:14, James 1:27, James 4:4, 2 Peter 1:3,4, 1 Corinthians 3:18, 19.**

7. We must not return to our old behaviour patterns, **Ephesians 2:1-7.**

8. This evil world system and the prince of this world will be condemned. **Matthew 18:7, John 12:31, 16:11, 1 Corinthians 6:2, 2 Peter 3:7, 2 Peter 2:1ff.**

HARMONY

THE CHIEF PRIEST PLOTS TO KILL JESUS

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

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HARMONY**DO NOT CAUSE OR TAKE OFFENCE**

Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

THE APOSTLES ASK HOW TO INCREASE FAITH

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

THE TEN LEPERS

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

THE THANKFUL LEPER

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

THE KINGDOM OF GOD AND THE RETURN OF CHRIST

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation.

THE SWIFTNESS OF HIS RETURN

And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left.

Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

PERSISTENCE IN PRAYER

And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

THE PHARISEE AND THE TAX COLLECTOR OR PUBLICAN

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

LAZARUS IS SICK

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judaea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

LAZARUS DIES

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

JESUS ARRIVES AT BETHANY

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again.

JESUS THE RESURRECTION AND THE LIFE

Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

JESUS MEETS MARY

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

THE RAISING OF LAZARUS

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

THE CHIEF PRIEST PLOTS TO KILL JESUS

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.