

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 17

THE RICH YOUNG RULER

by

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[BOOK 74-17

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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 (I Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

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

The results of Salvation

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

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

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

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
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74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
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74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
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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) |

118 TEACHING ON MARRIAGE AND DIVORCE

MATTHEW 19:1-12

1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 2 And great multitudes followed him; and he healed them there. 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning **it was not so**. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom **it is given**. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Had finished	Teleo	Complete, Finish [Aorist Active Indicative]
Sayings	Logos	Word
Departed	Metairo	Depart [Aorist Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Coasts	Horion	Coast, Border
Beyond	Peran	Beyond
Great	Polus	Much
Multitude	Ochlos	Crowd
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Healed	Therapeuo	Heal [Aorist Active Indicative]
Came	Proserchomai	Come close [Aorist Active Indicative]
Tempting	Peirazo	Test [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
Is it lawful	Exesti	Is it lawful [Present Active Indicative]
Man	Anthropos	Man
Put away	Apoluo	Dismiss, Divorce, Release [Aorist Active Infinitive]
Wife	Gune	Wife
Every	Pas	All
Cause	Aitia	Fault
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Have ye not	Ou	Not, No
Read	Anaginisko	Know again, Read [Aorist Active Indicative]
Made	Poieo	Make [Aorist Active Participle]
Beginning	Arche	Beginning
Made	Poieo	Make [Aorist Active Indicative]
Male	Arrhen	Male
Female	Thelus	Female
Said	Epo	Say [Aorist Active Indicative]
For this cause	Heneka Toutou	By reason of this
Shall a man	Anthropos	Man
Leave	Kataleipo	Leave [Future Active Indicative]
Father	Parter	Father
Mother	Mater	Mother
Shall cleave	Proskollao	Cleave, Adhere [Future Passive Indicative]
Twain	Duo	Two

Shall be	Eimi	Keep on being [Future Middle Indicative]
One	Mia	One
Flesh	Sarx	Flesh
Are	Eimi	Keep on being [Present Active Indicative]
No more	Ouketi	No more, No longer
God	Theos	God
Hath joined together	Suzeugnumi	Co-join, Yoke together [Aorist Active Indicative]
Let not	Me	No
Put asunder	Chorizo	Separate, Divide [Present Active Imperative]
Say	Lego	Say [Present Active Indicative]
Command	Entellomai	Give a command or instruction [Aorist Middle Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Writing	Biblion	Roll, Scroll, Book
Divorcement	Apostasion	Divorce, Separation
Put away	Apoluo	To put away [Aorist Active Infinitive]
Saith	Lego	Say [Present Active Indicative]
Because	Pros	Because of
Hardness of hearts	Sklerokardia	Hardness of heart
Suffered	Epitrepo	Permit, Allow [Aorist Active Indicative]
Put away	Apoluo	To put away [Aorist Active Infinitive]
Beginning	Arche	Start, Beginning
Was not so	Ginomai	Become something [Perfect Active Indicative]
Say	Lego	Say [Present Active Indicative]
Put away	Apoluo	To put away [Aorist Active Subjunctive]
Except	Ei Me	If not, Except
Be	-	Not found in the original
Fornication	Porneia	Fornication [Present Middle Indicative]
Shall marry	Gameo	Marry [Aorist Active Subjunctive]
Another	Allos	Another
Committeth adultery	Moichao	Commit adultery [Present Middle Indicative]
Marrieth	-	Not found in the original
Is put away	-	Not found in the original
Commit adultery	-	Not found in the original
Disciples	Mathetes	Disciple
Say	Lego	Say [Present Active Indicative]
Case	Aitia	Case, Cause
Be so	Eimi	Keep on being [Present Active Indicative]
It is not good	Sumphero ou	Not profitable, Not good [Present Active Indicative]
Marry	Gameo	Marry [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
All	Pas	All
Receive	Choreo	Receive [Present Active Indicative]
Saying	Logos	Word
Save	Alla	Save, Except
Is given	Didomi	Give [Perfect Passive Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Some eunuchs	Eunouchos	Eunuch
Were so	Houto	In this way
Born	Gennaio	Born [Aorist Passive Indicative]
Womb	Koilia	Womb
Are	Eimi	Keep on being [Present Active Indicative]
Were made eunuch	Eunouchizo	Make a eunuch, Castrate [Aorist Passive Indicative]
Be	Eimi	Keep on being [Present Active Indicative]
Have made eunuchs	Eunouchizo	Make a eunuch, Castrate [Aorist Active Indicative]
Themselves	Heoutou	Themselves
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Sake	Dia	For sake of
Is able	Dunamai	Able, Have power [Present Middle Participle]
Receive	Choreo	Receive [Present Active Infinitive]
Let him receive	Choreo	Receive [Present Active Imperative]

PERFECT TENSE VERBS

DIDOMI - GIVE – This verb occurs 413 times in the New Testament, with 36 times in the Perfect Tense. On 26 occasions it is in the Active Voice, leaving 10 in the Passive. The vast majority of these Perfect Tenses occur in the Gospel of John with 24, and with 3 in 1 John, accounting for 75% of the occurrences.

The Lord Jesus Christ gives permanent spiritual knowledge to believers which allows them to understand **Matthew 13:11, 19:11**, Mark 4:11, Luke 8:11, John 17:8, 17:14, 1 John 5:20.

The Lord Jesus Christ also gives an open door for evangelism indicating that God offers opportunities to give the gospel. In Revelation 3:8.

During His ministry the Lord gave His disciples total protection over attacks from Satan as well as snakes and scorpions. Luke 10:19.

The Lord tells that a man can receive nothing unless it is given from heaven. John 3:27.

The Father has permanently given the Son the following:- All Things, John 3:35, All Judgment, John 5:22, All the works for the Son to do as a witness of who He is, John 5:36, His sheep, John 10:29, The words that He should say, John 12:49, The believers, John 17:2, His Glory, John 17:22, and The Cup, John 18:11.

The Father gives The true bread of heaven, John 6:32, Pilate his authority, John 19:11, The Grace of God bestowed on the Churches in Macedonia, 2 Corinthians 8:1, Love so that we may be called the Children of God, 1 John 3:1, His Spirit permanently, 1 John 4:13, and will give in the future the persecutors of the brethren blood to drink, Revelation 16:6.

The Son protects all believers, as it is the Father's will that He loses nothing given to Him, John 6:39, He says He has completed the work given Him, John 17:4, Jesus prays for them, John 17:9, For their protection, John 17:11, Jesus says He has kept all of them, John 17:12, John 18:9, He has given them His glory which the Father gave to Him, John 17:22, and desires that all believers should be with Him, John 17:24.

In relation to salvation, those who come to Jesus Christ are given by the Father to the Son, John 6:65, and there is not another name under Heaven by which they can be saved, Acts 4:12.

Two of the perfect tenses involve the Mosaic Law, with Moses giving the Law, John 7:19, and Circumcision, John 7:22, and finally the long hair of women being given as a covering, 1 Corinthians 11:15.

Principle - Looking at the list of verses of the Perfect Tense of Didomi one stands in awe at the intimate relations between God the Father, the Son, and the Spirit, with their care, love and protection of all believers as well as opportunities made for them to evangelise.

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

In Matthew's Gospel there are seven verses with Ginomai in the Perfect Tense. In order for the fulfilment of Isaiah 7:14 for the birth the Lord Jesus Christ being a virgin birth a unique event in the history of humanity Matthew 1:22. Due to hardness of man's heart the rules for divorce are changed **Matthew 19:8**. The requirements of a donkey to fulfil Isaiah 62:11 and Zechariah 9:9, needs a change of heart of the owners Matthew 21:4, in order that humanity is not exterminated the days are shortened, Matthew 24:22, the Bridegroom coming will be an unexpected surprise, Matthew 25:6, after two days at the Passover the Son of Man will be delivered up, Matthew 26:2, and the arrest of Jesus was done so that the Scriptures could be fulfilled in Matthew 26:56.

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

REFLECTION

Verse 1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 2. And great multitudes followed him; and he healed them there.

When most people travel from Galilee to Judea they would cross the Jordan into Perea, which is the modern day Jordan, because the Samaritans who were situated between Galilee and Judea on the western side of the Jordan were despised and hated, and the feeling was mutual as we have seen in previous volumes. Hatred and fear are companions, and the orthodox of both groups were filled up with the mental attitude sins that indicated their religious activities were neither godly nor righteous. As we have seen however, the Lord has come from Perea, and he has a plan to follow, and that is to head down towards Judea, via Samaria.

There was a major response to His ministry and crowds were healed there in this mixed race and very culturally diverse area. The healing of the people was again to show that He was the Messiah, and the mixed nature of the groups here indicates that the Lord is introducing the disciples to the wider ministry that will open up after His resurrection. He was focussing the people's attention on His message and His person. For the last time before the Cross he will appeal to all sections of society, and challenge all to face the facts about who HE truly is. Some of the events in this chapter may occur before Lazarus is raised, others after, but they are grouped here for their themes and content, as they occur in that time frame. After the raising of Lazarus the Lord heads away from Bethany to Ephraim, **John 11:54**, "in the wilderness", and awaits the week before Passover, when he will return to Bethany. **John 12:1**. All is according to the Father's Plan.

Verse 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

The Pharisees have moved out of their usual environment because of the impact of the Lord's ministry in Perea, and they come close to the Lord [Proserchomai] to test Him with another trick question. The Pharisees are going to be exposed in Matthew 23 as being hypocrites. The word translated "tempting" is Peirazo and means to test with a view of determining good or evil. It means in this context that they tested him for the purpose of finding a weak spot in His teaching with a view of discrediting Him. They refuse the extensive evidence, and want to find something to discredit the evidence on their own philosophy foundation.

The Pharisees themselves were divided on the issue of divorce which is stated in **Deuteronomy 24:1**, "*When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.*"

The debate between the two main rabbinic seminaries was on what did the phrase 'some uncleanness' mean. The school of Shammai had a strict and narrow interpretation, with divorce being allowed only for any reason of "sexual uncleanness" of proven behaviour on either party's part.

The school of Hillel, was more popularist, and stated that divorce was to be allowed on the grounds of "ceremonial uncleanness" in any legalistic matter, or anything objectionable to the husband that might reflect on his position and law-keeping reputation. In the Talmud, that followed Hillel, if a wife overcooked the husband's meal that formed the grounds for divorce. By the end of the first century this interpretation dominated and was accepted, as it was the one preferred by the controlling and dominating legalistic men of the day. It was this disgraceful, immoral view that the Lord challenges. These men were to be mocked – as the Taliban of today ought to be mocked for their evils in the same areas.

The question had therefore some basis in interpretation, but it was asked in Perea, which was in the area controlled by Herod Antipas, who had already beheaded John the Baptist because of his strict Shammai like interpretation on divorce.

The Pharisees therefore saw an opportunity for the Lord to suffer a similar fate at the hands of Herod Antipas, by getting him to say something that enraged the immoral king and his wife. The Hillel School were so busy splitting hairs about what might be "unclean" that they were no moral threat to Herod or Herodias!

Verse 4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5. And said, For this cause shall a man leave father and

mother, and shall cleave to his wife: and they twain shall be one flesh? 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Jesus states that the very creation of man and woman indicates the necessity of the divine institution of marriage. He also points out that God's original intent was that marriage would be permanent and therefore there ought to be no opportunity for divorce, for there ought to have been good moral behaviour by both.

God made male and female different and lacking something, which only the right "other" provides, and they are only "part" until they become one. Marriage occurred from the beginning, and was meant to make each "whole" in a permanent union that was designed by God to be a blessing to both. It was not to be one-sided.

Jesus bypasses Deuteronomy 24 for the moment, as marriage was instituted in the Garden of Eden, many centuries before the Law was given by the Lord Jesus (as the visible member of the Trinity) to Moses. Here Adam rejected all the animals as companions, even though they spoke and were his "friends", and this was before he saw the woman, and so God made woman out of man, to be his "other half".

Jesus now goes to **Genesis 2:24**, to show that the married couple form a new independent unit. He warned against the over-involvement of the extended family in a marriage. There were no fathers and mothers at the time, but God warned Adam about interference by parents or in laws in a marriage. The two individuals now become a permanent unit of one flesh.

The Lord therefore puts Deuteronomy 24 in perspective by this statement. The misuse of the uncleanness factor was literally "pulling asunder" that which had been designated by God as one. Here Jesus is talking about the principle of marriage, as God designed it, not the breaking up of marriage.

Verse 7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

The Pharisees come back to Him with their next prepared question. Jesus in effect has said that there is no divorce, except for sexual adultery. They are now going to quote Moses and the Law, and accuse the Lord of not believing in or applying Moses. The Pharisees would say that Jesus was distorting the law if He took a liberal view; yet by taking a strict view He is seen as rejecting Moses and the Law, when in fact He is the author of the Law, the very one who personally gave it to Moses.

The word 'Why' in this verse is a pronoun, which indicates that the Pharisees think that Jesus Christ and Moses do not agree on this subject. They view the Lord Jesus Christ as purely a man who they can out-think. It is almost funny, if it wasn't blasphemous, that they are speaking to the one who spoke to Moses – so He has no doubts about what is in the Law! He gave it to Moses.

Verse 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

However Jesus replies to this by saying it was the hardness of man's hearts which caused Moses to allow for separation and the breakdown of marriage, but this was not the stated intention of God in the beginning as He has made clear previously. He had said that humanity started with marriage, not divorce. The reason for divorce is given as the "hardness of heart", or the persistent negative attitudes of the mind that rejects God's will for the life.

The word "suffer" here actually means to permit or allow. He states, that because of the negative attitudes of the people, as demonstrated by the persistent mental attitude sins including envy, jealousy, vindictiveness, pride, arrogance, self-righteousness, self importance...etc, Moses permitted the Israelites to divorce their wives.

Divorce was sadly necessary because of the unsafe and unpleasant atmosphere in some homes caused by persistent sin patterns, but it was always undesirable and not God's will, and was added to the principle of marriage which had predated it. The perfect tense of the final verb of the verse underlines this principle; God's eternal purpose was for mankind to have one partner each, and to be faithful and loving, and provide a safe and stable environment for children and society.

Verse 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: [and whoso marrieth her which is put away doth commit adultery.]

The last section of verse 9 does not appear in most manuscripts and appears to have been added in the third century. In this verse the Lord gives one exception to the rule as far as **Deuteronomy 24:1** is concerned. He now defines that uncleanness in **Deuteronomy 24:1** means only fornication or adultery. This is because sexual acts with another is the breaking of the “one flesh” concept. Adultery however is always as a result of the “hardness of heart” of one or both.

On this basis, if either party has committed adultery and the other divorces them the innocent party has the right to remarry, but there is no grounds for remarriage for the guilty party. If however one divorces their partner for ceremonial uncleanness, that is to say for any reason other than adultery, and marries another they commit adultery.

Verse 10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

After the Pharisees have departed beaten by the Lord’s clear logic that convicts them of wrong-thinking, the disciples, in response to this teaching come to the conclusion that rather than going through all the problems with divorce it is better not to get married at all. This is an erroneous reaction to what the Lord has been teaching. It does show that like many men then and since, they were also looking for a “trade-in” clause in their marriage contract, and the easy divorce option of Hillel was very popular, as with a good Scribal Lawyer you could get rid of the old wife for “uncleanness” by a simple “set up” process, and then replace them with a new model....

Verse 11. But he said unto them, All men cannot receive this saying, save they to whom it is given. 12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

The Lord now deals with the subject of celibacy, which he covers in three areas. We have three types of people who should not be married, and the word eunuch is used to describe the person who should never marry, for to do so they would “defraud” their partner of sexual attention. Marriage partners should expect to be sexually and emotionally/socially satisfied in their marriage. If one partner is “not interested” but they have married anyway they are fraudsters, and wrong in God’s eyes, for they are cheating their partner of their legitimate expectations.

The people who should not consider getting married, firstly are the congenital eunuch who is born without normal sexual drive. This is not impotence, which can occur later on due to mental blocks or physical injury. The second is the emasculated eunuch, whose sexual drive has been removed by castration, while the third are those who have the gift of celibacy, such as Paul.

It is of interest that the voice of the first two occurrences of the word to make a eunuch “Eunouchizo” in verse 12, is in the passive voice where they receive it, either from their birth, or by the act of others, whereas the last occurrence is in the active voice where the person does it himself. The perfect tense of the verb “to give” reminds us that celibacy is a gift from God and not to be “worked at” as if it is a superior thing, for it is not, it is just a gift some are given.

God has given the gift of celibacy to some from both sexes so that certain functions in the plan of God could be performed. There are also cases where a widow should probably not get married as given in 1 Timothy 5. The perfect tense reminds us that where the Lord has given the gift and the person involved has received this as a gift of the Lord, then it is a permanent thing, part of their walk through life.

MARK10:1-12

1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What

therefore God hath joined together, let not man put asunder. 10. And in the house his disciples asked him again of the same matter. 11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

KEY WORDS

Arose	Anistemi	Arise [Aorist Active Participle]
Thence	Takeithen	From that place
Cometh	Erchomai	Come [Present Middle Indicative]
Coasts	Horion	Coast, Border
Farther side	Peran	Other side
People	Ochlos	Crowd
Resort	Sumporeuomai	Assemble [Present Middle Indicative]
Again	Peran	Again
Was wont	Etho	To do usually [Pluperfect Active Indicative]
Taught	Didasko	Teach [Imperfect Active Indicative]
Came	Proserchomai	Come close [Aorist Active Participle]
Asked	Eperotao	Ask, Request, Inquire [Imperfect Active Indicative]
Is it lawful	Existi	Lawful [Present Active Indicative]
Man	Aner	A man
Put away	Apoluo	Dismiss, Divorce, Release [Aorist Active Infinitive]
Wife	Gune	Woman, Wife
Tempting	Periazoo	Test with trying to find fault [Present Active Participle]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Did Moses	Moses	Moses
Command	Entellomai	Command [Aorist Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Suffered	Epitrepo	Allow [Aorist Active Indicative]
Write	Grapho	Write [Aorist Active Infinitive]
Bill	Biblion	Bill, Book, Scroll
Divorcement	Apostasion	Divorce, Separation
Put her away	Apoluo	Dismiss, Divorce, Release [Aorist Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Hardness of heart	Sklerokardia	Hardness of heart
Wrote	Grapho	Write [Aorist Active Indicative]
Precept	Entole	Commandment
Beginning	Arche	Beginning
Creation	Ktisis	Creation
God	Theos	God
Made	Poieo	Make [Aorist Active Indicative]
Male	Arrhen	Male
Female	Thelus	Female
For this cause	Heneka Toutou	By reason of this
Man	Anthropos	Man
Leave	Kataleipo	Leave [Future Active Indicative]
Father	Parter	Father
Mother	Mater	Mother
Cleave	Proskollao	Cleave, Adhere [Future Passive Indicative]
Twain	Duo	Two
Shall be	Eimi	Keep on being [Future Middle Indicative]
One	Heis	One
Flesh	Sarx	Flesh
Are	Eimi	Keep on being [Present Active Indicative]
No more	Ouketi	No longer
Hath joined together	Suzeugnumi	Co-join, Yoke together [Aorist Active Indicative]
Let not	Me	No
Man	Anthropos	Man
Put asunder	Chorizo	Separate, Divide [Present Active Imperative]
House	Oikia	House

Disciples	Mathetes	Disciple
Asked	Eperotao	Ask, Request, Inquire [Imperfect Active Indicative]
Same	Autos	Same
Matter	-	Not found in the original
Saith	Lego	Say [Aorist Active Indicative]
Put away	Apoluo	Divorce, Dismiss, Release [Aorist Active Subjunctive]
Marry	Gameo	Marry [Aorist Active Subjunctive]
Another	Allos	Another
Committeth adultery	Moichao	Commit adultery [Present Middle Indicative]
Woman	Gune	Woman, Wife
Put away	Apoluo	Divorce, Dismiss, Release [Aorist Active Participle]
Husband	Aner	Husband, Noble man
Be married	Gameo	Marry [Aorist Active Subjunctive]
Another	Allos	Another
Committeth adultery	Moichao	Commit adultery [Present Middle Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3. And he answered and said unto them, What did Moses command you? 4. And they said, Moses suffered to write a bill of divorcement, and to put her away.

From Galilee our Lord travelled south east to Perea, the district on the eastern side of the Jordan. Because of His popularity with the common people He drew crowds of people around Him again, and as was His custom He again taught them. They may come for the miracles, but the way the account here is given it would appear to be more for His unique and authoritative teaching. As Paul will later find, many Greek speaking and Greek/Roman cultured people were drawn to Judaism, and known as “God-fearers”, for they sought reality and purity; two things not found in paganism, or in legalistic Pharisaism.

In order to try and trap Him the Pharisees ask Him if it is lawful to divorce a wife. They are hoping for a self incriminating reply. All Pharisees looked to **Deuteronomy 24:1-4** as guidance, but most interpreting it so that it allowed divorce, and so that only the husband could initiate a divorce, and be allowed remarriage. There was however a dispute among them as to how the uncleanness mentioned in the passage should be interpreted. They all wanted a “get out of marital jail free” card!

In response to their question, Jesus asks them what Moses had permitted regarding divorce? They replied that Moses allowed divorce as long as the woman was given a bill of divorcement. This was not the biblical truth at all; they have dodged the issue completely, and focused only on the record keeping. In fact by their day rabbinic law, given in later in the Mishnah, compelled a husband to divorce an adulterous wife. There was no longer even the Hosea like forgiveness possible. Grace and mercy were gone – legalism ruled.

Verse 5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6. But from the beginning of the creation God made them male and female. 7. For this cause shall a man leave his father and mother, and cleave to his wife; 8. And they twain shall be one flesh: so then they are no more twain, but one flesh. 9. What therefore God hath joined together, let not man put asunder.

Jesus said that this allowance for divorce was because of the hardness of heart shown by the human race, but that this was not the ideal situation.

Jesus referred them back to the first two chapters of Genesis [**Genesis 1:27, 2:24**] showing that it was God’s intention that marriage would be permanent, but that the determined selfishness of individuals made that vision for mankind hard to achieve. People did what they wanted, rather than what God directed – and it is

this deliberate disobedience that is the Lord's focus. God had made us all as male and female, distinctly different but complementary to one another, and marriage a life long commitment of mutual faithfulness made before God. With the debate about transgender it is important to affirm these truths the Lord explains here. Male and Female God made us, **Genesis 1:27, 5:2, Matthew 19:4, Mark 10:6**. We are forbidden to have any "Gender Policy" as a bible believing church, for the Lord calls us to be focused on who we are in Christ Jesus, not on our birth status. It is "born again status" that alone is discussed by God's people, not any gender issues. **Galatians 3:28**.

In addition God's will was that the man would leave his father and mother and their influence/direction, and be with his wife, under the concept of the two (male and female) becoming one flesh, or a new and self governing unit. Thus joined together they should not be separated by sinful human actions.

In essence Jesus is confirming the statement that John the Baptist made to Herod Antipas who caused him to be executed. It should also be noted that Jesus is also in an area here, which is under Herod's jurisdiction at this time. Jesus has drawn attention to sin as the real issue, that these evil men are trying to cover over by their legalism and rule making. Jesus is heading for the Cross at this point, where He will solve the sin problem forever, but the issue remains the central one at the heart of this divorce dispute; will they accept God's will or keep fulfilling their own will and desires?

Verse 10. And in the house his disciples asked him again of the same matter. 11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

Disciples often sought more detailed explanations from their teachers privately. Some Jewish teachers allowed polygamy, and therefore would not view marrying a second wife as adultery. The Lord however makes the form of biblical marriage crystal clear, and makes it clear that the Rabbis, who are looking for easy answers, are in immoral and evil error.

Verse 12. And if a woman shall put away her husband, and be married to another, she committeth adultery.

Unlike Roman law, Jewish law did not permit a woman to divorce her husband although under extreme circumstances she could request that the court force him to divorce her. Unlike Matthew who is writing basically to the Jews and therefore does not raise this type of event, Mark is writing to the Gentiles and predominantly the Romans where wives could divorce their husbands showing application to them as well. It is however noted that Herodias had practiced this in her divorce.

APPLICATION

The purpose of the healing miracles of our Lord was not to alleviate suffering, but to point to His being the Messiah. Jesus teaching was also appealing to the mixed population, amongst whom were many who sought reality in faith, not the pagan nonsense of legalistic nit picking.

The difference between male and female is that they complement each other, and are not totally fulfilling to each other, unless they are one in their desire to bless and work with the other. Jesus' point is that God's purpose was cooperation, not domination or devious manipulation of legal devices to achieve self centred goals.

The way that a marriage goes in the right direction, is that there must be a positive attitude by both towards the relationship, in the form of mental attitude love on the part of both parties in the marriage. You cannot build marriage on thinking caring love, where there is negative volition on the part of one or both parties.

Each of the two partners in a marriage keep on having their own old sin natures. If they do not have mutual love towards each other, and a spirit of obedience towards the Lord, living together becomes very difficult.

Marriage biblically is to be a life long monogamous, heterosexual relationship.

If you start and make application half way through a message or passage of scripture, you can get the wrong or distorted view of a subject, as did the disciples when they decided that it would be better not to get married, in case they had to face divorce, or needed to organize one.... Divorce, even where permitted is difficult and destructive on the lives of all involved – it is never God's best plan for the people. People often create such complex circumstances that it is very difficult to come up with a fair outcome. Every case is different and needs to be reviewed individually in conformity with the Scriptures.

In the ancient world the status of women was generally low. Here, using the case of the woman divorcing the man, the Lord highlights the value and equality of the woman before God. In the church there is absolute equality of rights and responsibilities. **Galatians 3:28**.

DOCTRINES

MIRACLES - PURPOSE

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

- a) The Law and Prophets Group:- prepares for the coming of the Lord
 - i) At the Exodus through to the giving of the Law, miracles were performed by Moses, Aaron and later by Joshua.
 - ii) At the period when the great prophets Elijah and Elisha were teaching many miracles were performed.
- b) The Lord and Church Group:- bears witness to His first coming
 - i) The miracles of the Lord.
 - ii) The miracles performed by the apostles.
- c) The Future Miracle Group:- attest to His second coming
 - i) Beginning with the activities of the two witnesses of the Great Tribulation.
 - ii) The universal outburst of miracle activity at the establishment of the Millennial Kingdom, when the Lord rules over a restored earth.

2. Their purpose includes the following.

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

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

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

b) The Righteousness of God was illustrated in:-

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

c) The Justice of God was illustrated in:-

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

d) The Love of God was illustrated in:-

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

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

The great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

- i) His knowledge of where unseen shoals of fish were. (**Matthew 4:18-22, Mark 1:16-20, John 21:1-14**)
- ii) Where the fish was with just enough money in its mouth to pay the required tax. (**Matthew 17:24-27**)

iii) The knowledge about Nathaniel and the woman at the well at Sychar also shows his omniscience. (**John 1:45-51;4:5-43**)

g) The Omnipresence of God was illustrated in:-

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

h) The Omnipotence of God was illustrated in:-

The raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

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

j) The Veracity of God was illustrated in:-

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

k) The Grace of God was illustrated in:-

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

MIRACLES OF CHRIST

MIRACLES OF CHRIST: CATEGORIES

1. Healing Miracles of Command

a) Healing the sick from afar:-

i) Nobleman's son at Cana. (**John 4:46-54**)

ii) Centurion's servant. (**Matthew 8:5-13**)

b) Healing the sick in person:-

i) Man with the withered arm. (**Matthew 12:9-13**)

ii) Man by the pool of Bethesda. (**John 5:1-15**)

iii) The ten lepers. (**Luke 17:11-19**)

iv) Two blind men between the two Jerichos. (**Luke 18:35-43**)

2. Healing Miracles of Touch

a) Simple Touch:-

i) Peter's mother in law. (**Matthew 8:14-15**)

ii) A leper. (**Matthew 8:2-4**)

iii) Woman with a haemorrhage. (**Matthew 9:20-22**)

iv) Two blind men. (**Matthew 20:30-34**)

v) Crippled woman. (**Luke 13:10-13**)

vi) Dropsy case. (**Luke 14:1-6**)

vii) Malchus' ear. (**Luke 22:49-51**)

b) Other Activity in the Touching:-

i) Blind man at Bethsaida. (**Mark 8:22-26**)

ii) Man born blind. (**John 9:1-41**)

iii) Deaf and dumb man. (**Matthew 15:29-31**)

3. Resuscitation Miracles

a) By Command:-

i) Lazarus. (**John 11:1-46**)

b) Touch and Command:-

i) Widow of Nain's son. (**Luke 7:11-17**)

ii) Jairus' daughter. (**Mark 5:21-43**)

4. Miracles where Faith was an Issue

a) Command:-

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

b) Touch:-

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

5. Miracles where Sin was an Issue.

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

6. Miracles associated with Parables or Teaching.

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

7. Miracles associated with the Sabbath Controversy.

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

MIRACLES: 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.

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**)

GOD: DIVINE INSTITUTIONS - MARRIAGE

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

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

GOD – DIVINE INSTITUTIONS - MARRIAGE - CELIBACY

1. Celibacy is not ordered in the Bible. It is recommended under certain circumstances and then only for those who can bear it.

- a) To devote one's life completely to God's service (**Matthew 19:11, 12; 1 Corinthians 7:32 - 35**). This is a spiritual gift (**1 Corinthians 7:7**).
 - b) In times of persecutions or impending persecutions (**1 Corinthians 7:26**) it is better to:
 - i) Stay unmarried (**1 Corinthians 7:28b, 32a, 38; Revelation 14:4**)
 - ii) Postpone an intended marriage (**1 Corinthians 7:37,38**).
2. Because marriage is a holy institution ordered by God, celibacy is not a holier state of life than being married (**Genesis 2:24; Matthew 19:4-6**).
3. To forbid marriage is warned against as being a sign of apostasy (1 Timothy 4:3). This results from the pagan view that the physical life is of a lower order. Asceticism is not scriptural (Colossians 2:23).
4. Forced celibacy leads to debauchery (**1 Corinthians 7:9**).

GOD – DIVINE INSTITUTIONS - MARRIAGE - POLYGAMY

1. Polygamy was never authorized by the Word of God (**Leviticus 18:18; Deuteronomy 17:17**).
- a) Polygamy is never the will of God.
 - b) Only man in apostasy or humanism condones polygamy.
2. Polygamy is related to apostasy.
- a) Found in the time of Lamech because of apostasy (**Genesis 4:19**).
 - b) Jacob's polygamy (**Genesis 29**) set a precedent for the Jews but was not approved by God.
3. Polygamy violates the doctrine of marriage.
- a) By an act of free will, a man can destroy his wife.
 - b) Man is not designed for an intimate relationship with more than one woman.
4. Polygamy is a form of self-induced misery and unhappiness for man.
5. Monogamy is God's order (**Genesis 2:24**).
6. Many great believers had one wife, therefore they understood the principle of monogamy e.g. Noah, Joseph, Joshua, Samuel.
7. Trouble related to polygamy.
- a) Concentration of jealousy of wives under one roof illustrated by Jacob's wives (**Genesis 29, 30**), and Elkanah's wives (**1 Samuel 1:6ff.**).
 - b) Gideon's polygamy compounded the problems in the children and the discipline carried to the second generation (**Judges 8:30 - 9:5**).
 - c) David's polygamy compounded the problems in the children, and the discipline carried to the second generation (**1 Chronicles 3:1-9**).

SIN: ADULTERY

- 1. Definition - Sexual activity outside of marriage. This includes fornication, homosexuality, incest.
- 2. Adultery is prohibited by the Word of God (**Exodus 20:14; Deuteronomy 5:18; Colossians 3:5; 1 Thessalonians 4:3**).
- 3. Mental adultery is condemned (**Matthew 5:27-28**).
- 4. Adultery destroys the capacity of the soul to relate in faithfulness (**Proverbs 6:32**).
- 5. Sexual immorality has a destructive effect on the human body of both male and female (cf. **1 Corinthians 6:13-18**).

a) Male - impotence and inability to copulate.

b) Female - breakdown of response and pleasure in the sex act. Often frigidity or nymphomania, both are frustrating and a source of female misery.

c) Increased chance of sexually transmitted diseases.

6. Any sexual immorality ultimately leads to further frustration and an unfulfillable search for happiness (**Ephesians 4:19,5:3**).

7. Adultery is a bona fide basis for divorce (**Matthew 5:32; 19:9; Luke 16:18**). Adultery has a huge impact between husband and wife in both mental (trust) and physical ("one flesh") areas. However, forgiveness and the grace of God can overcome the effects of all sins.

8. Adultery or fornication is often used in the Bible to describe apostasy and unfaithfulness to God (**Jeremiah 3:8-10, Ezekiel 16:23-43, 23:24-28; Revelation 17:1-5**).

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

MINISTRY IN PEREA

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again And great multitudes followed him; and he healed them there and, as he was wont, he taught them again.

THE QUESTION OF DIVORCE

And the Pharisees also came to him, and asked him, Is it lawful for a man to put away his wife for every cause ? tempting him.

And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. Why did Moses then command to give a writing of divorcement, and to put her away? And Jesus answered and said unto them, Moses because of the hardness of your hearts wrote you this precept and suffered you to put away your wives: but from the beginning it was not so.

ORIGINAL MARRIAGE

And he unto them, Have ye not read, that from the beginning of the creation God made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

REMARRIAGE

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

CELIBACY

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

119 CHRIST BLESSES LITTLE CHILDREN

MATTHEW 19:13-15

13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

KEY WORDS

Were brought unto	Prosphero	Bring [Aorist Passive Indicative]
Little children	Paidion	Little child
Should put	Epitithemi	Put on, Lay on [Aorist Active Subjunctive]
Hands	Cheir	Hand
Pray	Proseuchomai	Pray [Aorist Middle Subjunctive]
Disciples	Mathetes	Disciple
Rebuked	Epitimao	Rebuke [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Suffer	Aphiemi	Let alone, Allow [Aorist Active Imperative]
Forbid	Koluo	Forbid, Hinder [Present Active Imperative]
Come	Erchomai	Come [Aorist Active Infinitive]
Of such	Toioutos	Of this sort
Is	Eimi	Keep on being [Present Active Indicative]
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Laid	Epitithemi	Put on, Lay on [Aorist Active Participle]
Departed	Poreuomai	Depart, Go [Aorist Passive Indicative]
Thence	Ekeithen	From that place

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 13. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15. And he laid his hands on them, and departed thence.

Here we see small children, well under the age of adulthood, (set around age 14 in Israel), as the word Paidion is used rather than Uihos, are brought to Him. The reason they are presented to the Lord is because the people who bring them want them to be blessed by Him. They recognise Jesus Christ as Immanuel, and so seek the blessing of God over their children. The disciples however rebuke those who brought the children to the Lord, believing it to be an interference and disturbance for the Lord.

Jesus however rebukes His disciples, for they are undervaluing the children, in exactly the same way that the Pharisees undervalued the rights and responsibilities of women in the divorce debates. The word “suffer” means to allow or permit. It is the Aorist Active Imperative of Apheimi, so it is a command. Do not discourage them right now – let them come right now (aorist tense). This is followed by the Present Active Imperative of Koluo which means to hinder so the Lord is commanding the disciples to keep on not hindering them from coming to Him.

“Of such” is the Greek word Toitous, which means “of such kind” or “of this sort”, keeps on being the Kingdom of Heaven. The children are therefore an example of God’s grace and love that reflect God’s Plan for the Kingdom – that all who will may come and enter through Him.

The Lord in verse 15 blesses the children, and in this He represents His divine association with them. He then departed. He would not leave until He had blessed the little children. He is making a very strong point to the disciples, firstly about not rejecting any who come to Him, no matter what the age, but also that the child-like trust and loving response to Him is what he seeks from them also. The children are mentors of the correct response to the Messiah!

MARK 10:13-16

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them.

KEY WORDS

Brought	Prosphero	Bring [Imperfect Active Indicative]
Young children	Paidion	Little child
Should touch	Haptomai	Touch [Aorist Middle Subjunctive]
Disciples	Mathetes	Disciple
Rebuked	Epitimao	Rebuke [Aorist Active Indicative]
Those that brought	Autos	Those
Saw	Eido	See, Perceive, Know [Aorist Active Participle]
Much displeased	Aganakteo	Much displeased, Indignant [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Suffer	Aphiemi	Let alone, Allow [Aorist Active Imperative]
Come	Erchomai	Come [Present Middle Infinitive]
Forbid	Koluo	Forbid, Hinder [Present Active Imperative]
Of such	Toioutos	Of this sort
Is	Eimi	Keep on being [Present Active Indicative]

Kingdom	Basileia	Kingdom
God	Theos	God
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Whosoever	Ho ean	Whosoever
Shall not	Me	Not
Receive	Dechomai	Receive, Accept [Aorist Middle Subjunctive]
As	Hos	Like
Little child	Paidion	Little child
Shall not	Ou Me	Never
Enter	Eiserchomai	Enter in [Aorist Active Subjunctive]
Therein	Eis Autos	Therein
Took up in arms	Enagkalizomai	Take up in arms, Embrace [Aorist Middle Participle]
Put	Tithemi	Place, Put [Present Active Participle]
Hands	Cheir	Hand
Upon	Epi	Upon
Blessed	Kateulgeo	Bless, Praise [Imperfect Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 13. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

Different people were bringing children from tiny infants to pre teens to the Lord for blessing. They wanted Him to touch them as a visible means of conveying blessing on their future lives. Children in the ancient world were loved, but were socially powerless. Eager to get on with the business of setting up the kingdom the disciples have therefore no time for people who do not wield political or social influence and power.

Here again the disciples were thinking in only human cultural categories rather than seeing the Kingdom of Heaven as a manifestation of the grace of God. They felt the “plan” called for absolutely ruthless focus upon God’s path to Jerusalem only, but God sought to reach all with grace, mercy and love. Their idea of “God’s Plan” was in error – they thought they knew more than they actually did! So much like ourselves.

Verse 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Some thought that the kingdom could be achieved by force of arms, others by radical moral reform, but none thought it would come by acting like powerless children. However the Lord is highly indignant at the disciple’s interference, for He had hoped they would have seen what was behind the discussions with the legalistic and arrogant Pharisees, and yet the disciples still acted at times just like them....

The verb “Aganakteo” meaning indignant, is a verb of strong emotional reaction, and is unique to Mark, who highlights Jesus’ emotion more than the other Gospel writers. Jesus now utters a double command with which to tell the disciples to let the children come, and do not hinder them. This was a rebuke to the disciples who had rebuked the people who had brought the children. They get a like rebuke to the one they gave!

Using the children as an example the Lord now gives a solemn statement that unless you receive the Kingdom as a gift now with the simple faith of a young child they will not enter into it. The phrase “shall not” in verse 15 is the double negative, “Ou Me”, in the Greek, which could be translated “by no means”

Verse 16. And he took them up in his arms, put his hands upon them, and blessed them.

In Genesis some of the patriarchs conferred blessings by the laying on of hands. An example would be **Genesis 48:14.** “*And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the*

younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn."

Rather than mere man giving the blessing, we can be sure that these children were truly blessed. The passage ends with the word "blessed", which is the Imperfect Active Indicative of *Kateulogeo*, which occurs only here in the New Testament.

LUKE 18:15-17

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

KEY WORDS

Brought	Prosphero	Bring [Imperfect Active Indicative]
Infants	Brephos	Infants, Babies
Would touch	Haptomai	Touch [Present Middle Subjunctive]
Disciples	Mathetes	Disciple
Saw	Eido	See, Perceive, Know [Aorist Active Participle]
Rebuked	Epitimao	Rebuke [Imperfect Active Indicative]
Called	Proskaleomai	Call out, Summons [Aorist Middle Indicative]
Said	Lego	Say [Present Active Participle]
Suffer	Aphiemi	Let alone, Allow [Aorist Active Imperative]
Little children	Paidion	Little children
Come	Erchomai	Come [Present Middle Infinitive]
Forbid	Koluo	Forbid, Hinder [Present Active Imperative]
Of such	Toioutos	Of this sort
Is	Eimi	Keep on being [Present Active Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Whosoever	Ho ean	Whosoever
Shall not	Me	Not
Receive	Dechomai	Receive, Accept [Aorist Middle Subjunctive]
As	Hos	Like
Child	Paidion	Little child
Shall in no wise	Ou Me	Never
Enter	Eiserchomai	Enter in [Aorist Active Subjunctive]
Therein	Eis Autos	Therein

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 15. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

Here we see that the humility of a little child is necessary for entrance into the true Kingdom of God. Mothers and others crowded around the Lord Jesus Christ with their children, looking for an opportunity for the Lord to individually bless their children.

The disciples saw this as an unnecessary distraction, and by people who were not of great importance in their way of thinking. The disciples themselves are rebuked by the Lord, who tenderly calls the children to him. It is noted that Luke notes that they brought infants in verse 15 [Greek word Brephos – toddlers under 5], as well as young children [Paidion 5-12 years, in verse 16].

The Lord clearly states that we have to have faith like a small child to enter heaven. It cannot be done by rationalism or empiricism, as they have human merit, but by faith we are saved, not of works lest any man should boast. Not by works of righteousness that we have done but by His mercy He saved us, and that is child-like trusting faith in the Lord as God.

APPLICATION

God's kingdom is not achieved by human merit or achievement; it must be received as God's gift by simple trust by those who recognise that they are unable to achieve it in any other way. It is received in humility by the humble. Adults are prone to play acting hypocrisy – children are more real in their responses.

Little children do not need to become adults to be saved, but adults need to have a simple faith and humility of a child to enter into a real living relationship with God.

The Lord blesses the children in a very warm hearted way and shows what love He shows to those who do things in God's way.

This also indicates what happens to young children if they die, they go to be with the Lord, no matter the occasion of their birth. **2 Samuel 12:19-23.**

Children can come to a saving knowledge of the Lord at an early age. The age when a child becomes aware of God and can respond to the gospel varies due to a number of factors, some due to the environment the child is brought up in, but mainly related to the work of the Holy Spirit in accordance with God's Plan for that child.

The absolute necessity of child evangelism is seen here.

DOCTRINES

CHRISTIAN LIFE – BLESSING OF THE BELIEVER

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

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

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

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

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

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

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

8. Blessings from God include such things as:

- a) Peace (**Psalm 29:11**)
- b) Comfort (**Matthew 5:4**)
- c) Riches (**Proverbs 10:22**)
- d) Rain (**Ezekiel 34:26**)

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

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

10. God's blessings are secured by:

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

e) Generosity (**Proverbs 11:26; Malachi 3:10**)

f) Walking in God's way (**Psalm 128:1-4**)

g) Prayer (**James 5:16**).

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

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

CHRISTIAN LIFE: EVANGELISM

1. All believers are ambassadors for Christ, and are obliged to give the give the gospel to unbelievers. (**Acts 1:8, 2 Timothy 4:5**).

2. Two forms of witnessing - with the lips (**2 Corinthians 5:18-21** and by the life (**2 Corinthians 3:3**)

3. The gospel is "good news".

4. Sin is not an issue. Jesus died for all sin on the cross. The penalty has been paid. The issue now is "Do you trust that Jesus Christ has died for your sins, and was raised from the dead to give life to all who believe on Him?" People choose to either rely upon Jesus Christ, or upon their own good works, to be saved.

(**Romans 8:1, 9-30-33**)

5. What about the heathen who haven't heard?

- a) God is totally fair, and everyone has the chance to be saved
- b) Unlimited Atonement (**Colossians 2:14, 15**)
- c) God's will - none should perish (**2 Peter 3:9**)
- d) Man's negative will - God consciousness - Gospel hearing.

6. Witnessing is impossible except through the power of the Holy Spirit. (**John 16:8-13**) The Holy Spirit convicts of

- a) Sin because of unbelief.
- b) Righteousness.
- c) Judgement because of Satan being judged (**Matthew 25:41**)

7. The natural man needs the Holy Spirit to understand the gospel (**1 Corinthians 2:14**)

8. The Bible is the weapon of witnessing. (**1 Corinthians 15:3, 4**)

9. Biblical Pattern of Witnessing. (**1 Thessalonians 2:1-12**)

- a) Effective contact (v.1)
- b) The gospel must be given even under opposition. (v.2)
- c) The gospel must never be compromised or watered down - (v.3)
- d) The believer in whom the gospel is deposited is tested by God and should not be for the praise of man. (v.4)
- e) Flattery should never be part of the gospel. (v.5-6)
- f) Whilst the gospel should not be given to get praise from men it should be given in love without cost (v9)
- g) The gospel must be followed up (v 10) with discipleship and teaching (v11) so that the new believer can become spiritually self reliant. (v.10-12)

10. Your obligation to witness (**Romans 1:14-16**): you are a debtor (v14), you are ready (v15), you are not ashamed (v16)

11. Win souls, not arguments. Stay on the gospel, don't get side-tracked.

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

- a) Fishermen need to be equipped to fish. You need to be walking in the Spirit and you need to know the gospel.
- b) Fishermen go to where the fish are. You must be in contact with unbelievers so that you can witness to them.
- c) Fishermen are patient. Allow for the conviction and preparation of the Holy Spirit in the life of the unbeliever.
- d) Fishermen know what bait to use for different fish. You have to be flexible and know how to approach different personalities.
- e) Fishermen concentrate on fish and not the fishpond. Our primary concern is saving people - the evil in the world will continue to exist.

CHRISTIAN LIFE: EVANGELISM – FISHERS OF MEN

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

1. A fisherman needs to be prepared and equipped to do the task. You need to be walking in the Spirit and you need to know the gospel. We need to be prepared in knowledge and power. Quite often you need to be trained.

2. The fishermen go to where the fish are. As a believer you must be in contact with unbelievers so that you can individually target them. This is why monasticism is wrong.

3. Fishermen are patient. They wait. They know the fish are there but they wait until the right time to cast the bait. You do not waste your bait but walk under the guidance of the Holy Spirit so that when you recognise that someone is under the conviction of the Holy Spirit you can fish successfully. You work with unbelievers and look for an opportunity provided by the Holy Spirit to give the gospel.

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

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

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

CHRISTIAN LIFE: EVANGELISM - NEW TESTAMENT PATTERN

1. The pastor of the local church must practice a Bible saturated, spirit controlled life. By his systematic teaching of the Word he must encourage people to apply it in their life. The vessels that the Lord uses must be clean.

2. You must have a co-ordinated prayer life in the Church. This consists of the mid week prayer meeting and organising your prayer warriors. You need specific weekly prayer sheets.

3. You need to have weekly meetings with your deacons and elders to plan strategies for the church. You need to have that for a prayer plan for the week. It is good to have this on Sunday morning over breakfast so that the prayer points can be noted down and duplicated by the pastor for the morning service.

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

4. In the preaching everything must tie into the evangelistic, witness function of the church. He must emphasise that they are ambassadors and evangelists.

5. The minister encourages the people to find the fish. Every week they should be reminded of their work in this area.

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

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

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

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

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

CHRISTIAN LIFE: FAITH

1. The Christian life can be divided into three sections or stages.

- a) Stage 1 - Salvation.
- b) Stage 2 - The Christian Walk
- c) Stage 3 - The Christian in Heaven.

2. Man has three means of obtaining knowledge:

- a) Faith - to believe or trust that something is true
- b) Reasoning - using human logic to deduce that something is true
- c) Experimentation - to test and prove something to satisfy yourself that it is true

3. The only acceptable method of gaining grace is by faith, since this means depending upon God without our human merit.

- a) Stage 1 - Believe on the Lord Jesus Christ and thou shalt be saved - salvation (**Acts 16:31**).

b) Stage 2 - Trusting in the promises and principles of the Word of God - the Christian walk.

c) Stage 3 - Trusting in God's provision - Heaven.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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)**

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**)

MERCY

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

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

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

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

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

6. The good Samaritan's acts were praised by the Lord as acts of mercy. **Luke 10:37**

7. When the rich man appealed to Abraham in the story of Dives, he appealed on the basis of mercy **Luke 16:24.**

8. As we are recipients of mercy so we must be merciful to others. **Zechariah 7:9, 10, Luke 1:50.**

9. Grace gives us that (blessing) which we don't deserve; mercy withholds that (judgement) which we do deserve.

SALVATION

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

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

3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. **(Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4)**
4. We are saved so that we can serve God. **(Ephesians 2:8-10)** Our good works show that we have been saved.
5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

SALVATION: SIN – MAN'S NEED FOR SALVATION

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. **(Romans 3:23)**
2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.
3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God. **(Romans 3:9-10)**
4. The sin of Adam
 - a) Sin entered the world with Adam. **(Genesis 3:1-5, Romans 5:12)**
 - b) The penalty of sin is death **(Romans 6:23)**
 - i) Spiritual death - separation from God in time **(Genesis 3:8)**
 - ii) Physical death - separation of the soul from the body **(Genesis 3:19, 5:5)**
 - iii) Eternal death - separation from God in the Lake of Fire **Revelation 20:13-14)**
 - c) The man, Adam, as head over the woman, was therefore held responsible for sin **(Romans 5:12)**
 - d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.
 - e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.
 - f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).
 - g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned **(Romans 5:19, 8:1)**
5. All of creation is corrupted as a result of sin **(Genesis 3:16-19, Romans 8:20-22)**
6. Three types of sin:-
 - a) Adam's sin is imputed to all mankind
 - b) As a result, we all inherit a sinful nature
 - c) As a result, we therefore commit personal sins
7. Sin manifests itself in three categories:
 - a) Sins of action/deed
 - i) Examples include murder, adultery, stealing
 - b) Sins of the tongue/spoken
 - i) Examples include lying, slander, gossip, blasphemy
 - ii) Out of the seven "worst" sins, three are sins of the tongue. **(Proverbs 6:16-19)**
 - iii) Can result in the sin unto death. **(Psalm 12:3)**
 - iv) God protects and blesses the believer who is victimised by the sins of the tongue. **(Matthew 5:11-12)**
 - v) Troublemakers are always characterised by sins of the tongue. **(Psalm 52:2)**
 - c) Sins of the mind
 - i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.
8. Recovery from sin
 - a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.
 - b) Confess the known sin. (1 John 1:9, Psalm 66:18) God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.
 - c) Examine your motivation - this involves full surrender to God. **(Romans 12:1-2, 2 Corinthians 13:5)**

d) Move on from the sin which you have confessed. Don't get tied up with guilt - this is another sin.

(Philippians 3:13-14, Psalm 103:10-12)

e) Resume your active spiritual walk. Avoid areas where you might be tempted. **(Hebrews 12:12-13)**

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

g) In human forgiveness we are told to forgive others even as God has forgiven us **(Ephesians 4:32)**.

9. Jesus washed the feet of the disciples **John 13:10**

a) The body is clean - we were eternally forgiven once and for all at the cross. **(Hebrews 10:1-12)**.

b) The feet need regular washing - we must confess our sins to the Father to restore fellowship **(1 John 1:9)**

10. Satan constantly accuses us of our sins before God **(Revelation 12:10)**. However, the Lord Jesus Christ is our Advocate/Lawyer in heaven **(1 John 2:1)**. He pleads for us by saying that the penalty for that sin has been paid in full.

11. Names for sin include:-

a) Unbelief - denial of the truth. **(John 16:9, Hebrews 3:12)**

b) Lawlessness - rejection of rules of life. **(1 Timothy 1:9)**

c) Iniquity - evil acts. **(Acts 8:22, 23)**

d) Trespass - encroachment on God's authority. **(Ephesians 2:1)**

e) Disobedience - refusal to obey. **(Hebrews 2:2)**

f) Transgression - violation of law. **(Luke 15:29, Galatians 3:19)**

12. The sin unto death is the physical death of a believer, due to habitual unconfessed sin or rebellion against God. **(1 John 5:16, 17, 1 Corinthians 11:31, 32)** Examples

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

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

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

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

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

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

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

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

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

15. God is not the author of sin or the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. **(James 1:13)**.

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

HARMONISATION

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

HARMONY

JESUS BLESSES THE LITTLE CHILDREN

And they brought young children and also infants to him, that he should touch them and put his hands on them and pray but when his disciples saw it they rebuked those that brought them. But when Jesus saw it, he was much displeased, and called them unto him, and said unto the disciples Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them up in his arms, put his hands upon them, and blessed them and departed thence.

120 THE RICH YOUNG RULER

INTRODUCTION

The three reports of the encounter between the Lord Jesus Christ and the Rich Young Ruler contain special details, which are found by combining each account of the three. As with all the harmony as we synthesise the information contributed by Matthew, Mark, and Luke we get a fuller picture of what happened than we would from a single account.

There are four verbal variations in the accounts that contain exactly the same thought, but are technically different in wording.

1. The words everyone in **Matthew 19:29** compared with No one in **Mark 10:29-30** and **Luke 18:29-30**.

Matthew 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Mark 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, **30** But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Luke 18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, **30** Who shall not receive manifold more in this present time, and in the world to come life everlasting.

In every case where a person has left the comforts and companionship of family, to put God's work first, they will receive great rewards.

2. In Matthew 19:29 and Mark 10:30 the benefit is stated as one hundredfold whereas in Luke 18:30 it is stated as manifold more.
3. In Matthew 19:29 and Mark 10:29 the list of those things forsaken include father and mother whereas in Luke 18:29 it is stated as parents which implies of course father and mother.
4. The word house in Matthew is in the plural rather than the singular but this matches everyone in Matthew implying plural rather than no one in the other synoptic gospels which is singular.

The three accounts therefore complement each other rather than contradict, and our understanding is enhanced by harmonising the accounts.

MATTHEW 19:16-30

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? **17** And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. **18** He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, **19** Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. **20** The young man saith unto him, All these things have I kept from my youth up: what lack I yet? **21** Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. **22** But when the young man heard that saying, he went away sorrowful: for he had great possessions. **23** Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. **24** And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. **25** When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? **26** But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. **27** Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? **28** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration

when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first.

KEY WORDS

Behold	Idou	Behold
One	Heis	One
Came	Proserchomai	Come into the presence [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Good	Agathos	Good
Master	Didaskalos	Teacher
Good thing	Agathos	Good
Shall I do	Poieo	Do [Aorist Active Subjunctive]
May have	Echo	Have and hold [Aorist Active Subjunctive]
Eternal	Aionios	Eternal
Life	Zoe	Life
Said	Epo	Say [Aorist Active Indicative]
Callest	Lego	Say, Call [Present Active Indicative]
Is	-	Not found in the original
None	Oudeis	No one
Is	-	Not found in the original
God	Theos	God
Wilt enter	Thelo	Desire, Will, Wish [Present Active Indicative]
Enter	Eiserchomai	Enter in [Aorist Active Infinitive]
Keep	Tereo	Keep, Guard [Aorist Active Imperative]
Commandments	Entole	Commandments
Saith	Lego	Say [Present Active Indicative]
Which	Poios	Which one
Said	Epo	Say [Aorist Active Indicative]
Thou shalt	Ho	These
Murder	Phoneuo	Murder [Future Active Indicative]
Shalt not	Ou	Not
Commit adultery	Moicheuo	Commit adultery [Future Active Indicative]
Steal	Klepto	Steal [Future Active Indicative]
Bear false witness	Pseudomatureo	Bear false witness [Future Active Indicative]
Honour	Timao	Revere, Honour [Present Active Imperative]
Father	Pater	Father
Mother	Meter	Mother
Love	Agapao	Love [Future Active Indicative]
Neighbour	Plesion	Neighbour
As	Hos	As
Young man	Neanisikos	Young man under forty
Saith	Lego	Say [Present Active Indicative]
All things	Tauta	All things
Have kept	Phulasso	Obey, Keep [Aorist Active Indicative]
From	Ek	From, Out of
Youth	Neotes	Youth
Lack	Hustereo	Lack [Present Active Indicative]
Said	Phemi	Affirm, Make known ones thoughts [Aorist Active Indicative]
Wilt	Thelo	Will, Desire [Present Active Indicative]
Be	Eimi	Keep on being [Present Active Infinitive]
Perfect	Teleios	Perfect
Go	Hupago	Go [Present Active Imperative]
Sell	Poleo	Sell [Aorist Active Imperative]
Hast	Huparchonta	Goods, Possessions [Present Active Participle]
Give	Didomi	Give [Aorist Active Imperative]
Poor	Ptochos	Poor
Have	Echo	Have and hold [Future Active Indicative]
Treasure	Thesaurus	Treasure
Heaven	Ouranos	Heaven

Come	Deuro	Come hither [Aorist Active Imperative]
Follow	Akoloutheo	Follow [Present Active Imperative]
Heard	Akouo	Hear [Aorist Active Participle]
Saying	Logos	Word
Went away	Aperchomai	Go away [Aorist Active Indicative]
Sorrowful	Lupeo	Sorrowful [Present Passive Participle]
Had	Echo	Have [Present Active Participle]
Great	Polus	Great, Large, Many
Possessions	Ktema	Possessions
Said	Epo	Say [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Rich man	Plousios	Rich
Hardly	Duskolos	Hardly
Enter	Eiserchomai	Enter [Future Middle Indicative]
Kingdom	Basileia	Kingdom
Again	Palin	Again
Say	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Easier	Eukopoteros	Easier
Camel	Kamelos	Camel
Go	Dierchomai	Travel, Go [Aorist Active Infinitive]
Through	Dia	Through
Eye	Trupema	Eye of a needle
Needle	Rhaphis	Needle
Enter	Eiserchomai	Enter [Aorist Active Infinitive]
Heard	Akouo	Hear [Aorist Active Participle]
Were exceedingly	Sphodra	Very
Amazed	Ekplesso	Amaze [Imperfect Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Can be	Dunamai	Be able, Have power [Present Middle Indicative]
Saved	Sozo	Save [Aorist Passive Infinitive]
Beheld	Emblepo	Look at [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Men	Anthropos	Man
Is	Eimi	Keep on being [Present Active Indicative]
Impossible	Adunatos	Impossible
God	Theos	God
All things	Pas	All
Are	Eimi	Keep on being [Present Active Indicative]
Possible	Dunatos	Possible
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Have forsaken	Aphiemi	Forsake, Leave [Aorist Active Indicative]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Have	Eimi	Keep on being [Future Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Have followed	Akoloutheo	Follow [Aorist Active Participle]
Regeneration	Paliggenesia	Regeneration
Son	Uihos	Son
Shall sit	Kathizo	Sit [Aorist Active Subjunctive]
Throne	Thronos	Throne
Glory	Doxa	Glory
Shall sit	Kathizo	Sit [Future Middle Indicative]
Twelve	Dodeka	Twelve
Thrones	Thronos	Throne
Judging	Krino	Judge [Present Active Participle]
Tribes	Phule	Tribe
Every one	Pas	All
Hath forsaken	Apheimi	Forsake [Aorist Active Indicative]

Houses	Oikia	House
Brethren	Adelphos	Brother
Sisters	Adelpe	Sister
Father	Pater	Father
Mother	Meter	Mother
Wife	Gune	Wife, Woman
Children	Teknon	Child
Lands	Agros	Field, Land
Name	Onoma	Name
Receive	Lambano	Receive [Future Middle Indicative]
Hundredfold	Hekatontaplasion	Hundred times
Shall inherit	Kleronomeo	Inherit [Future Active Indicative]
Everlasting	Aionios	Everlasting, Eternal
Many	Polus	Many
Are	-	Not found in the original
First	Protos	First
Shall be	Eimi	Keep on being [Future Middle Indicative]
Last	Eschatos	Last
Shall be	-	Not found in the original

PERFECT TENSE VERBS – None found

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
120	Psalm 100:5	His Character – Goodness	Matthew 19:16-17

REFLECTION

INTRODUCTION

The Lord is now met with the most difficult type of person to deal with, as far as seeing the need for salvation. This person is a rich, religious, and self righteous young man, who is very attached to his wealth.

Verse 16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

The word used for good is Agathos, which means good of intrinsic value. He combines this with the word Didaskalos translated Master, but could be rendered Teacher. This man is an unbeliever, as he does not use the word Kurios, meaning Lord.

He now asks a rhetorical question in his eyes. As far as he is concerned he considers that he is already saved. Riches in this life were counted by the Pharisees as a sign of blessing from God and assurance that the person was on the way to heaven. He is looking for “fine tuning advice” not life direction changing advice. The “prosperity gospel” message of today was the Pharisee’s normal position!

He has also a high moral standard, that he has set himself, as he has been studying and keeping the Ten Commandments, although honouring God by genuine worship is something he knows nothing of. He just wants Jesus to tell him anything he may need to fine tune on his “correct path”, and publically proclaim to all others that he is clearly saved and an example to them all..... Pride drives this man, but it is quiet self satisfied pride of the person who has found a belief system that allows them to be who they want to be without annoying demands from God to change direction.

He believes that all can be saved by “good things done”, and he believes he is already saved by this, as he asks the Lord what additional good things he needs to do to be saved. He says, ‘what good work can I do?’ He wants to have eternal life on the basis of what he can do, rather than the grace provision of God.

Verse 17. And he(Jesus) said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Here we have the two fold answer, which is set up to convince the rich young ruler of his foundational sin. The first part of the answer deals with the person of Christ. He asks the Rich young ruler why he calls Jesus “good” because only God is good. Jesus is looking to focus the attention of the young man on Him. Jesus Christ is unique; He is the God-Man, Immanuel, and the only solution to relationship with God. **Acts 4:12.**

Jesus is actually asking the young man if he thinks He is God, but he does not, it is just a polite and flattering way of addressing the Lord Jesus Christ by acknowledging his reputation as a good religious teacher.

The next phrase starts with the word “If”. This “if” is a first class condition of assumption, meaning that Jesus assumes that the young man wishes to gain eternal life, and to do that he is to keep the Commandments. It is put in this way, because the rich young ruler has rejected the person of Christ, but thinks he does keep the words of Moses (although rejecting the one Moses spoke of – **Deuteronomy 18:15-22**).

Jesus knows this is what the young man is doing, and Jesus is going to trap him with the Commandments he thinks he is keeping. He is going to show that the young man’s method of salvation is erroneous.

Verse 18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Here we see a prime example of self confidence. The rich young ruler asks which commandments are in focus. Jesus starts with a series of moral/ethical commandments involving overt sins, murder, adultery and theft and also being a false witness. He also says that he has to honour his parents and love his neighbour.

It is noted in verse 18 that for the only time in the Bible the sixth commandment is correctly translated thou shalt do no murder rather than thou shalt not kill. Killing enemy to stop evil as a Christian is allowed in military service, but you do not murder ever. It is also noted that Sabbath keeping is not mentioned, and nor is worship of the Lord God in solely focused power.

This commandment is followed by the seventh regarding adultery, the eighth relating to stealing and the ninth bearing false witness. He also agrees that he has honoured his father and mother and been reasonable to his neighbours. At this stage the young man is very confident saying that he has been able to do this from his youth.

Verse 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

The young man is very rich, and is putting his possessions in front of his love for, and worship of God, and in front of any demands the Lord may make over his money. He is not really loving God without holding anything back, nor conforming to the first commandment which states, “**Thou shalt have no other gods before me**”, as his riches are of greater priority to him than God. James tells us that if we abrogate just one of the laws we break all, and if we only affirm we believe the Commandments, but don’t do anything to prove that belief, then we are no better than the demons. Satan and his evil crew believe the bible, for they know it to be true, but they fear it and tremble – and so our “faith” must be more real than the demons. **James 2:10-26.**

The word translated “said” in verse 21 is the Greek word Phemi, which means to affirm or make known one’s thoughts. He now tells the young ruler that he is to sell everything and to come and follow Him.

The word “come” is a call to saving faith that will be demonstrated by action in a changed and transformed life. It is not the usual word for come, Erchomai, but Deuro, meaning come hither, come to me. Also the definition of following the Lord is given in verse 28, it is following Him in regeneration, and that means life priorities must change and be acted upon dramatically and openly.

The Lord is challenging the rich young ruler to change his priorities, and be born from above, but the young man remains unchanged relying on his riches, and trusting to his Pharisee origin “prosperity gospel” theology – for it enables him to keep his wealth, ignore the poor, just as it allows the earlier Pharisees to divorce when they wanted to. He, like the Pharisees, wants a religion of convenience, not commitment to the Lord in spirit and in truth with whole hearted passion. **John 4:23-24.**

Verse 23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. **24.** And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

In verse 23 we have the word verily meaning that there is going to be a point of doctrine. The word “hardly” means with difficulty. It does not mean that rich people cannot get saved, but they have a tendency to depend on their wealth rather than on the Cross. **1 Timothy 6:9-11,17, James 5:1-6, Matthew 6:36-38.** Only if the “wealth” the person is trusting for their salvation is “off-loaded” can that person be saved by grace through faith.

The example given is the camel going through the eye of the needle. The “eye of the needle” relates to a small gate in the wall of a city, close by or in the structure of the main heavy double gate, which was the only access to a walled city once the main gate had been securely shut at night. If a camel train tried to access the city via the “eye of the needle” the camel had to be brought onto its knees, unloaded of all its produce, which had to be carried in by the man, and it had to be prodded through the gate with great difficulty.

Verse 25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? **26.** But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. **27.** Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? **28.** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. **29.** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. **30.** But many that are first shall be last; and the last shall be first.

The disciples are very amazed at this and say, “How can a person be saved?” Jesus points out that with man by his own efforts, salvation is impossible, but with God all things are possible, but only as the man or woman bows before God. The rich young ruler has tried to do it by himself, in his own strengths, which are considerable, and he will not be successful any more than Cain was.... **Genesis 4:1-8.**

Peter then says that they have left everything to follow the Lord, and he wants to know what is in store for them. No one has been saved by forsaking all, but exactly as it is in the case of the disciples, salvation is by regeneration through faith. Peter is still like the Pharisees, point scoring religious thinking - that God is really impressed by our efforts and cannot help but admit us to heaven and feel blessed we are there.... Dear brother Peter is easy to mock here, but we easily fall into this same thinking and our prayers are often as dodgy as the Pharisees – let us be alert to the dangers of subtle pride!

There is a parenthesis in this section, of verses 28 and 29 dealing with the reward concept, “**28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration,** [when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. **29** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold], **and shall inherit everlasting life.**”

The reward passage is in the brackets with it occurring at the Second Advent and Paul replacing Judas on the twelfth throne as Judas is not regenerated. The concept of “hundred fold” is maximum reward. The passage ends with the concept that those who are prominent in this life are not necessarily going to be prominent as far as rewards are concerned. It is a reminder that God's viewpoint on what matters is not what we think.

MARK 10:17-31

Mark 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? **18** And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. **19** **Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.** **20** And he answered and said unto him, Master, all these have I observed from my youth. **21** Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. **22** And he was sad at that saying,

and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and **have followed** thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first.

KEY WORDS

Gone forth	Ekporeuomai	Go out [Present Middle Participle]
Way	Hodos	Way, Road
There came one	Heis	One
Running	Prostrecho	Run [Aorist Active Participle]
Kneeled	Gonopeteo	Kneel down [Aorist Active Participle]
Asked	Eperotao	Ask [Imperfect Active Indicative]
Good	Agathos	Good
Master	Didaskalos	Teacher
Shall I do	Poieo	Do [Aorist Active Subjunctive]
May inherit	Kleronomeo	Inherit [Aorist Active Subjunctive]
Eternal	Aionios	Eternal
Life	Zoe	Life
Said	Epo	Say [Aorist Active Indicative]
Callest	Lego	Say, Call [Present Active Indicative]
Is	-	Not found in the original
None	Oudeis	No one
Is	-	Not found in the original
God	Theos	God
Knowest	Eido	Know, Perceive, See [Perfect Active Indicative]
Commandments	Entole	Commandment
Do not	Me	No, Not
Commit adultery	Moicheuo	Commit adultery [Aorist Active Subjunctive]
Kill	Phoneuo	Murder [Aorist Active Subjunctive]
Steal	Klepto	Steal [Aorist Active Subjunctive]
Bear false witness	Pseudomatureo	Bear false witness [Aorist Active Subjunctive]
Defraud	Apostereo	Defraud [Aorist Active Subjunctive]
Honour	Timao	Revere, Honour [Present Active Imperative]
Father	Pater	Father
Mother	Meter	Mother
Answered	Apokrinomai	Answered [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
All	Pas	All
Have I observed	Phulasso	Obey, Keep [Aorist Middle Indicative]
From	Ek	From, Out of
Youth	Neotes	Youth
Beholding	Emblepo	Behold, Observe [Aorist Active Participle]
Loved	Agapao	Love [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
One thing	Heis	One
Lackest	Hustereo	Lack, Be deficient
Go thy way	Hupago	Go [Present Active Indicative]
Sell	Poleo	Sell [Present Active Imperative]
Hast	Echo	Have and hold [Present Active Indicative]
Give	Didomi	Give [Aorist Active Imperative]
Poor	Ptochos	Poor
Shalt have	Echo	Have and hold [Future Active Indicative]

Treasure	Thesaurus	Treasure
Heaven	Ouranos	Heaven
Come	Deuro	Come hither [Aorist Active Imperative]
Take up	Airo	Pick up
Cross	Stauros	Cross
Follow	Akoloutheo	Follow [Present Active Imperative]
Was sad	Stugnazo	Sad, Gloomy [Aorist Active Participle]
Saying	Logos	Word
Went away	Aperchomai	Go away [Aorist Active Indicative]
Greived	Lupeo	Sorrowful [Present Passive Participle]
Had	Eimi	Keep on being [Imperfect Active Indicative]
	Echo	Have [Present Active Participle]
Great	Polus	Great, Large, Many
Possessions	Ktema	Possessions
Looked round about	Periblepo	Look around [Aorist Middle Participle]
Saith	Lego	Say [Present Active Indicative]
Disciples	Mathetes	Disciple
Hardly	Duskolos	Hardly
Shall have	Echo	Have and hold [Present Active Participle]
Riches	Chrema	Wealth, Riches
Enter	Eiserchomai	Enter [Future Middle Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Were astonished	Thambeo	Amaze, Astonish [Imperfect Passive Indicative]
Words	Logos	Word
Answereth	Apokrinomai	Answer [Aorist Passive Participle]
Saith	Lego	Say [Present Active Indicative]
Children	Teknon	Child
Hard	Duskolos	Hardly
Is	Eimi	Keep on being [Present Active Indicative]
Trust	Peitho	Trust [Present Active Indicative]
Enter	Eiserchomai	Enter [Aorist Active Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Easier	Eukopoteros	Easier
Camel	Kamelos	Camel
Go	Eiserchomai	Enter [Aorist Active Infinitive]
Through	Dia	Through
Eye	Trupema	Eye of a needle
Needle	Rhaphis	Needle
Rich man	Plousios	Rich
Enter	Eiserchomai	Enter [Aorist Active Infinitive]
Were astonished	Ekplesso	Amaze, Astonish [Imperfect Passive Indicative]
Out of measure	Perrisos	Greatly
Saying	Lego	Say [Present Active Participle]
Can	Dunamai	Be able, Have power [Present Middle Indicative]
Be saved	Sozo	Save [Aorist Passive Infinitive]
Looking upon	Emblepo	Look upon, Behold [Aorist Active Participle]
Saith	Lego	Say [Present Active Indicative]
Men	Anthropos	Man
Is	-	Not found in the original
Impossible	Adunatos	Impossible
All things	Pas	All
Are	Eimi	Keep on being [Present Active Indicative]
Possible	Dunatos	Possible
Began	Archomai	Begin [Aorist Middle Indicative]
Say	Lego	Say [Present Active Infinitive]
Lo	Idou	Lo, Behold
Have left	Aphiemi	Forsake, Leave [Aorist Active Indicative]
Have followed	Akoloutheo	Follow [Perfect Active Indicative]
Answered	Apokrinomai	Answer
Said	Epo	Say [Aorist Active Indicative]
Verily	Amen	Truly

Say	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
No man	Oudeis	No one
Hath left	Apheimi	Forsake [Aorist Active Indicative]
House	Oikia	House
Brethren	Adelphos	Brother
Sisters	Adelphe	Sister
Father	Pater	Father
Mother	Meter	Mother
Wife	Gune	Wife, Woman
Children	Teknon	Child
Lands	Agros	Field, Land
My sake	Heneka Emou	On behalf of me
Gospels	Euaggelion	Gospel, Good news
Shall receive	Lambano	Receive [Aorist Active Subjunctive]
Hundredfold	Hekatontaplasion	Hundred times
Now	Nun	Now
Time	Kairos	Season, Time
Persecutions	Diogmos	Persecution
World	Aion	Age
Come	Erchomai	Come [Present Middle Participle]
Eternal	Aionios	Everlasting, Eternal
Many	Polus	Many
Are	-	Not found in the original
First	Protos	First
Shall be	Eimi	Keep on being [Future Middle Indicative]
Last	Eschatos	Last

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.

AKOLOUTHEO – FOLLOW - Occurs 92 times in the New Testament. In **Mark 10:28** it confirms the principle that once you are a believer, you follow/belong to the Lord permanently, as you are “In Christ”.

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

REFLECTION

Verse 17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

A man of wealth could normally find the “best/famous”, or most popular/convenient teacher for himself. For a rich man to come before a teacher on his knees would be very rare indicating unusual respect. He has a question regarding acquiring eternal life and addresses Jesus Christ as “good teacher”.

In reply the Lord points out that God alone is good, so that without denying that He himself is good, Jesus reminds him of the standard Jewish conception of the goodness of God, that others could be good, but no one compared with God. It is also a test as to whether this seeker recognises the Lord Jesus Christ as God. Was he willing to acknowledge this? No – sadly he was not – he wanted a convenient theology.

Verse 19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20. And he answered and said unto him, Master, all these have I observed from my youth. 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22. And he was sad at that saying, and went away grieved: for he had great possessions.

The Saviour now uses the Mosaic Law to produce the knowledge of sin. It is of interest that the apostle Paul, who was as a Pharisee well versed in the Law, said that without the tenth commandment he would not have known about sin. This rich young man is however still under the delusion that he is able to enter the Kingdom of Heaven on the principle of doing good works as he defines them. This man does “know” the Law, perfect tense, with eternal results, but for him they will not be good, for he “knows” and yet does not fully know to be saved.

The Lord quoted the five commandments, which deal primarily with our relation to other people, in effect covering the concept of loving your neighbour as yourself. What Jesus omits is instructive – for he leaves out Sabbath keeping and worship of the Lord alone – for that is where this man does not “get it”. The man tells Jesus that he has obeyed these commands from his youth; from the time he became accountable for his actions under the Law.

The final test given is that of selling all that he has and giving it to the poor. This test was given to him because he had made his possessions, which were many a god, above worship and service to the real God. He had therefore broken the first commandment. Jesus had not asked about that, and thereby sets the man up to be confronted with truth that he doesn't see coming, and by the shock hopefully get him to think – and he does – he thinks about what he will lose – rather than what he will gain with God.

It was this passage which inspired St Francis of Assisi to enter in the central square of Assisi, and despite the protests of the local bishop and family, proceed to not only give away all his possessions, but also his clothes, leaving the square with literally nothing.

Verse 23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

As he saw the rich man leave the Lord sadly commented on how difficult it was for a rich man to become a genuine follower of the Lord. So often those with wealth rely on their riches to provide for their future and seem to think little of what happens after death, and even what might happen before death. Riches in this life are very uncertain, as the thief, a match, a war or natural disaster, can all destroy what we think is wealth, even “real estate” – for there is nothing real about our estate outside of God's Plan for our life. **Luke 12:32-40.**

There are great believers who have been rich, and been able to support many Christian organisations and projects but they are relatively rare. Such obedient believers see their wealth as given to them for God's work and they pour out their substance, as others “pour out” their time and energy. **2 Timothy 4:6-8.** Sometimes a person will have to lose their riches, or health, or a loved one, to be brought face to face with the claims of Christ on their life and all they have in this brief walk through space-time.

Verse 26. And they were astonished out of measure, saying among themselves, Who then can be saved? 27. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

The reaction of the rich young ruler made the disciples wonder who could be saved, for they also had similar views, for all were brought up in Judaism of the time to believe that wealth was God's blessing, and poverty God's judgment, or at least negative assessment on the life. It is most likely that this young man looked on his riches as an indication of God's blessing and approval for his life choices. The disciples assumed that as the rich person who had been keeping to the best of his ability the Ten Commandments, if he was not able to enter into the kingdom of heaven, then no one else could either.

Jesus says to them that by themselves, using man's ability and power, salvation is totally impossible. However with God it is possible, but it is by grace through faith. In order for a rich person or a wise person to become a believer she/he has to recognise that as far as God is concerned he/she is a pauper with nothing to offer to impress God, and is totally reliant on the grace and mercy of God.

Verse 28. Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31. But many that are first shall be last; and the last first.

Here the Lord promises both present and eternal rewards for those who forsake the comforts and securities of this life to pursue the Lord as a true disciple. The Lord Jesus Christ has to become the top priority in the Christian's life. Peter recognises that he has left family and a fishing business to become a disciple of the Lord, so he reminds the Lord of this. It is just like the Pharisee's point scoring theology, but Peter's heart at least is in the right place. Peter is right however, as reflected in the perfect tense of the verb "follow" – that all discipleship is eternal in its rewards.

While he was yet speaking the Lord reassures Peter and the disciples of the benefits of true discipleship. It would not be in money given, but in houses which are open to give accommodation to the servant of the Lord, and the provisions of brothers, sisters, mother and children, in the form of Christian friends, whose fellowship enrich all of life. It is of interest that the only human category not replaced by a human is father in the list, with God the Father being our new and only Father. Lands are countries of the world, which can be claimed for Christ, while a persecution is the privilege of being found worthy to suffer for the Lord's sake.

From personal experience, the number of brothers and sisters the author has had, has increased immensely through the Evangelical Bible College of Western Australia, both in the mission trips to seven countries in the period 1997 to 2002 as well as the advent of provision of material to over 100 countries and the setting up by brothers and sisters in Christ of hundreds of indigenous learning centres in dozens of countries in these last twenty five years. These friends in Christ will also be there when we enjoy eternal life together as the second stage of benefit in the Christian life.

LUKE 18:18-30

Luke 18:18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

KEY WORDS

Certain	Tis	Some, Certain
Ruler	Archon	Ruler
Asked	Eperotao	Inquire, Question [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Good	Agathos	Good
Master	Didaskalos	Teacher
Shall I do	Poieo	Do [Aorist Active Participle]
Inherit	Kleronomeo	Inherit [Future Active Indicative]
Eternal	Aionios	Eternal
Life	Zoe	Life
Said	Epo	Say [Aorist Active Indicative]
Callest	Lego	Say, Call [Present Active Indicative]
None	Oudeis	No one
Is	-	Not found in the original
Save	Ei Me	Except
One	Heis	One
Is	-	Not found in the original

God	Theos	God
Knowest	Eido	Know, Perceive, See [Perfect Active Indicative]
Commandments	Entole	Commandment
Do not	Me	No, Not
Commit adultery	Moicheuo	Commit adultery [Aorist Active Subjunctive]
Kill	Phoneuo	Murder [Aorist Active Subjunctive]
Steal	Klepto	Steal [Aorist Active Subjunctive]
Bear false witness	Pseudomatureo	Bear false witness [Aorist Active Subjunctive]
Honour	Timao	Revere, Honour [Present Active Imperative]
Father	Pater	Father
Mother	Meter	Mother
Said	Epo	Say [Aorist Active Indicative]
All	Pas	All
Have I kept	Phulasso	Obey, Keep [Aorist Active Indicative]
From	Ek	From, Out of
Youth up	Neotes	Youth
Heard	Akouo	Hear [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Yet lackest	Leipo	Lack, Be deficient, Fail [Present Active Indicative]
One thing	Heis	One
Sell	Poleo	Sell [Aorist Active Imperative]
Hast	Echo	Have and hold [Present Active Indicative]
Distribute	Diadidomi	Distribute [Aorist Active Imperative]
Poor	Ptochos	Poor
Shalt have	Echo	Have and hold [Future Active Indicative]
Treasure	Thesaurus	Treasure
Heaven	Ouranos	Heaven
Come	Deuro	Come hither [Aorist Active Imperative]
Follow	Akoloutheo	Follow [Present Active Imperative]
Heard	Akouo	Hear [Aorist Active Participle]
Was	Ginomai	To become [Aorist Passive Indicative]
Very sorrowful	Perilupos	Very sad
Was	Eimi	Keep on being [Imperfect Active Indicative]
Very	Sphodra	Exceedingly
Rich	Plousios	Rich
Saw	Eido	Perceive, See, Know [Aorist Active Participle]
Was	Ginomai	To become [Aorist Middle Participle]
Very sorrowful	Perilupos	Very sad
Said	Epo	Say [Aorist Active Indicative]
Hardly	Duskolos	Hardly
Shall have	Echo	Have and hold [Present Active Participle]
Riches	Chrema	Wealth, Riches
Enter	Eiserchomai	Enter [Present Middle Indicative]
Kingdom	Basileia	Kingdom
Is	Eimi	Keep on being [Present Active Indicative]
Easier	Eukopoteros	Easier
Camel	Kamelos	Camel
Go	Eiserchomai	Enter [Aorist Active Infinitive]
Through	Dia	Through
Needle	Rhaphis	Needle
Eye	Trupema	Eye of a needle
Rich man	Plousios	Rich
Enter	Eiserchomai	Enter [Aorist Active Infinitive]
Heard	Akouo	Hear [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Be able, Have power [Present Middle Indicative]
Be Saved	Sozo	Save [Aorist Passive Infinitive]
Said	Lego	Say [Aorist Active Indicative]
Things	are Adunatos	Impossible
impossible		
Men	Anthropos	Man
Are	Eimi	Keep on being [Present Active Indicative]

Possible	Dunatos	Possible
Said	Epo	Say [Aorist Active Indicative]
Lo	Idou	Lo, Behold
Have left	Aphiemi	Forsake, Leave [Aorist Active Participle]
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
No man	Oudeis	No one
Hath left	Aphiemi	Leave, Depart [Aorist Active Indicative]
House	Oikia	House
Parents	Goneus	Parent
Brethren	Adelphos	Brethren
Wife	Gune	Wife
Children	Teknon	Child
Sake	Heneka	For the sake of
Shall receive	Apolambano	Receive in full [Aorist Active Subjunctive]
Manifold more	Pollaplasion	Very much more
Present time	Kairos	Occasion, Season, Time period
World	Aion	Age
Come	Erchomai	Come [Present Middle Participle]
Everlasting	Aionios	Eternal, Everlasting

PERFECT TENSE VERB

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

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

REFLECTION

Verse 18. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19. And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

The rich young ruler was probably a member of the Sanhedrin. Being rich according to the dogma of the Pharisees he was considered to be subject to divine favour and therefore guaranteed entrance into the Kingdom of Heaven. He however realises there is something missing.

Being Jewish the Lord Jesus Christ likes to answer questions by asking a question. What He says here is, “Why are you calling me good there is no one good except God?”

If the rich young ruler had answered the question by saying that he thought Jesus was God the young ruler would have owned the Lord and have eternal life.

However he did not accept Jesus Christ as God so Jesus tries to demonstrate to him that he is a sinner and needs Him as his Saviour.

Verse 20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21. And he said, All these have I kept from my youth up.

Of the Ten Commandments or Decalogue Jesus chooses Commandments which relate to man’s relationship with other members of the human race. In general living a moral life the rich young ruler indicates that he considers he has kept these commandments since the time of accountability, the time of his youth. He apparently was a model citizen, and Jesus will not challenge his assessment.

Verse 22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. **23.** And when he heard this, he was very sorrowful: for he was very rich.

The problem for the rich young ruler is that the Commandments which relate to his relationship with God, which are the first of the ten, are the ones in which he has failed. This is mainly in the area of making his god of wealth more important in his life than his relationship with God. He therefore has abrogated the first commandment which states that God must be pre eminent in ones life. If you fail in one commandment you fail in all. **James 2:10.**

As God is perfect it is necessary to follow Jesus, and do all things God's way in order to obtain everlasting life. To test his free will in following the spirit of the Word, the Lord now commands the rich young ruler to sell all he has, and distribute the results to the poor. As this is directly affecting the central focus of his life, his wealth (rather than God's will for his life) he feels very sad, does not debate the issue or question further, he just departs permanently from the Lord's presence.

Verse 24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! **25.** For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. **26.** And they that heard it said, Who then can be saved? **27.** And he said, The things which are impossible with men are possible with God.

The problem is not with wealth itself, the problem is trusting in that wealth for security. Wealthy people have this drawback, which is best seen when they lose their wealth. The Lord comments that it is extremely difficult for a wealthy man to become a believer, simply because he is cushioned from many problems by his assets, and so he depends upon his financial adviser and his bank managers, not on God's Word.

Verse 28. Then Peter said, Lo, we have left all, and followed thee. **29.** And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, **30.** Who shall not receive manifold more in this present time, and in the world to come life everlasting.

In reply to Peter's comment, Jesus tells the disciples that those who follow the Lord will be blessed in many ways, not only in the life to come, but also in this world. It is however critical to make the decision to follow the Lord as a top priority in the life. All will flow from the individual's primary choice of value, for only then will life flow down the chosen channel, for blessing or loss.

APPLICATION

The most difficult people to reach for the Lord Jesus Christ are religious and self righteous people, as well as rich people who love their wealth. The rich people depend on their wealth and its influence, and self righteous people are depending on their self chosen good works.

No one was ever saved by keeping the Law. No one could keep the Law perfectly other than Christ as the rest of humanity all have old sin natures.

Every member of the human race has an Old Sin Nature, which has various areas of activity; there is an area of weakness which produces sins, and an area of strength which produces human good.

This human viewpoint/strength "good" is however not acceptable to God, as its source is a sinful human nature that is pride based. **Titus 3:5, Ephesians 2:8,9.** The only form of good which is acceptable is divine good produced using God's Power through the Holy Spirit in the life, within His Plan for the life.

In **Romans 3:20** it says that by the keeping of the law no flesh or no members of the human race shall be justified for by means of the law is the knowledge of sin. Also see **Romans 3:28, Galatians 2:16.** The purpose of the Law is not to produce salvation or spirituality.

The salvation commandment is given in **1 John 3:23.** "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another".

The fact that he says he has obeyed some of the commandments from his youth, and the Lord does not correct him, showing two things. Firstly, that there is an age of accountability under which people are not

responsible and liable for rejecting the Lord. By application those who die while still being unaccountable or due to mental disadvantage do not reach accountability are automatically saved. Secondly, this young man has been good at keeping the moral law by his own efforts and many are, even to OCD in this

Different people have different capacities in the Christian life, and will be subject to different rewards. In eternity all born again individuals will have a resurrection body but the eternal rewards will be different.

Note, the Lord doesn't chase this young man, offering a "special deal" for him, as the false "prosperity gospel" rabbis did. There is one way, one door and one name whereby this young man must be saved, and if he selects his own path, that is his choice, and it is eternal in its consequences.

DOCTRINES

CHRIST: DEITY OF CHRIST

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

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

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

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

4. Proofs of the deity of Christ.

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

5. Jesus Christ is Jehovah.

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

- h) Jesus is Light (**John 8:12; John 1:9; Luke 2:32**). Jehovah is Light (**Micah 7-8; Isaiah 60:20; Psalm 27:1**).
- i) Jesus is Judge (**2 Timothy 4:1; 2 Corinthians 5:10; Romans 14:10**). Jehovah is Judge (**Genesis 18:25; Joel 3:12**).
- j) It is quite clear that Jesus is God (**1 John 5:5**)

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

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

8. Jesus Christ is true humanity. This includes attributes such as thirst, hunger, weariness. (**John 19:28**)

9. Jesus Christ had a body, soul and spirit, but no old sin nature. He did not receive an old sin nature because of the virgin birth.

10. God became flesh; it is not a case of God merely possessing humanity.

CHRIST: DEITY OF CHRIST AND THE BELIEVER

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

CHRIST: HYPOSTATIC UNION

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

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

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

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

CHRIST – SACRIFICE OF CHRIST

The sacrifice of the Lord Jesus Christ on the Cross had many affects. It was

1. Penal **Galatians 3:13 2 Corinthians 5:21**
2. Substitutional **Leviticus 1:4 Isaiah 53:5-6 2 Corinthians 5:21 1 Peter 2:24**
3. Voluntary **Genesis 22:9 John 10:18**
4. Redemptive **Galatians 3:13 Ephesians 1:7 1 Corinthians 6:20**
5. Propitiatory **Romans 3:25 1 John 2:2**
6. Reconciling **2 Corinthians 5:18, 19 Colossians 1:21, 22**
7. Efficacious **John 12:3 20-23 Romans 5:9, 10 2 Corinth 5:21 Ephesians 2:13 Hebrews 9:12**
8. Revelatory **John 3:16 1 John 4:9, 10**

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 - PRIORITIES

1. The First Person - Jesus Christ has ultimate priority - **Colossians 1:16-18**
2. The First Possessions - The kingdom of God, the greatest gift - **Matthew 6:33**
3. The First Offering - the giving of oneself - **2 Corinthians 8:5**

4. The First Denial - the denial of self - **Matthew 7:5**
5. The First Discipline - the discipline of prayer - **1 Timothy 2:1-4**
6. The First Commandment - to love God supremely - **Matthew 22:37-38**
7. The First Excuse - too busy to have time for God - **Matthew 8:21-22**

CHRISTIAN LIFE: PRIORITIES - HATE YOUR FATHER AND MOTHER

SCRIPTURES

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

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

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

3. Evaluation

- a) The main problem in this verse is the verb hate.
- b) "hate" - MISEO - in the Greek this word has a comparative connotation and can be translated "to love less" to "abandon", "to hold in less esteem".
- c) When viewed in this light the person being a disciple of Christ has to hold his family and even his own life in less esteem than Jesus Christ, Christ has to be first.

4. Conclusion

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

CHRISTIAN LIFE –PRIORITIES - TAKING UP YOUR CROSS

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

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

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

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

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

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

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

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

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

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

CHRISTIAN LIFE – REWARDS AND CROWNS

1. Rewards and Salvation are carefully separated in the scriptures. Salvation is a free gift from God, rewards are for meritorious service in the power of the Spirit.
2. Salvation - a free gift to the lost. (**Ephesians 2:8-9, Romans 6:23, John 4:10**) - an everlasting possession. (**John 3:36, John 5:24, John 6:47**)
3. Rewards - to the saved who faithfully work for the Lord. (**1 Corinthians 9:24, 25, Revelation 22:12**) - distributed at the Judgement Seat of Christ. (**1 Corinthians 3:11-15, 2 Corinthians 5:10, Romans 14:10**)
4. Rewards as Crowns:-
 - a) The incorruptible crown - for faithfulness in exercising self control. (**1 Corinthians 9:24-27**)
 - b) The crown of glory - for faithfulness in suffering. (**1 Peter 5:4**)
 - c) The crown of life - for faithfulness under trial. (**James 1:12, Revelation 2:10**)
 - d) The crown of righteousness - for faithful testimony. (**2 Timothy 4:8**)
 - e) The crown of rejoicing - for faithful service. (**1 Thessalonians 2:19, 20, Philippians 4:1**)

GOD: CHARACTER OF GOD

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

a) SOVEREIGNTY

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

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

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

b) RIGHTEOUSNESS

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

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

The Spirit The Holy Spirit

c) JUSTICE

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

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

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

d) LOVE

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

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

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

e) ETERNAL LIFE

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

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

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

f) ALL-KNOWING

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

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

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

g) EVERYWHERE

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

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

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

h) ALL-POWERFUL

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

The Son (**Hebrews 1:3, cf Matthew 24:30, 2 Corinthians 12:9, Philippians 3:21**)
 The Spirit (**Romans 15:19**)

i) UNCHANGEABLE

The Father (**Hebrews 6:17, Psalm 33:11**)
 The Son (**Hebrews 13:8**)
 The Spirit (**John 14:16**)

j) TRUTH

The Father (**John 7:28, John 17:3**)
 The Son (**1 John 5:20, cf John 1:14, 14:6, Revelation 19:11**)
 The Spirit (**1 John 5:6, cf John 14:17, 15:26, 16:13**)

GOD: DIVINE INSTITUTIONS – FREEWILL

1. Definition :- Volition or free will is the responsibility before God to choose different ends and means in life.
2. The above definition does not say that one has the power to do what you choose but it does give the opportunity to choose.
3. God gave Adam a choice in the garden in (**Genesis 2:16,17**) where God told the man "thou shalt not eat" in the imperative mood which is a command.
4. Free will gives you the opportunity to want to accomplish things in conformity with God's will without having the natural ability to do so. (**1 Kings 3:5-10**) Solomon in this case wanted to judge but could not because of his own limitations.
5. In (Psalm 13) David's free will continued to be positive even though he had not been successful.
6. One of the reasons for the delay in the answering of prayer requests is to allow the strengthening of free will to desire to do God's will.
7. Free will in both believer and unbeliever. (**John 7:17**)
8. Free will in giving. (**2 Corinthians 8:12**)
9. Free will cannot be coerced or compromised thus Christianity is a matter of obedience. (**2 Corinthians 5:10**)
10. As God is to judge all men it means that man is responsible for his actions and that all normal members of the human race have free will. (**Revelation 20:11-15**)
11. Relationship of free will is vertical, between man and God not man and man. (**Ephesians 6:5-9**)
12. Because man is subject to judgment there is an age of accountability as portrayed by the "rich young ruler".
13. Animals and plants are not judged.
14. Free will also puts the responsibility on both ends and means. An example of the right end but wrong means is the sin unto death of Moses. (**Numbers 20**)
15. By application just because God is blessing a ministry, in the case of Moses by providing water it does not mean that the person is necessarily in God's will. God blesses through his grace and not necessarily because they are doing things by God's way.
16. Human viewpoint attack on free will - Determinism.
 - (a) The concept is that if one starts out with any physical item and I know everything there is regarding it and the laws that control it then I can dogmatically predict the future state of that item.
 - (b) This concept is incorrect as shown by the power of prayer (**James 5:17**).
 - (c) It is possible for God to manipulate His universe. (**Acts 16:26**).

17. Types of miracles in the Bible
- (a) natural - a variation of a natural law
 - (i) Elijah and the drought
 - (ii) Paul and the earthquake
 - (iii) Moses at the Red Sea with the east wind
 - (b) supernatural - a direct violation of a natural law
 - (i) The resurrection of Christ
 - (ii) Being born again

18. In physics this concept is called "Heisenburg's Uncertainty Principle" after the German Nobel prize winner who postulated it.

Modern science now views a lot of the formulae of physics as occurring the vast majority of times but on odd occasions not complying with observed laws. Such non compliance would include miracles or manipulation by God.

19. Evolution is an attack on free will as it states that man is evolved from animals and is a higher form of animal. This is often reinforced in text books which state "men and the other animals" indicating that man differs in degree only and not in "kind".

- (a) "Difference in degree" - hot and cold is a matter of relative heat; ice, water and steam are all water and of the same kind.
- (b) "Difference in kind - a square and a triangle.
- (c) Solomon in (**Ecclesiastes 3:21**), a believer out of fellowship assesses man as different only in degree from animals.
- (d) Based on evolutionary principles abortion can be justified and atrocities condoned against other races such as the Nazi reaction to Jews, gipsies and the Slavs. From this comes the concept that if we knew everything about animal behaviour we could then describe man.
- (e) The Biblical view however is that we do vary in kind, not in degree (**Genesis 2:16**) with the thing that sets man apart from the animals being volition.
- (f) By implication man is never totally determined by his environment.
- (g) Hell is a monument to the fact of free will because if you do not have a choice you cannot be judged.

20. Three problems which the Bible solves regarding free will -

- (a) What about babies who die before they hear the gospel or those who are mentally unable to decide?

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

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

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

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

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

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

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

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

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

God speaks to man in three areas:-

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

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

Examples

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

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

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

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

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

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

Three non salvation examples:-

- (a) Paul as a prisoner on a ship bound for Rome predicts, having received advice from the angel of God, that there will be no loss of life but the ship will become a wreck. The guarantee is a sovereign guarantee and therefore absolute. Paul however tells the soldiers that they must stay on the boat to be saved. They do and they are saved. Sovereign decrees by God therefore contain free will decisions by man. (**Acts 27**)
- (b) The sovereign decree is that all things work together for good towards the goal of predestination and eventual glorification. We have a guarantee that we will be in heaven. We need to be actively involved in the chain of events. (**Romans 8:28**)
- (c) Daniel understood the time of "desolations" as seventy years as prophesied by Jeremiah and knew that it would end on time. He now seeks by supplication with sackcloth and ashes forgiveness for Israel's sin on the basis that no discipline is going to be removed without the sin having been forgiven. (**Daniel 9:2**)

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

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

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

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

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

In this passage:-

- (a) The unbeliever hold the truth in unrighteousness. (v18)
- (b) The power of God is clearly seen by all men. (v19-20)

- (c) They became vain in their imaginations and worshipped part of the creation rather than the creator. (v21-23)
- (d) The result is sexual and other perversions. (v24-31)
- (e) They end up encouraging others to defy God. (v32)

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

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

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

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

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

GOD - FATHERHOOD OF GOD

Fatherhood comes in various concepts:-

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

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

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

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

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

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

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

6. In summary therefore

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

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

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

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

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

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

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

8. Before salvation we were all of different races, the only brotherhood we can ever have is in Christ. **Galatians 3:27-29.**

9. Salvation alone makes us children of God. Before we were slaves of sin, sons of our old sin nature, children of rebellion. **Ephesians 2:19, John 8:42-47, 1John 3:10-15.**

10. Only God can make us his children, for only God has that power. **John 1:12, 13.** We are either 'born-again', born from above or we remain spiritually dead, children of Satan, **John 3:3,6, 36.**

11. Unbelievers cannot and will not see this unique relationship. **1 John 3:1, 1 Corinthians 1:18.** As sons of rebellion they believe their father's lie i.e. the universal fatherhood of God and universal brotherhood of man (both of which are false concepts). **John 8:44.** This lie perpetrates the idea that God is a "soft-touch" and will not judge man for their sin, but all will be well in the end. This is declared false by God in his word.

12. Believers sonship guarantees heirship, eternal life and fellowship for them. **1 John 3:2, 3, Romans 8:16-18.**

13. The Holy Spirit is God's down payment on the believer's inheritance - the assurance of more to come, **Ephesians 1:14.**

14. Believers are heirs of eternal life through relationship with God in Christ **John 8:35, 51.**

a. receiving rewards: **Colossians 3:24,25, 2 John 8, 1 Corinthians 3:8** and,

b. receiving a resurrection body. **1 Corinthians 15:50-54.**

15. The source of our confidence is based in the Lords resurrection. He is therefore our "lively hope", **1 Peter 1:3-5.** He can be depended upon to meet all needs for we will be with him forever. **John 14:1-4.**

GOOD WORKS

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

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

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

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

5. Human good is:

a) Identified as dead works (**Hebrews 6:1**).

b) Cannot save mankind (**Titus 3:5**).

c) Is condemned by God (**1 Corinthians 3:11-16; Ecclesiastes 12:14**).

d) Is the basis of indictment at the Last Judgement (**Revelation 20:11-15**).

e) Has no place in the plan of God (**2 Timothy 1:9**).

f) Is destroyed at the Judgement Seat of Christ (**1 Corinthians 3:11-15**).

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

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

a) IN SALVATION

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

b) IN THE CHRISTIAN LIFE

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

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

c) IN THE WORD OF GOD

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

d) IN ETERNITY

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

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

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

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

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

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

LAW OF MOSES

1. The whole of the Mosaic Law is given in the Pentateuch.

2. The Law of Moses was given in three stages:

a) The first stage was when Moses spoke directly to the people having received instruction from God at Mount Sinai (**Exodus 24:3-8**).

i) The commandments, with no provision for sacrifice or failure. (**Exodus 20:1-17**)

ii) The relationship within the nation of Israel. (**Exodus 21:1-23:13**)

iii) Directions for keeping three annual feasts. (**Exodus 23:14-19**)

iv) Instructions as to the conquest of Canaan. (**Exodus 23:20-33**)

b) The second stage was when Moses was called up to receive the tables of stone from God (**Exodus 24:12-18**).

i) During this stage Moses also receives instruction regarding the priesthood, tabernacle and sacrifice. (**Exodus 25-31**)

ii) On his return however he finds that the nation has broken the first commandment with the manufacture of a golden calf and Moses breaks the stones containing the law (**Exodus 32:16-19**).

c) In the third stage the second set of tablets were provided by God (**Exodus 34:1, 28-29**).

3. Three sections of the Mosaic Law:

- a) Moral code or Commandments, also known as the Decalogue (**Exodus 20:1-17**).
- b) Spiritual code or Ordinance. This is a complete Christology and Soteriology (**Hebrews 10:1**). It includes the Tabernacle, Feasts, Holy Days, Levitical offerings, dress and operation of the Levitical priesthood.
- c) Social Code or Judgements. Includes diet, sanitation, quarantine, soil conservation, taxation, military service, marriage, divorce etc. Punishments for non-observance were stated.

4. Recipients of the Mosaic Law:

- a) Given to Israel ONLY (**Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4**)
- b) The Law was NEVER given to the Gentiles (**Deuteronomy 4:8; Romans 9:4**).

5. The present purpose of the Law:

- a) To convince, by divine standard, that the unbeliever is a sinner and needs a Saviour (**Romans 3:20,28; Galatians 3:23,24; 1 Timothy 1:9,10**)
- b) To communicate God's grace, both in salvation and confession.
- c) To provide for a nation to function under God's blessing.
- d) Therefore, keeping the Law is not the way of salvation but the way of human freedom and prosperity under God (**Galatians 2:16**).

6. The Church in relation to the Law:

- a) The Church is specifically NOT under the Law (**Acts 15:5-11; Romans 6:14; Galatians 2:19**)
- b) Christ is the end of the Law for believers (**Romans 10:4**)
- c) Believers in the Church Age are under a higher law of spirituality (**Romans 8:2-4; Galatians 5:18,22,23; 1 Corinthians 13**).

7. The Limitations of the Mosaic Law:

- a) Cannot justify (**Acts 13:39; Romans 3:20,28; Galatians 2:16; Philippians 3:9**)
- b) Cannot provide Holy Spirit (**Galatians 3:21**)
- c) Cannot give eternal life (**Galatians 3:2**)
- d) Cannot provide miracles (**Galatians 3:5**)
- e) Cannot solve the problem of the sinful nature (**Romans 8:7**).

8. The designation of the Mosaic Law as the Book of the Covenant (**Exodus 24:7-8; 34:27,28; Deuteronomy 4:13-16,23,31; 8:18; 9:9,11,15**).

- a) This book of the covenant is the subject of (**Jeremiah 11**) but is not to be confused with the New Covenant of (**Jeremiah 31:31-33**).
- b) The prophecy of breaking the Covenant (**Deuteronomy 31:16-20; Jeremiah 22:7-9**).
- c) National disintegration results when the Covenant is broken.

9. Christ and the Law of Moses:

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

MORALITY

- 1. Christianity is not morality but a relationship with God through Christ. (**2 Corinthians 5:7**)
- 2. Morality is a by-product of the Spirit filled life. (**Ephesians 5:3**)

3. Morality has no power. (**Galatians 5:16**) cf. Rich Young Ruler
4. The power of Christianity is found in the filling of the Holy Spirit (**Ephesians 5:18**)
5. Morality is absolutely necessary for the orderly function of the human race. The Roman republic was the most moral nation that ever existed. The Pol Pot regime and Idi Amin rule are examples of immoral governments.
6. Morality is for the whole human race. Unbelievers are capable of great morality. (**Matthew 19:18, 20**)
7. Morality cannot provide salvation or spirituality. (**Galatians 3:2, Titus 3:5**)
8. Morality has two main sources, the filling of the Holy Spirit and the area of strength of the sinful nature.

ONE THING

1. One thing is a certainty - DEATH (**Ecclesiastes 3:19**)
2. One thing lacking - COUNTING THE COST (**Mark 10:21**)
3. One thing known - CONFIDENCE (**John 9:25**)
4. One thing is needful - CONDUCT/CONDITION (**Luke 10:42**)
5. One thing to do - CONSECRATION (**Philippians 3:13**)
6. One thing not to be ignorant about - TIME (**2 Peter 3:8**)
7. One thing desired - TO DWELL IN GOD'S HOUSE (**Psalms 27:4**)

PERSECUTION

1. From the beginning of time the good have been persecuted by the evil, the believer by the unbeliever, the spiritual by the carnal. (**Genesis 4:5-8, 37:23, Exodus 1:10ff, Matthew 5:12, Luke 11:47-51, Acts 7: 52**)
2. Hatred of godly people comes from their silent conviction of sin in the lives of those who are disobedient. (**John 3:16-36, 15:22-25, Hebrews 11:38, 1 John 3:12**)
3. Jesus warned his followers that they would face persecution. (**Matthew 5:11, 12, 44, 10:23, Luke 11:49, 21:12, Mark 4:17, John 15:20, 21**)
4. The Lord was persecuted unto death.
5. The early church faced persecution very soon after the resurrection. (**John 20:19, Acts 3, 4, 6, 7, 9, 12**)
6. The apostles were persecuted. Of all the apostles, only John died a "natural" death - all of the others were martyred. (**Acts 9:1-3, 12:1-5, 1 Corinthians 20:19, 2 Corinthians 11:23 ff.**)
7. Persecution refines and strengthens faith. (**James 1:2-4**)
8. All who have suffered persecution for the Lord's sake will receive a crown of reward and eternal blessing. (**John 16:33, Revelation 6:9-11, 8:9-17, 20:4, 5**)

RICH YOUNG RULER

1. The Rich Young Ruler shows a noble attempting to gain the favour of God by keeping the law.
2. General Scripture **Matthew 19:16-22**

3. Evaluation:

v 16 Good Master he says - notice the Rich Young Ruler does not call Jesus Lord.
 What good things can I do to inherit eternal life - notice the emphasis on self.

In v 17 Jesus shows that one can only be saved by keeping the requirements of the Law, and mentions a number of the commandments - (Numbers 6, 7, 8 & 9), including loving his neighbour as himself (Leviticus 19:18).

In v 21 Jesus says to him, "If you will be perfect sell what you have and give to the poor.
 But the rich young ruler is not willing to do this.

4. Principle: -

People are not saved by selling possessions and giving them to the poor. Jesus is showing that the rich young ruler loves his riches more than God and more than his neighbours. He therefore does not keep the Law, and falls short of the righteousness of God.

Jesus then states that it is more difficult for a rich man to enter the Kingdom of Heaven than a camel through the eye of a needle (v 24). The rich tend to rely on their riches, rather than God. Man cannot provide his own salvation.

5. Summary on the Rich Young Ruler:

- a) The rich young ruler did not recognise Jesus as the Son of God.
 - b) The rich young ruler wished to be saved by keeping the law - no one can be saved by keeping the law.
 - c) The rich young ruler said that he had kept these all from the age of accountability. Jesus proved to him that there was one which he had not kept.
 - d) Since the rich young ruler had not kept this commandment he was guilty of all (**James 2:10**).
 - e) Ultimately the problem of the rich young ruler was that he failed to fully trust in the Lord (**Matthew 19:28**).
6. The Solution "Believe on the Lord Jesus Christ and you shall be saved" (**Acts 16:31**).

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**)

SIN: MURDER

1. Satan was the first murderer, as he moved within Cain to kill Abel. **John 8:44, 1 John 3:12.**
2. Murder grows out of the mind: lust, envy, jealousy, anger, hatred. **Genesis 4:5, Matthew 5:21, 22, Romans 1:29, Galatians 5:21.**
3. Murder is one of the seven sins that God "hates" most **Proverbs 6:16 -19**
4. Murder is punishable by death **Exodus 21:12ff, Genesis 9:6, Numbers 35:30, 31, Romans 13:4.**
5. Even believers can commit murder, for example, King David, but they are under God's judgement until they confess and deal with their sins. **1 Peter 4:15, 1 John 3:15**

SIN: OLD SIN NATURE

1. We are born with a nature, inherited from Adam, which is against God and prone to sin (**Ephesians 2:1, Romans 5:12**).
2. The old sin nature is perpetuated in the human race by physical birth (**Psalm 51:5, 1 Timothy 2:13, 14**).
3. We are therefore considered spiritually dead at the point of physical birth (**Romans 5:12**).
4. Names for the old sin nature:
 - a) Flesh - **Galatians 5:16**
 - b) Old Man - **Ephesians 4:22, Colossians 3:9**
 - c) Carnal - **Romans 7:14**
 - d) Sin - **Romans 5:12**
 - e) Heart - **Jeremiah 17:9**
 - f) Member - **Colossians 3:5**.
5. The believer continues to have an old sin nature after salvation (**1 John 1:8, 1 Corinthians 3:1**).
6. The believer under the control of the old sin nature is called carnal (**Romans 7:14, 1 Corinthians 3:1-3**).
7. The old sin nature frustrates true production of the Christian life (**Romans 7:15**).
8. The old sin nature has two tendencies (**Romans 6:6**)
 - a) Area of weakness - pushes us towards lawlessness and sins (**Hebrews 12:1**)
 - b) Area of strength - pushes us towards asceticism and self-righteousness (**Isaiah 64:6**).
9. The old sin nature is not found in the resurrection body (**1 Corinthians 15:56, Philipians 3:21, 1Thessalonians 5:23**).
10. Victory over the old sin nature is by achieved by considering your old life dead, surrendering to God, confessing sin and relying upon the filling of the Spirit (**Romans 6:6,11, Colossians 3:9-10**).

SIN: OLD SIN NATURE - THE FRUIT OF

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

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

2. SENSUAL

- [i] fornication - porneia - illicit sexual activity or any sexual activity other than with your partner.
- [ii] uncleanness - akatharsia - all acts of indecency and uncleanness that shock people, this includes abnormal sexual acts

[iii] lasciviousness - aselgeia - unrestrained lust - people who are having sex for their own personal gratification, treating other people as sexual objects for their pleasure. Paul recognises that we are tempted in all these areas. Matthew points out that it is not only the doing of these acts but the thinking of these acts which are sins.

3. RELIGIOUS

[i] idolatry - eidoltria - worship of things other than God

[ii] witchcraft - pharmakeia - this involved magic, astrology, séances and sorcery.

[iii] hatred - 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.

WEALTH

1. Wealth may be in the form of money, gold or silver, goods or land. Wealth is always relative to the values within a society. What is wealthy within a poor culture is poor within a more wealthy culture. What individuals feel is wealthy will differ from person to person; some will never feel they are wealthy enough.

The believer is urged to be content with what he has received, in his position, from the Lord. **1 Timothy 6:6-10, Philipians 4:11-13, Hebrews 13:5-6.**

2. Money has a legitimate function, and wealth generally is, like money, a neutral thing; something to be used to facilitate daily life. Money and goods are used to pay taxes, buy goods needed for the family, and give towards the Lord's work in the church. Money is not evil. **Genesis 29:3, Jeremiah 32:44, .**

Money and goods are used for taxation, **Matthew 22:17-22, Luke 20:20-26.**

3. It is no evil to have wealth or lots of money, it is the lust for money and goods that corrupts a man, as it did Balaam, **Jude 11.**

Money, and wealth generally, are great slaves but terrible masters. Wealth is deceitful if a person believes it will buy him happiness, provide him with security, or give him immortality. **Matthew 6:24-33, Luke 12:16-21 Proverbs 18:10-12, Proverbs 13:7.**

5. Money and wealth will not buy respectability with God, nor will it purchase salvation. **Mark 8:36,37, Acts 8:18-24, Mark 10:23-27.**

6. Wealth may get in the way of the simple message of salvation, as the Rich Young Ruler found. **Matthew 19:16, Luke 18:19,20, Mark 10:17-27.**

7. Money may get in the way of spiritual growth, when we pay more attention to our wealth than we do to applying doctrine in our lives. Solomon in **Ecclesiastes 5:10 6:2**, Baalam in **Jude 11**, Ananias' and Saphira in **Acts 5:1-10**, All of us in **James 5:1-6.**

8. God is not impressed with money and pride filled shows of wealth. **Luke 16:10-31, Proverbs 11:4,28.**

9. Wealth can be a great blessing received by believers in maturity, and if it is it is to be used for the Lord's work, as well as for life style. **Proverbs 13:8ff, Hebrews 13**, Refer Doctrine Of Giving.

HARMONISATION

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

HARMONY

THE RICH YOUNG RULER

And when he was gone forth into the way, there came a certain ruler running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou knowest the commandments, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Defraud not, Honour thy father and mother. and, Thou shalt love thy neighbour as thyself. The young man saith unto him, Master All these things have I kept from my youth up: what lack I yet?

Now when Jesus heard these things beholding him loved him, and said unto him, One thing thou lackest If thou wilt be perfect, go and sell whatsoever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. But when the young man heard that he was very sorrowful at that saying, and went away grieved: for he was very rich and had great possessions.

And when Jesus saw that he was very sorrowful He looked round about, and saith unto his disciples, Verily I say unto you, That a rich man hardly shall enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

When his disciples heard it, they were exceedingly amazed, saying among themselves, Who then can be saved? And Jesus looking upon and said unto them, With men this is impossible, but not with God: for with God all things are possible.

Then answered Peter and began to say unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, that have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come shall inherit eternal life. But many that are first shall be last; and the last shall be first.

121 PARABLE OF THE LABOURER IN THE VINEYARD

MATTHEW 20:1-16

Matthew 20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. **2** And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. **3** And he went out about the third hour, and saw others **standing** idle in the marketplace, **4** And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. **5** Again he went out about the sixth and ninth hour, and did likewise. **6** And about the eleventh hour he went out, and found others **standing** idle, and saith unto them, Why **stand ye** here all the day idle? **7** They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. **8** So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. **9** And when they came that were hired about the eleventh hour, they received every man a penny. **10** But when the first came, they supposed that they should have received more; and they likewise received every man a penny. **11** And when they had received it, they murmured against the goodman of the house, **12** Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. **13** But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? **14** Take that thine is, and go thy way: I will give unto this last, even as unto thee. **15** Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? **16** So the last shall be first, and the first last: for many be called, but few chosen.

KEY WORDS

Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Is	Eimi	Keep on being [Present Active Indicative]
Like to	Homoios	Like to, Similar to
Man	Anthropos	Man
Householder	Oikodespotes	House manager
Went out	Exerchomai	Go out [Aorist Active Indicative]
Early morning	Hama Proi	Early morning
Hire	Misthoo	Hire [Aorist Middle Infinitive]
Labourers	Ergetes	Labourer
Vineyard	Ampelon	Vineyard
Had agreed	Sumphoneo	Agree, Speak as one [Aorist Active Participle]
Penny	Denarion	Denarius
Day	Hemera	Day
Sent into	Apostello	Send [Aorist Active Indicative]
Went out	Exerchomai	Go out [Aorist Active Participle]
About	Peri	Around, About
Third	Tritos	Third
Hour	Hora	Hour
Saw	Eido	See, Perceive, Know [Aorist Active Indicative]
Others	Allos	Others of the same kind
Standing	Histemi	Stand [Perfect Active Participle]
Idle	Argos	Idle
Marketplace	Agora	Market place
Said	Epo	Say [Aorist Active Indicative]
Go	Hupago	Go [Present Active Imperative]
Is	Eimi	Keep on being [Present Active Subjunctive]
Right	Dikaios	Right
Will give	Didomi	Give [Future Active Indicative]
Went their way	Aperchomai	Went [Aorist Active Indicative]
Went out	Exerchomai	Go out [Aorist Active Participle]
Sixth	Ektos	Sixth
Ninth	Ennatos	Ninth
Did	Poieo	Do [Aorist Active Indicative]
Likewise	Hosautos	Likewise

Eleventh	Hendekatos	Eleventh
Went out	Exerchomai	Go out [Aorist Active Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Standing	Histemi	Stand [Perfect Active Participle]
Saith	Lego	Say [Present Active Indicative]
Stand	Histemi	Stand [Perfect Active Indicative]
All	Holos	Whole
Say	Lego	Say [Present Active Indicative]
No man	Oudeis	No one
Hired	Misthoo	Hire [Aorist Middle Indicative]
Saith	Lego	Say [Present Active Indicative]
Go	Hupago	Go [Present Active Imperative]
Is	Eimi	Keep on being
Shall receive	Lambano	Receive
Even	Opsios	Evening
Was come	Ginomai	Come into being [Aorist Middle Participle]
Lord	Kurios	Lord
Saith	-	Not found in the original
Steward	Epitropos	Steward
Call	Kaleo	Call [Aorist Active Imperative]
Give	Didomi	Give [Aorist Active Imperative]
Hire	Misthos	Wages
Beginning	Archomai	Begin [Aorist Middle Imperative Participle]
Last	Eschatos	Last
First	Protos	First
Came	Erchomai	Come [Aorist Active Participle]
Were hired	-	Not found in the original
Received	Lambano	Receive [Aorist Active Indicative]
Every man	Ana	Every
Came	Erchomai	Come [Aorist Active Participle]
Supposed	Nomizo	Suppose, Think [Aorist Active Indicative]
Should have received	Lambano	Receive [Future Middle Indicative]
More	Pleon	More
Received	Lambano	Receive [Aorist Active Indicative]
Received	Lambano	Receive [Aorist Active Participle]
Murmured against	Gogguzo	Grumble, Murmur [Imperfect Active Indicative]
Goodman of the house	Oikodespotes	House manager
Saying	Lego	Say [Present Active Participle]
Wrought	Poieo	Do [Aorist Active Indicative]
One	Mia	One
Hour	Hora	Hour
Hast made	Poieo	Make [Aorist Active Indicative]
Equal	Isos	Equal
Have borne	Bastazo	Bear, Carry [Aorist Active Participle]
Burden	Baros	Burden
Heat	Kauson	Heat
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Friend	Hetairos	Friend, Comrade
I do wrong	Adikeo	To wrong [Present Active Indicative]
Didst not	Ouchi	Not indeed
Agree	Sumphoneo	Agree, Speak as one [Aorist Active Indicative]
Take	Airo	Take away [Aorist Active Imperative]
Go thy way	Hupago	Go [Present Active Imperative]
Will	Thelo	Will [Present Active Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Is lawful	Exesti	Lawful [Present Active Indicative]
Do	Poieo	Do [Aorist Active Infinitive]
Will	Thelo	Will [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Eye	Ophthalmos	Eye

Evil	Poneros	Evil
I am	Ego Eimi	I keep on being [Present Active Indicative]
Good	Agathos	Good
Shall be	Eimi	Keep on being [Future Middle Indicative]
Many	Polus	Many
Be	Eimi	Keep on being
Called	Kletos	Invited
Few	Oligos	Few
Chosen	Eklektos	Chosen

PERFECT TENSE VERB

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

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

REFLECTION

INTRODUCTION

As a background to this passage we need to see that rewards from God come after you have entered the plan of God by regeneration and are based on the use of divine operating assets including the filling of the Holy Spirit. While this illustration is from the Jewish dispensation rewards in the Church Age are bestowed at the judgment seat of Christ, **Romans 14:10, 1 Corinthians 3:11-16, 2 Corinthians 5:10**, which takes place after the Rapture of the Church. **Revelation 19:7,8**. You can lose rewards but never salvation. **1Corinthians 3:14-15, 2 Timothy 2:12,13**.

Verse 1. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

The kingdom of heaven is the kingdom of born again individuals. This parable relating to the kingdom of the “born again” deals with the owner of a great estate, who is God, calling on workers for his estate. Early in the morning the owner, or his agent/manager of the estate, goes out to the market place, where people looking for work would assemble, to hire a group of labourers for working in his vineyard.

The vineyard is the world, with the labourers being born again individuals. These labourers discuss with and agree to a specific wage for the day, a denarius, which in the King James Version is translated a penny, and was the unskilled labourer’s daily wage at this time. The manager now sends them into the vineyard to work.

In bargaining the labourers get into a concept of legalism, as they negotiate and agree as to wages rather than leaving it to the landowner to reward them for their labours as he wishes. They say that if the landowner agrees to a certain amount they will work for him. Legalism hinders their future rewards, but they do get what they bargained for. That will be the Lord’s challenge to the disciples and to ourselves – do we wish to receive from the Lord what we have “hard bargained” for, or what the Lord is free to give us in His “much more grace”, love and abundant mercy?

Verse 3. And he went out about the third hour, and saw others standing idle in the marketplace, 4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour, and did likewise. 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

He now goes out again at 0900, 1200, 1500 and 1700 hours to hire more labourers for working in his vineyard. These all accept the call to go into the vineyard to work but do not haggle the price as with the

0600 hours group. They rely on the landowner to pay them appropriately. They therefore are relying on the character of the landowner rather than any firm contract. They were available all through the day, but had not been seen and called before the times they were hired.

The labourers in this group are all standing in the market place. The word for standing "Histemi" is in the perfect tense, meaning that they had been standing there for some while, standing in the past that they continued to be standing there idle, without work or possible rewards, but they persist in seeking work. The perfect tenses here all relate to the lasting results of being ready to serve, even if not called until the end of a day/life. It is not quantity of time served, but quality that matters.

In verse 4 he commands the labourers to go into the vineyard, the imperative mood of Hupago. He also says that what is fair He will give it to them, and they believe his words and go and work, some for nine hours, some for six, some for three and some for just one hour. Grace depends on who the Lord Jesus Christ is, and trusts in His Word because His Character can be depended upon.

Verse 8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9. And when they came that were hired about the eleventh hour, they received every man a penny. 10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

Even is the evening, which according to Jewish time was 1800 hours. The owner, who represents the Lord Jesus Christ, commands that the labourers be called. This is the equivalent of the rapture of the Church where the archangel summons the church as shown in **1 Thessalonians 4:13-18**, *"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words."*

This is a prelude to the Judgment Seat of Christ where rewards will be distributed as shown in **1 Corinthians 3:11-15**. *"For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."*

The Lord tells the steward to pay the last labourers first, as he wishes people to see the superiority of grace over legalism. It is noted that the payment for those called between the first and last groups is not given and may in fact be higher than a denarius increasing the expectation of the first group that they would receive much more themselves.

Verse 11. And when they had received it, they murmured against the good man of the house, 12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14. Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16. So the last shall be first, and the first last: for many be called, but few chosen.

The early morning group grumbled about their pay, and criticised the owner of the vineyard for not being fair. They had worked longer hours and toiled all day. However they had made a contract with the landowner who tells them clearly that he has acted totally righteously and fairly. He then commands them to pick up their wages and depart.

In verse 15 we see that the Lord will determine what He is going to do with the immeasurable provisions He has at his disposal. It is therefore important that we rely on His character rather than trying to bargain with Him.

The legalist has a jealous eye and tries to reduce everything to their standards rather than being content with the Lord's standards. Any sin like jealousy is evil while the good here is Agathos, which means good of intrinsic value or divine good. Divine good is gracious, both in God and man, because the divine good that man produces is due to the filling of the Holy Spirit.

The final section of verse 16, "**for many be called, but few chosen**", does not occur in many manuscripts. It could be that many are called indicates that many will be saved but few will receive great rewards because significant rewards are related to grace rather than to legalism. Legalism limits the useful work a believer is able to do for God.

APPLICATION

In this section we see the last being first, which follows on from what was recorded in Matthew 19. This may appear to be unfair, but is an illustration of grace. Where you come into the plan of God historically does not determine your rewards. Just because we were not involved in the first century Christianity does not mean that we will be rewarded less.

In order to get any reward, in this case a day's wage, we have to respond with our free will to get involved. Some labourers may well have decided not to labour in the vineyard. This is equivalent to rejecting the call of the Lord. Readiness to serve, and being positioned where the call could be expected was all that was required, in order to receive the call!

We need to ensure that we are controlled by the Holy Spirit so that we are available to work for our Lord and thereby make ourselves eligible for eternal rewards.

The early church age believers had been brought up under the Mosaic Law, which dealt with performance rewards, and are represented by the group that was hired earliest. The rest of the labourers represent the later Church Age believers living by faith, trusting the Lord to do what is right.

Being a Church member at the day of Pentecost does not give that Christian an advantage over any others.

This could also be seen as the difference between the pre and post canon period of the Church Age where the pre canon group relied on sight as well as faith, whereas we walk by faith and not by sight. **John 20:27-31**.

The Apostle Paul is a good example of the last being first as he was the last apostle, but first as far as rewards are concerned. **1 Corinthians 15:8-10**.

You never lose by acting in a gracious way with the Lord, and relying on his Character, not trying to make any deals on our own behalf. We have seen before how healing of people was limited due to people requesting that it be done by the sick person touching the garment the Lord was wearing. We can limit the blessings of the Lord by making rules with God rather than relying on Him.

DOCTRINES

CHRISTIAN LIFE: REWARDS AND CROWNS - see page 54

BITTERNESS

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

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

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

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

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, Philipians 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.

HOLY SPIRIT – EFFECTIVE CALLING

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

LEGALISM

1. There are some areas of God's law which the believer would never violate because it is his area of strength.
2. No two people have the same area of strength, no two people have the same area of weakness in their human nature.
3. Violation of one part of the law makes a person a sinner just as another part of the law - all have sinned and come short of the glory of God. (**Romans 3:23**)
4. Legalism and self righteousness is prone to forget that all sin comes from the sinful nature.
5. Everyone has a sinful nature. Violation of law demonstrates its existence.
6. The legalist emphasises the commandments he keeps. The honest person recognises the commandments he breaks.
7. Doctrine removes legalism and self righteousness on the basis of grace.
8. Legalism minimises the weakness or besetting sin of the sinful nature while emphasising the weakness or besetting sin of someone else.
9. Legalism condemns those who fail in their own area of strength but legalism does not recognise that all have sinned.
10. Sometimes legalism is so strong that it fulfils both categories of **1 John 1:8, 1 John 1:10**.
11. To be guilty one only has to sin once not the thousands of times one does (**James 2:10**)

PARABLES

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

PARABLES OF CHRIST

PARABLES	PLACE	REFERENCES
Parable of the Sower	Capernaum	Matthew 13:1-23
Parable of the Tares	Capernaum	Matthew 13:24-43
Growing Seed	Capernaum	Mark 4:26-29

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

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).**

HARMONY

THE LABOURERS IN THE VINEYARD

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

122 THIRD PREDICTION OF DEATH AND RESURRECTION

MATTHEW 20:17-19

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

KEY WORDS

Going up	Anabaino	Go up [Present Active Participle]
Took	Paralambano	Take with [Aorist Active Indicative]
Twelve	Dodeka	Twelve
Disciples	Mathetes	Disciples
Apart	Kata Idios	By themselves
Way	Hodos	Way, Road
Said	Epo	Say [Aorist Active Indicative]
Behold	Idou	Behold, Lo
Go up	Anabaino	Go up [Present Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Shall be betrayed	Paradidomi	Betray, Deliver [Future Passive Indicative]
Chief priests	Archiereus	Chief priest
Scribes	Grammateus	Scribe, Town Clerk
Shall condemn	Katakrino	Judge to a standard, Condemn [Future Active Indicative]
Death	Thanatos	Death
Deliver	Paradidomi	Betray, Deliver [Future Active Indicative]
Gentiles	Ethnos	Gentile
Mock	Empaizo	Mock, Deride [Aorist Active Infinitive]
Scourge	Mastigoo	Flog, Scourge [Aorist Active Infinitive]
Crucify	Stauroo	Crucify [Aorist Active Infinitive]
Third	Tritos	Third

Day	Hemera	Day
Shall rise again	Anistemi	Rise [Future Passive Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Here again as they head up to Jerusalem the Lord tells the disciples in detail what is going to happen to Him in Jerusalem. He says that the Son of man who is going to die. We note that the one that is to die is called the Son of man and deals with the humanity of Christ, the Son of God being the title that relates to his deity. The deity if Christ cannot die and is not subject to death, it is the humanity that is going to suffer death on the Cross.

The Deity of Christ is sovereign and therefore not able to die. He is everywhere, He is unchangeable, and has eternal life, so His deity cannot be subject to death, yet he will go through this in His human body and pay for sin. Jesus Christ will be betrayed to the chief priests and the scribes, the religious hierarchy of the day and they will delight in His apparent destruction, and they hope the destruction of His ideas also. They shall condemn Him to death and deliver Him to the Romans, the Gentiles, to mock, scourge and crucify.

These three verbs are all aorist active infinitives, showing a sequence of events, with the infinitive mood showing their purpose of delivering Jesus to the Gentiles, so that they can be rid of his influence forever, but they are just guaranteeing His being their eternal judge.

The final part of the prophecy about the death of the Lord is His resurrection. Unlike the active voices and infinitive moods in the previous group of verses we have the future passive indicative of Anistemi, the future tense showing it is a logical future. It is logical that if He dies for sin, and God the Father approves, He is going to rise again. Sin and death are inextricably linked, and so when Jesus defeats sin He will logically also defeat death – it is just timing – three days later.

The passive voice means that Jesus Christ will receive resurrection by the Father and the Holy Spirit. The indicative mood shows the reality of His resurrection. This change in verb form sets it apart as the crowning climax of the Lord's work on earth. It is of note that in Acts it is the Resurrection that is always mentioned as the core of the gospel message, for in it the defeat over both sin and death is certified.

MARK 10:32-34

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

KEY WORDS

Were	Eimi	Keep on being [Imperfect Active Indicative]
Way	Hodos	Way, Road
Going up	Anabaino	Go up [Present Active Participle]
Went	Eimi	Eimi [Imperfect Active Indicative]
Before	Proago	Before [Present Active Participle]
Were amazed	Thambeo	Amaze, Astonish [Imperfect Passive Indicative]

Followed	Akoloutheo	Follow [Present Active Participle]
Were afraid	Phobeo	Fear [Imperfect Middle Indicative]
Took	Paralambano	Take with [Aorist Active Participle]
Again	Palin	Again
Twelve	Dodeka	Twelve
Began	Archomai	Begin [Aorist Middle Indicative]
Tell	Lego	Say, Tell [Present Active Infinitive]
Should	Mello	Might [Present Active Participle]
Happen	Sumbaino	Happen [Present Active Infinitive]
Saying	-	Not found in the original
Behold	Idou	Behold, Lo
Go up	Anabaino	Go up [Present Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Shall be delivered	Paradidomi	Betray, Deliver [Future Passive Indicative]
Chief priests	Archiereus	Chief priest
Scribes	Grammateus	Scribe, Town Clerk
Shall condemn	Katakrino	Judge to a standard, Condemn [Future Active Indicative]
Death	Thanatos	Death
Deliver	Paradidomi	Betray, Deliver [Future Active Indicative]
Gentiles	Ethnos	Gentile
Mock	Empaizo	Mock, Deride [Future Active Indicative]
Scourge	Mastigoo	Flog, Scourge [Future Active Indicative]
Spit upon	Emptuo	Spit on [Future Active Indicative]
Kill	Apokteino	Kill [Future Active Indicative]
Third	Tritos	Third
Day	Hemera	Day
Shall rise again	Anistemi	Rise [Future Middle Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, **33.** Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: **34.** And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Despite their expectations of a coming kingdom the disciples recognised the danger of going to Jerusalem and confronting the High Priest and his Mafia-like political party of supporters and relatives. In this passage it shows that they had a mixture of amazement and fear as they followed their leader upwards towards their and Jesus destiny in Jerusalem – they know it is the crisis/culmination point.

This nervous attitude could hardly have been reduced by the conversation they had on the way, where the Lord said that he was going to die at the hands of the Gentiles after having been abused. For a third time Jesus gave His disciples a detailed advance account of coming events. This prophetic outline again demonstrated the fact that Jesus Christ was more than a mere man.

LUKE18:31-34

Luke 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that **are written** by the prophets concerning the Son of man shall be accomplished. **32** For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: **33** And they shall scourge him, and put him to death: and the third day he shall rise again. **34** And they understood none of these things: and this saying **was hid** from them, neither knew they the things which were spoken.

KEY WORDS

Took	Paralambano	Take [Aorist Active Participle]
Twelve	Dodeka	Twelve
Said	Epo	Say [Aorist Active Indicative]
Behold	Idou	Behold, Lo
Go up	Anabaino	Go up [Present Active Indicative]
All things	Pas	All
Are written	Grapho	Write [Perfect Passive Participle]
Prophets	Prophetes	Prophet
Concerning the	Ho	The
Son	Uihos	Son
Man	Anthropos	Man
Shall	be	Teleo
accomplished		Accomplished, Completed [Future Passive Indicative]
Shall be delivered	Paradidomi	Betray, Deliver [Future Passive Indicative]
Gentiles	Ethnos	Gentile
Mocked	Empaizo	Mock, Deride [Future Passive Indicative]
Spitefully entreated	Hubrizo	Abused [Future Passive Indicative]
Spitted	Emptuo	Spit on [Future Passive Indicative]
Scourge	Mastigoo	Flog, Scourge [Aorist Active Participle]
Put to death	Apokteino	Kill [Future Active Indicative]
Third	Tritos	Third
Day	Hemera	Day
Shall rise again	Anistemi	Rise [Future Middle Indicative]
Understood	Suniemi	Understand [Aorist Active Indicative]
None	Oudeis	Nothing
Saying	Rhema	Saying
Was hid	Krupto	Hide [Perfect Passive Participle]
Knew	Ginosko	Know [Imperfect Active Indicative]
Were spoken	Lego	Say, Speak [Present Passive Participle]

PERFECT TENSE VERBS

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

KRUPTO – HIDDEN – Occurs 16 times in the New Testament appearing 6 times in the Perfect Tense and is always in the Passive Voice. In **Luke 18:34** we are reminded that the unbeliever cannot understand spiritual things as they have to be spiritually discerned so the truth is hidden from them.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
122	Isaiah 52:14	The servant shockingly abused	Luke 18:31-34
	Isaiah 52:15	Nations startled by the message of the Servant	Luke 18:31-34

REFLECTION

Verse 31. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be

accomplished. 32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33. And they shall scourge him, and put him to death: and the third day he shall rise again.

Each time Jesus told His followers what was going to happen to Him in Jerusalem, He got more explicit. In this passage He lays out specific events and a sequence of events, which will take place during this visit to Jerusalem. The statements of the Lord are made in an absolutely certain manner – there are no doubts or “hedging bets” with genuine prophecy, it is always specific and falsifiable.

Falsifiable means that unless a scientific theory can be proven clearly false or true, it isn't a good theory, it's a waffle. All biblical prophecy is also under this scientific principle - for what God says, God is clear about, and it is always true and proven so over and over in space-time. All prophecy to be legitimate must be specific, and must be able to be shown proven true or false by a real event. If it is not, it's not biblical prophecy!

False prophets specialize in waffle and fluffy words that mean nothing and are unable to be proven true or false - and by their fruit we know them. Those without evidence of truth tend not to be people of truth.

He also ties this in with what the prophets have said will happen to the Messiah. He tells clearly of the participation of the Gentiles in His trial and death. The phrase, “It is written”, in the perfect tense reminds us of the certainty of God's promises coming to pass. Prophetic words from the Lord are certain, for God's Plan is revealed for a purpose, and we can relax into them, and plan our lives around them.

As Luke's Gospel was specifically to the Gentile believers, he wanted to make sure that the Gentiles were seen as major players in the death of the Lord Jesus Christ. The whole world was guilty of the death of the Saviour, and each group, Jew and Gentile, needs to take that corporate responsibility and bow before Him recognizing what our ancestors did.

Verse 34. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

As is common with the disciples, they did not understand anything from what the Lord had told them. They still expected the Kingdom to come into existence in the near future, and for them to be sub-rulers in it. The concept of the Lord's death was too awful to contemplate at this point, and only the Resurrection will sort their thinking out, and even that will take time to percolate through. They had been brought up to believe one thing and are an encouragement to us, for it took some time to accept another.

APPLICATION

Jesus Christ is seen as One who leads, not only in triumph, but also in suffering. He knows the Plan of God for His life, and is going to fulfil it, even if nobody else believes or understands it at the time. That is our call daily also; to be ready to obey, even when family insult, abuse and question our sanity on the path of obedience.

This prophecy shows that the Lord was following a deliberate plan, and was not an unsuspecting and tragic victim of a gross miscarriage of justice. It's not a story of tragic loss, but triumphant gaining of our salvation from sin and death. It's not Jesus succumbing to Adam's curse, it is His breaking forever Adam's curse!
Genesis 3:9-24.

With the example of the attitude of our Lord Jesus Christ, and His work on the Cross for us, how we need to be devoted to Him day by day and serve Him to the best of our ability.

DOCTRINES

CHRIST: ASCENSION AND SESSION

1. The resurrection body of Christ was capable of 'space travel', The humanity of Christ in resurrection travelled through all three heavens. (**John 20:17**). (1st Heaven - the atmosphere, 2nd Heaven - Stellar Space, 3rd Heaven - the Throne Room of God).
2. The purpose of this space travel was to arrive in a human body at the throne room of God the Father. Although covered with no protective space suit, the resurrection body did not burn up as it travelled through

the universe, it did not suffer fatigue but arrived in perfect condition (**Romans 8:34, Colossians 3:1, Hebrews 1:3, 8:1, 10:12, 12:2**).

Upon his arrival, the Father said "sit down at my right hand" (**Psalms 110:1, Hebrews 1:13**). Deity does not sit, only Christ's humanity sat down. This indicated the acceptability of the humanity of Christ (Ephesians 1:20) and guarantees the acceptability of regenerate mankind (**Ephesians 2:6**)-

The seating or session of Christ declared Him superior to all angels, elect or fallen (**1 Peter 3:22**). Today believers are positionally higher than angels but in the resurrection body believers will be physically superior to angels.

This is why God gives every believer at least one angelic servant - to some many more - a down payment that we will be one day superior to them (**Hebrews 1:1 4**). Who made this possible? Jesus Christ through ascension and session.

3. The ascension and session of the humanity of Christ produced victory in the angelic conflict. (**Hebrews 1:3-13**).
4. The ascension begins a new stage of the angelic conflict (**Ephesians 1:20-22, 4:7-10**). Hence the believer of the Church age is involved in the intensification of the angelic conflict.
5. The ascension and session begins the subjection of his enemies (**Psalms 110:1**) as quoted in (**Luke 20:42-43, Acts 2:33-34, Hebrews 1:13**).
6. The second advent of Christ will conclude the subjection process (**Daniel 7:13, 14, Zechariah 13:2, Colossians 2:15, Revelation 20:1-3**)
7. The ascension and session also completes the glorification of Christ. (**Acts 2:33, Philippians 2:9, 1 Peter 3:22**)
8. The ascension explains the uniqueness of the Church Age. (**John 7:37-39**)
9. With Jesus Christ now in heaven, He has given His Spirit to indwell us on earth. (**John 7:37-39**)
10. Seated at the right hand of the Father, Jesus now ministers as our great high priest (**Hebrews 7:23-25**)

CHRIST: CRIES OF CHRIST FROM THE CROSS

1. There are seven phrases which our Lord uttered on the cross.
2. During the six hours between the crucifixion and our Lord's death, the following is the sequence of events that took place.
3. Christ having been scourged, the crucifixion party arrives at Golgotha, The Place of the Skull (**Matthew 27:33**).
4. A drink of red wine and a narcotic gall is offered to Jesus but he refuses because it would impair his free will (**Matthew 27:34**)
5. Jesus is crucified between two gangsters followed by the first cry from the cross, "Father, forgive them for they know not what they do" (**Luke 23:32-34**).
6. The first cry recorded of Jesus Christ on the cross was a prayer asking the Father to forgive those who had crucified Him. This was important because He was about to be judged for their sins.
7. The soldiers gamble for his clothes (**Matthew 27:35,36, Psalm 22:18**).
8. Monies raised from the sale of the clothes would be spent on rough red wine. Traditionally, those crucified were naked.

9. The Jews mock Him (**Matthew 27:39-43**). They tempt Him to come down from the cross. They say that they would believe if He did. (**Psalms 22:7-8**)
10. One of the gangsters trusted in Him (**Luke 23:42**)- It is of interest that all the gangster could do was believe. He was not baptised, he did not come from a church.
11. Principle: Faith in the work of Christ for one personally is the means of salvation.
12. The second cry: "Today shalt thou be with me in Paradise. " (**Luke 23:43**)
13. Principle: The soul of Jesus went to Paradise, the body of Jesus went to the grave, the spirit went to the Father (**Luke 23:46**).
14. Paradise, or Abraham's Bosom, was a temporary holding place for OT saints in Sheol or Hades pending the cross becoming an historical fact. The unbelieving gangster, at death, would go to Torments, an area separated from Paradise by a great gulf fixed.
15. The two gangsters represent humanity in its two categories - believers and unbelievers (**John 3:36**).
16. The third cry: He said unto his mother "Woman, behold thy son." Then said He to the disciple, "Behold thy mother" (**John 19, 26,27**)
17. Jesus never called His mother 'Mother'. He always called her 'Woman'. He emphasised that she was the mother of the humanity of Jesus Christ, the seed of the woman (**Genesis 3.:15**) and not the mother of God. By not using the word 'mother' He was seeing problems in the future involving Mary, the mother of God.
18. He also made provision for His mother complying with the fifth commandment "Honour thy father and mother." (**Exodus 20:12**) by saying to John, "Behold thy mother" ' John would appear to have lived to be 100 years old, which confirms the second portion of the fifth commandment "that thy days may be long".
19. At 12 noon darkness covered the earth (**Matthew 27:45**).
20. The fourth cry: "Eloi, Eloi, lama sabachthani?" (**Matthew 27:46; Mark 15:34**). "My God, My God, why hast Thou forsaken Me?" (cf. **Psalms 22:1**) Christ was forsaken. This cry showed that Jesus Christ was being judged for our sins (**2 Corinthians 5:21; 1 Peter 2:24**). The Father and Spirit forsook Him because they can only judge sin.
21. The fifth cry: "Jesus, knowing that all things were now accomplished that the scripture might be fulfilled, saith, 'I thirst' " (**John 19:28**). His work on the cross now completed, He fulfilled the scripture of (Psalm 69:21) which was a drink of vinegar and gall.
22. Even in His greatest extremity, Jesus put the greatest of emphasis on the Word of God and fulfilled the total prophetic spectrum in the correct sequence. He had refused the drink previously
23. The sixth cry: "When Jesus therefore had received the vinegar he said, 'It is finished' " (**John 19:30**). Christ's work on earth is completed. He has been judged for the sins of the whole world. Salvation is complete.
24. Principle: You cannot add man's works to salvation. It was completed in total in AD 32 at Golgotha. The attitude of each individual to the sacrifice of Christ determines their eternal future. Either they attempt by their own works to enter heaven (**Isaiah 64:6; Ephesians 2:9; Titus 3:5**) or by Christ's work through belief.
25. The seventh cry: "Father, into thy hands I commit My spirit " (**Luke 23:46**). It is of great significance that there is the change of vocative towards God here. Christ is no longer bearing our sins. He is back in an intimate relationship with His Father, rather than forsaken. (See fourth cry, 12.) Jesus Christ's timing is perfect as he dismissed His spirit to the Father at the very instant that was the Father's will.
26. Christ dies physically on the cross at 3.00 p.m. (**Matthew 27:50**), thus fulfilling the Mosaic Law that no person who is killed on wood should hang overnight. So Christ was buried before sunset on that day. (**Matthew 5:17; Deuteronomy 21:22,23**).

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**

CHRIST: POST MORTEM AND RESURRECTION OF JESUS CHRIST

One of the many unique features regarding the Lord Jesus Christ is His death and His subsequent bodily resurrection from the dead.

Many do not look at the evidence for both the proof of the physical death and subsequent resurrection of the Lord Jesus Christ from the dead. In this topic we examine some of the evidence.

The sceptic will say "If he is risen He was not dead, or if He died He is not risen"

POST MORTEM ON THE DEATH OF THE LORD JESUS CHRIST

1. An examination of the piercing of the side of our Lord and its implications was made by a great physiologist Samuel Houghton with the following results as to the cause of the physical death of Jesus Christ.

2. When the soldier pierced with his spear the side of Christ he was already dead; and the flow of blood and water that followed was either a natural phenomenon explicable by natural causes, or it was a miracle.

That John thought it, if not to be miraculous, at least to be unusual, appears plainly from the comment he makes upon it, and from the emphatic manner in which he solemnly declares his accuracy in narrating it in **John 19:33-35**. " **But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.**

3. Repeated observations and experiments made upon men and animals have shown the following results: When the left side is freely pierced after death by a large knife, comparable in size with a Roman spear, three distinct cases are observed:

1st - No flow of any kind follows the wound except a slight trickling of blood.

2nd - A flow of water only, succeeded by a few drops of blood, follows the wound.

3rd - A copious flow of blood only follows the wound.

Of the three cases, the first is that which usually occurs; the second in cases of death by drowning and can be proved to be the normal case of a crucified person; whilst the third case would be found in death by pleurisy and rupture of the heart

4. Whilst the above three types are well known, two other cases, although not recorded in the text books, could occur.

4th type - A copious flow of water followed by a copious flow of blood follows the wound.

5th type - A copious flow of blood followed by a copious flow of water follows the wound.

The fifth type is what is recorded in John 19.

5. Death by crucifixion causes a condition of blood in the lungs similar to that produced by drowning. The fourth case would have occurred if the victim had been suffering from pleurisy, whilst the fifth type would occur if the person on the cross had died from a rupture of the heart.

The history of the days preceding our Lord's death as described in the Gospels precludes the idea of pleurisy, as does the type of flow observed by John.

6. CONCLUSIONS

It is therefore concluded that the type of flow recorded in John 19:34 must have resulted from the combination of crucifixion and rupture of the heart.

The fact that it is a mixture of blood clots and a watery serum is evidence of massive clotting of the blood in the main arteries and is exceptionally strong medical proof of death.

Laying aside the inspection by the Roman soldiers who were expert in this area because of their attendance at many crucifixions what John reported as an eyewitness of the blood and water is proof positive that Jesus was physically already dead.

CHRIST - RESURRECTION OF THE LORD JESUS CHRIST

Having demonstrated that He was dead what evidence have we of the resurrection of the Lord Jesus Christ.

1. One very strong evidence is the reports of the change in the disciples after the resurrection and their future attitudes to preaching the gospel despite continual antagonism.

2. Another is the recorded appearances of Christ to believers after His death as shown in the New Testament

[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 Tiberius 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**)

3 In the case of the appearance, where 500 at one time saw the resurrected Lord Jesus Christ, Paul in **1Corinthians 15:6** challenges the people to go and ask the eyewitnesses the majority of whom are still alive in 59 AD nearly thirty years after the event.

4. Extra Biblical evidences are provided by eminent Romans of the day

Flavius Josephus who was a Pharisee born in AD 37 living in Jerusalem who sided with and fought with the Romans says in his history Antiquities of the Jews book 18 chapter 3 section 3 which says “ Now there was about this time Jesus, a wise man , if it be lawful to call him a man for he was a doer of wonderful works, a teacher of such men that receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ and when Pilate at the suggestion of the principal men among us [Pharisees] had condemned him to the cross those that loved him at the first did not forsake him for he appeared to them alive again the third day as the divine prophets had foretold these and ten thousand wonderful things concerning him and the tribe of Christians, so named from him are not extinct to this day.”

Cornelius Tacitus a Roman historian and Governor of Asia [Turkey] in AD 112 in his Annals 15:44 refers to the persecution of the Christians under Nero’s regime saying “Christus [Christ] the founder of the name was put to death by Pontius Pilate Procurator of Judea in the reign of Tiberius but the pernicious superstition, repressed for a time broke out again not only through Judea where the mischief started but throughout the city of Rome also.”

Suetonius a Roman historian was the official historian in Rome in 125 AD and in his Life of Claudius 25.4 identifies the sect of Christians as being derived from the instigation of Chrestus which was his spelling of the name Christ.

Pliny the Younger, the governor of Bithynia in 112 AD, in his Epistles X 96, states the Christians would not worship the Emperor Trajan and would not curse their leader Jesus Christ even under extreme torture.

Lucian of Samosata in his book “The Passing Peregrinus” declared that Jesus was worshipped by his followers and “was the man who was crucified in Palestine because he introduced a new cult into the world”.

12. From the witnesses both believers and unbelievers as well as the effect it had on people it is concluded that the evidence is overwhelming that the Lord Jesus Christ rose from the dead as prophecied in the Scriptures.

G B Hardy in his publication summarises it this way: Here is the complete record.

Confucius' tomb	Occupied
Buddha's tomb	Occupied
Mohammed's tomb	Occupied
Jesus' tomb	EMPTY

CHRIST: PROPHECIES ABOUT THE CRUCIFIXION

1. The Crucifixion, (**Genesis 3:15**), (**John 19:18**)
2. No bones broken, (**Exodus 12:46**, **Psalm 34:20**), (**John 19:32-36**)
3. Leaders of Israel take counsel against Jesus, (**Psalm 2:2**), (**Matthew 26:3-4**)
4. Christ's cry on the cross, (**Psalm 22:1**), (**Matthew 27:46**)
5. The crowd despised him, (**Psalm 22:7-8**), (**Matthew 27:39-44**)
6. The mob ridicules him, (**Psalm 22:7-8**), (**Matthew 27:39-44**)
7. The staring soldiers, (**Psalm 22:17**), (**Matthew 27:36**)

8. Parting of garments, lots for the coat, (**Psalm 22:18**), (**Matthew 27:35**)
9. The rejection of the Jews, (**Isaiah 53:3**), (**John 1:11**)
10. The substitutionary death, (**Isaiah 53:5,6,10**),(**Romans 5:6,8**)
11. Christ's silence in Pilate's presence, (**Isaiah 53:7**), (**Matthew 27:13-14**)
12. Christ's unfair sufferings, (**Isaiah 53:8,9**), (**Mark 15:1-25**)
13. The tomb of the rich, (**Isaiah 53:9**), (**Matthew 27:57-60**)
14. Numbered with the thieves, (**Isaiah 53:12**), (**Mark 15:27-28**)
15. Messiah cut off - betrayed, (**Daniel 9:26**), (**Matthew 26:24**)
16. Darkness at noon, (**Amos 8:9**), (**Matthew 27:45**)
17. Thirty pieces of silver, (**Zechariah 11:12**), (**Matthew 26:15**)
18. The potter's field, (**Zechariah 11:13**), (**Matthew 27:3-7**)
19. The piercing of his side, (**Zechariah 12:10**), (**John 19:34**)
20. The disciples scattered, (**Zechariah 13:7**), (**Mark 14:27,50**)

CHRIST: RESURRECTION BODY

The resurrection body of Jesus Christ -

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

CHRIST: TRIALS OF CHRIST

1. This shows how one of the two greatest forms of law of the ancient world was perverted to indict Christ.
2. Power of the Sanhedrin - the highest Courts in the land. The Sanhedrin could not pass capital punishment as the power to do so had been removed from them in 6 AD by the Romans.

3. There was a twofold indictment against the Lord:

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

4. The illegality of the Jewish trial:

- a) Judge was prejudiced and had previously plotted the death of Jesus. (**Matthew 26:59**)
- b) There was to be no arrest by religious authorities that was effected by a bribe. (**Exodus 23:8**)
- c) The Courts was without jurisdiction to try a capital offence.
- d) The incompetence of the judges is seen by the cross examination of the judges as its purpose is self incrimination. (**Matthew 26:57-67**)
- e) The judges portrayed further prejudice by attempting to obtain testimony from false witnesses.
- f) There were to be no steps of criminal proceedings after sunset.
- g) Judges or Sanhedrin members were not allowed to participate in the arrest.
- h) There were to be no trials before the morning sacrifice.
- i) There were to be no secret trials, only public.
- j) Sanhedrin trials could only be conducted in the hall of judgement of the Temple compound.
- k) The procedure was to be first the defence and then the accusation.
- l) All may argue in favour of acquittal, but all may not argue in favour of conviction.
- m) There were to be two or three witnesses and their testimony had to agree in every detail. **Deuteronomy 19:15**
- n) There was to be no allowance for the accused to testify against himself.
- o) The High Priest was forbidden to rent his garments. **Leviticus 21:10**
- p) Charges could not originate with the judges, they could only investigate charges brought to them.
- q) The accusation of blasphemy was only valid if the name of God itself was pronounced.
- r) A person could not be condemned on the basis of his own words alone.
- s) The verdict could not be announced at night, only in the daytime.
- t) In cases of capital punishment, the trial and guilty verdict could not occur at the same time but must be separated by at least 24 hours.
- u) Voting for the death penalty had to be done by individual count beginning with the youngest so the young would not be influenced by the elders.
- v) A unanimous decision for guilt shows innocence since it is impossible for 23-71 men to agree without plotting.
- w) The sentence could only be pronounced three days after the guilty verdict.
- x) Judges were to be humane and kind.
- y) A person condemned to death was not to be scourged or beaten beforehand.

Principle - religion destroyed the objectivity of Jewish law.

5. General principles:

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

CHRIST – WORK ON THE CROSS

The work of the Lord Jesus Christ on the Cross is:

1. Punitive - It was a payment, a judgment Jesus took on Himself, the judgment of all sin **Galatians 3:13, 2 Corinthians 5:21**
2. Substitutionary - Jesus Christ died in our place. Isaiah prophesied that the Messiah would be wounded for our iniquities and bruised for our transgressions. **Isaiah 53:5,6, Leviticus 1:4, 2 Corinthians 5:21, 1 Peter 2:24**

3. Voluntary - Jesus knew the plan of the Father and He went willingly to the Cross [**John 10:18**] Isaiah says that He set His face as flint **Isaiah 50:7**
4. Redemptive - "Redeem is exagorazo. Agorazo means "to buy in a slave market" Ek means "out". When Jesus Christ entered this world we were in the slave market of sin. He walked in, paid the price for all of us, and opened the gate so all who wanted to could go free. **Galatians 3:13, 4:15**
5. Propitiatory - It satisfied God's righteous demand for a perfect sacrifice for sin; Christ was the perfect sacrifice. **Romans 3:25, 1 John 3:2**
6. Reconciling - By it we are restored to a relationship of peace with God. **Romans 5:1**
7. Efficacious - It is effective. When anyone puts faith in the work of Jesus Christ on the cross, that work accomplishes the salvation. **Romans 5:9, 2 Corinthians 5:21, Ephesians 2:13, Hebrews 9:11-12**

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.

HARMONISATION

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

HARMONY

JESUS PREDICTS HIS DEATH AND RESURRECTION

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve disciples apart in the way, and began to tell them what things should happen unto him, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death and shall deliver him to the Gentiles to mock, and spitefully entreated, and spitted on and to scourge, and to crucify him and shall kill him: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

123 THE AMBITION OF JAMES AND JOHN

APPARENT PROBLEM

These passages, when all compared together, imply that different people approached the Lord Jesus Christ with the request that James and John be appointed as the most senior officials after He would come in His kingdom. In the Matthew account it is the mother with the two brothers who approaches Jesus, while in Mark it is the two men themselves. Which account is correct, or what does the difference tell us?

It is probable that both versions are correct, as it would be natural for a mother and her two sons to agree on an approach to the Lord, and then the mother to support them by approaching and personally appealing to the Lord Jesus Christ on their behalf. This is accompanied by the two sons bringing their case before the Lord afterwards.

MATTHEW 20:20-28

Matthew 20:20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. **21** And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. **22** But Jesus answered and said, Ye **know not** what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. **23** And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it **is prepared** of my Father. **24** And when the ten heard it, they were moved with indignation against the two brethren. **25** But Jesus called them unto him, and said, Ye **know** that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. **26** But it shall not be so among you: but whosoever will be great among you, let him be your minister; **27** And whosoever will be chief among you, let him be your servant: **28** Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

KEY WORDS

Came	Proserchomai	Come close [Aorist Active Indicative]
Mother	Meter	Mother
Children	Uihos	Son
Sons	Uihos	Son
Worshipping	Proskuneo	Worship [Present Active Participle]
Desiring	Aiteo	Desire, Wish for [Present Active Participle]
Certain thing	Tis	Certain Things
Said	Epo	Say [Aorist Active Indicative]
Wilt	Thelo	Will [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Grant	Epo	Say [Aorist Active Imperative]
Two	Duo	Two
May Sit	Kathizo	Sit [Aorist Active Subjunctive]
One	Heis	One
Right hand	Dexios	Right hand
Other	Heis	One
Left	Euonumos	Left
Kingdom	Ouranos	Kingdom
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Know	Eido	Perceive, Know [Perfect Active Indicative]
Ask	Aiteo	Ask, Request [Present Middle Indicative]
Are able	Dunamai	Be able, Have power [Present Middle Indicative]
Drink	Pino	Drink [Aorist Active Infinitive]
Cup	Poterion	Cup,
Shall	Mello	Shall [Present Active Indicative]
Shall drink	Pino	Drink [Present Active Infinitive]
Be baptised	Baptizo	Baptise [Aorist Passive Infinitive]
Baptism	Baptisma	Baptism
Baptised	Baptizo	Baptise [Present Passive Indicative]
Say	Lego	Say [Present Active Indicative]
Are able	Dunamai	Be able, Have power [Present Middle Indicative]
Saith	Lego	Say [Present Active Indicative]
Shall drink	Pino	Drink [Future Middle Indicative]
Indeed	Men	Indeed
Baptised	Baptizo	Baptise
Baptised	Baptizo	Baptise
Sit	Kathizo	Sit [Aorist Active Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Shall be given	-	Not found in the original
Prepared	Hetoimazo	Prepare, Make ready [Perfect Passive Indicative]
Father	Pater	Father
Ten	Deka	Ten
Heard	Akouo	Hear [Aorist Active Participle]
Moved with indignation	Aganakteo	Be very displeased [Aorist Active Indicative]
Against	Peri	About
Two	Duo	Two
Brethren	Adelphos	Brother
Called	Proskaleomai	Summons [Aorist Middle Participle]
Said	Epo	Say [Aorist Active Indicative]
Know	Eido	Know [Perfect Active Indicative]
Princes	Archon	Ruler, Prince
Gentiles	Ethnos	Gentile
Exercise Dominion	Katakurieuo	Have dominion, Subjugate [Present Active Indicative]
Are great	Megas	Great
Exercise authority	Kataexousiazoo	Exercise authority, Have power over [Present Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
Will	Thelo	Will [Present Active Subjunctive]

Be	Ginomai	Become [Aorist Middle Infinitive]
Great	Megas	Great
Let him be	Eimi	Keep on being [Future Middle Indicative]
Minister	Diakonos	Servant at the table, Deacon
Will	Thelo	Will [Present Active Subjunctive]
Be	Eimi	Keep on being [Present Active Infinitive]
Chief	Protos	First
Be	Eimi	Keep on being [Future Middle Indicative]
Servant	Doulos	Servant
Man	Anthropos	Man
Came	Erchomai	Come [Aorist Active Indicative]
Ministered	Diakoneo	Minister [Aorist Passive Infinitive]
Minister	Diakoneo	Minister [Aorist Active Infinitive]
Give	Didomi	Give [Aorist Active Infinitive]
Life	Psuche	Soul
Ransom	Lutron	Ransom
Many	Polus	Many

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. There is a variety of applications with a 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. In this context we have both “know” and “don’t know”.

HETOIMAZO – PREPARED, MADE READY - Occurs 40 times in the New Testament with 10 occasions when the Perfect Tense is used. In **Matthew 20:23** the Lord Jesus Christ tells his disciples that His Father chooses who sits on His right or left hand in heaven and this also occurs in Mark 10:40. In Matthew 22:4 relates to the Kingdom of God and the desire of the king to have all come to the feast he has made and could allude to 2 Peter 3:9. In Revelation 9:7 and 9:15 both deal the Trumpet judgments and are both destructive, the locusts of verse 7 of the 5th Trumpet fully prepared to torture mankind and the angels of verse 15 who in the 6th Trumpet are released to kill one third of the world’s population. This is part of the Eternal Plan of God.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
123	Isaiah 53:10b	An offering for sin	Matthew 20:28

REFLECTION

Verse 20. Then came to him the mother of Zebedee’s children with her sons, worshipping him, and desiring a certain thing of him. **21.** And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

We now see Salome, the mother of James and John, Zebedee’s sons, come to the Lord Jesus Christ. It is interesting that James was one of the first martyrs, while John outlived all of the other disciples, dying about the turn of the century. The disciples had just heard the parable of the vineyard manager, and that the first were to be last and every thing was on the basis of grace, not natural aggressive talent and marketing.

The Lord addresses the group, and Salome especially, who had been a faithful follower and supporter, and who will continue to be so, even to being there on Resurrection morning. He asks, ‘what do you desire’. The word “grant” is Epo to say, that is, “Please say that my two sons can sit on the right and left side of you in the Kingdom”. As far as she is concerned her sons are the best. This is a typical Jewish mother.....and the Lord doesn’t reject her opinion, or challenge her heart, for she is loyal and the two sons will be also, to death.

Verse 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto

him, **We are able. 23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.**

Jesus said to her that she did not know (perfect tense) what she was asking, for the request is asking that they share all that the Lord will experience – and these two men will, right until their deaths. The word translated ask, “Aiteo”, is the word for persistence in asking. It is in the Present Middle Indicative, the middle voice indicating she wishes to get benefit from the suggestion by being seen as the mother of the two most important disciples in God’s kingdom. She wants to live in the shadow of their greatness, but does not understand the Kingdom servants must suffer, and the leaders will suffer most.

He now asks the two men, standing there with their mother, whether they are able to drink of the cup that He is going to drink. They say “yes”, for they feel they are able, just as Peter will later feel he will not ever deny the Lord. The cup represents the Cross, with the sins of the world, being the contents of the cup, which is poured out on Christ at the Cross and judged. Can they “drink the cup” of suffering? Both will do so, and so again we see that they are correct in their heart’s desire, and indeed are ready to suffer. **Philippians 3:10, Colossians 1:24-25, James 5:10, 1 Peter 2:19-21, 4:13.**

He also asks whether they are able to be baptised with the baptism that He is baptised with. The word baptism means to be identified thoroughly with something. Jesus Christ is going to be identified with the sins of the world to such an extent that He who knew no sin was made sin for us. **2 Corinthians 5:21.** The word Baptizo, to baptise, is in the aorist passive infinitive, the aorist tense is the point of time of the Cross, the passive voice means He is going to receive the sins and the infinitive mood shows the purpose of God.

He says in verse 23 that they would be associated with the cross, but not by dying on the cross. They would be associated by appropriation rather than participation.

They will be ready to devote themselves totally to the path the Lord has for them, and they will both be faithful to the end and receive the rewards laid aside for the. The allocation of rewards however is a matter for God the Father, who has all the facts. This is a reminder that it was the owner of the vineyard who assigned the “wages” of the workers by his grace.

Verse 24. And when the ten heard it, they were moved with indignation against the two brethren.

When the rest of the disciples heard what the other two had been doing they became very indignant against the two brethren, but do not be too quick to share their outrage – they were not outraged at the request, rather they were annoyed that they didn’t get in first! Their mutual desire to be “rulers” in the traditional political sense is what Jesus now addresses.

Verse 25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26. But it shall not be so among you: but whosoever will be great among you, let him be your minister; 27. And whosoever will be chief among you, let him be your servant: 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Here the spiritual kingdom is contrasted with the Roman Empire, which is the model that the disciples have in mind, as they try and determine who is the greatest. The Lord however says that His kingdom does not operate in the same way as the Roman Empire operates. He calls on them to reflect on what they “know”, perfect tense, with eternal results for them all at stake – they know how the Romans rule with an iron fist over others. That is not to be the rulership of/amongst God’s people.

The word to call is Proskaleomai, which means to summons into the presence. He then tells them that the Gentile Romans rule over their Empire, and it is only the “great/important” that have authority, and they exercise it by dominating others. It is therefore only the powerful, who have authority in an earthly kingdom.

In verse 26 He dispels any thought that it is going to be the same in His kingdom, by saying that the great ones in the kingdom will be orientated to grace and ministry, or servanthood to others. The concept of being a servant is the believer who does the most for fellow believers by her/his understanding and application of the Word of God resulting in the provision of divine good to all who need assistance or encouragement.

The word “Will” in verse 27 is Thelo, which has the concept of wishing or desiring to be effective in the kingdom of God. The word servant in this verse is Doulos, which means a slave. This is in total contrast to the status hierarchy of the Roman Empire. The disciples are told not to chase titles, but seek service as a slave of Christ, ready to do anything to help others find Him and draw closer to Him.

In verse 28 He gives the example of Himself, saying that He did not come at the First Advent to receive ministrations from others, but to be a servant to others, and to give His life a ransom for many. He became a minister to the human race by His work on the Cross. By being the greatest servant for mankind Jesus Christ became its spiritual head.

MARK 10:35-45

Mark 10:35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. **36** And he said unto them, What would ye that I should do for you? **37** They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. **38** But Jesus said unto them, **Ye know not** what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? **39** And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: **40** But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom **it is prepared**. **41** And when the ten heard it, they began to be much displeased with James and John. **42** But Jesus called them to him, and saith unto them, **Ye know** that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. **43** But so shall it not be among you: but whosoever will be great among you, shall be your minister: **44** And whosoever of you will be the chiefest, shall be servant of all. **45** For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

KEY WORDS

Sons	Uihos	Son
Come	Prosporeuomai	Approach [Present Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher
Would	Thelo	Wish, Will, Desire [Present Active Indicative]
Shouldest do	Poieo	Do [Aorist Active Subjunctive]
Shall desire	Aiteo	Desire, Crave [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Would	Thelo	Wish, Will, Desire [Present Active Indicative]
Should do	Poieo	Do [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Grant	Didomi	Give [Aorist Active Imperative]
May sit	Kathizo	Sit [Aorist Active Subjunctive]
One	Heis	One
Right hand	Dexios	Right hand
Other	Heis	One
Left hand	Euonumos	Left
Glory	Doxa	Glory
Said	Epo	Say [Aorist Active Indicative]
Know	Eido	Perceive, Know [Perfect Active Indicative]
Ask	Aiteo	Ask, Request [Present Middle Indicative]
Can	Dunamai	Be able [Present Middle Indicative]
Drink	Pino	Drink [Aorist Active Infinitive]
Cup	Poterion	Cup,
Drink	Pino	Drink [Present Active Indicative]
Baptised	Baptizo	Baptise [Aorist Passive Infinitive]
Baptism	Baptisma	Baptism
Baptised	Baptizo	Baptise [Present Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Can	Dunamai	Be able, Have power [Present Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Shall drink	Pino	Drink [Future Middle Indicative]

Drink	Pino	Drink [Present Active Indicative]
Baptised	Baptizo	Baptise [Present Passive Indicative]
Baptised	Baptizo	Baptise [Future Passive Indicative]
Sit	Kathizo	Sit [Aorist Active Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Give	Didomi	Give [Aorist Active Infinitive]
Shall be given	-	Not found in the original
Is prepared	Hetoimazo	Prepare, Make ready [Perfect Passive Indicative]
Ten	Deka	Ten
Heard	Akouo	Hear [Aorist Active Participle]
Began to be	Archomai	Begin to be [Aorist Middle Indicative]
Much displeased	Aganakteo	Be very displeased [Present Active Infinitive]
Called	Proskaleomai	Summons [Aorist Middle Participle]
Saith	Lego	Say [Present Active Indicative]
Know	Eido	Know [Perfect Active Indicative]
Are accounted	Doceo	Called to [Present Active Participle]
Rule	Archo	Rule [Present Active Infinitive]
Gentiles	Ethnos	Gentile
Exercise lordship	Katakuriuo	Have dominion, Subjugate [Present Active Indicative]
Great Ones	Megas	Great
Exercise authority	Kataexousiazō	Exercise authority, Have power over [Present Active Indicative]
Shall be	Eimi	Keep on being Present Active Indicative]
Will	Thelo	Wish, Will Present Active Subjunctive]
Be	Ginomai	Become [Aorist Middle Infinitive]
Great	Megas	Great
Shall be	Eimi	Keep on being [Future Middle Indicative]
Minister	Diakonos	Servant at the table, Deacon
Will	Thelo	Will [Present Active Subjunctive]
Be	Ginomai	Become [Present Active Infinitive]
Chiefest	Protos	First
Be	Eimi	Keep on being [Future Middle Indicative]
Servant	Doulos	Servant
Man	Anthropos	Man
Came	Erchomai	Come [Aorist Active Indicative]
Be ministered	Diakoneo	Minister [Aorist Passive Infinitive]
Minister	Diakoneo	Minister [Aorist Active Infinitive]
Give	Didomi	Give [Aorist Active Infinitive]
Life	Psuche	Soul
Ransom	Lutron	Ransom
Many	Polus	Many

PERFECT TENSE VERBS

HETOIMAZO – PREPARED, MADE READY - Occurs 40 times in the New Testament with 10 occasions when the Perfect Tense is used. It occurs four times in each of the Gospel of Matthew and The Revelation and once in each of the Gospel of Mark, and 2 Timothy.

In Matthew 20:23 the Lord Jesus Christ tells his disciples that His Father chooses who sits on His right or left hand in heaven and this also occurs in **Mark 10:40**. In Matthew 22:4 relates to the Kingdom of God and the desire of the king to have all come to the feast he has made and could allude to 2 Peter 3:9.

The other times in Matthew 25 we have two areas prepared in Matthew 25:34 the believers enter into the kingdom while in Matthew 25:41 the goats are sent to the Lake of Fire which is prepared for the devil and his angels. Paul in 2 Timothy 2:21 encourages believers to depart from iniquity so that they will of use to the Master and prepared for every good work.

Revelation 9:7 and 9:15 both deal the Trumpet judgments and are both destructive, the locusts of verse 7 of the 5th Trumpet fully prepared to torture mankind and the angels of verse 15 who in the 6th Trumpet are released to kill one third of the world's population.

On a happier note Revelation 12:6 concerns the place provided by God for the Jews fleeing from Jerusalem half way through the Tribulation and in Revelation 21:2 the New Jerusalem provided by God for believers for eternity.

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

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
123	Leviticus 17:11	Gave His life a ransom for many	Mark 10:45

REFLECTION

Verse 35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36. And he said unto them, What would ye that I should do for you? 37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

James and John approached Jesus addressing Him as “teacher”. They asked for the place of highest authority in His coming kingdom, which they thought was about to be set up, but their very title for the Lord shows how far they are off base.

Josephus in “The Antiquities of the Jews”, 6.11.9, tells us that in the royal court sitting on the left hand was the next highest to sitting on the right hand, unlike the place of commendation and condemnation as alluded to in the judgment of the sheep and goats.

Matthew adds that Salome their mother came with them. She was probably a sister of Mary the mother of the humanity of Christ [Matthew 27:56, Mark 15:40, John 19:25]. They may have hoped that the pressure of family ties might have assisted in their request, and Salome is indeed a great and faithful believer.

Verse 38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

Jesus told them that they did not realise what was involved in their request. The perfect tense underlining the permanent results of the request, and their lack of knowledge about what they seek. To ask for a position of honour was also a request to share in His sufferings; the suffering of the Cross and all that would flow from it for those who follow Him. The actual sufferings of Christ were of course unique, and even though James was martyred and John suffered much in the way of persecution, it was suffering from association rather than by participation in the Cross. We too share in suffering at times by association.

Verse 40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

Jesus denied their request for positions of honour. Such places were not His to grant but He assured James and John that God would allocate those positions to those to whom the place of honour had been prepared. The perfect tense reminds us that the Lord has a permanent plan for us all, and the results are secure and certain in heaven, and we are safe and secure in His Plan on the earth. “It is God’s Plan – it cannot fail!”

Verse 41. And when the ten heard it, they began to be much displeased with James and John. 42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43. But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44. And whosoever of you will be the chiefest, shall be servant of all.

When the other ten disciples found out what James and John had been doing they were very indignant. Their jealous attitude showed that they too had harboured similar selfish ambitions to be in the place of highest honour. To reduce the disharmony among the twelve the Lord Jesus Christ now reviews the meaning of greatness. He uses the example of the Roman Empire, which dominated the world at this time to contrast His kingdom to the dominating kingdoms of this present world. They “know” the essence of the kingdoms of men is power-mad lust and violent and dominating control, and that knowledge is lasting – for it will characterize the kingdoms of men until the end.

He said that the Gentile rulers dominate and oppress their subjects, exploiting them for their own ends. Daniel had seen the last kingdom of man as the Iron of Rome morphing into the mixed iron-ceramic clay of the feet of the statue of persecuting kingdoms. Violence characterizes the kingdoms of man, right up until the Lord returns and destroys the last remnant of the rebellious power mad men’s kingdoms! **Daniel 2:40-49.**

However to be great in the Kingdom of God you are to be a house servant “Diakonos” [from which we get the Church position of deacon], one who voluntarily performs useful service to others. He follows this telling the disciples that those who aspire to be “first”, need first to be a slave, “Doulos”, who forfeits their own rights in order to serve any or all.

Verse 45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jesus Himself now uses His own ministry to demonstrate the supreme example of this concept of “Servant Leadership”. He says that the Son of Man voluntarily veiled His glory, in order to minister to the real spiritual need of the human race, and not to be ministered to. The climax of His ministry was His death as a ransom payment for the sin of all, which He did as a servant to all, accomplishing for all people what they could not do themselves.

The word ransom, “Lutron”, occurs in the Gospels only here, and in **Matthew 20:28**. It represents the price of release of captives or slaves from bondage and shows the effect of the Cross of releasing man from the slave market of sin.

The phrase “for many” which concludes this passage used in Mark here only reinforces the idea of substitution; the word ‘for’ means ‘instead of’, or ‘in the place of’. ‘Many’ shows the effectiveness of what Christ did at the Cross, and by His subsequent resurrection this was proven successful, and the power of His redemption payment extended beyond His own ethnic group to all people groups. *“For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” 1 Timothy 2:5-6.*

APPLICATION

Entrance into the Plan of God at salvation is grace and everything that follows it is again grace. The entrance into the plan of God is through faith in the completed work of Christ upon the Cross. We need to be servants of the Saviour, and allow ourselves to be promoted and lifted up by God in His own good time. **1 Peter 5:7.**

Ambition by parents on behalf of children can often ruin children. It is wrong for a parent to mould a child into their concept of what a child should do/be, for each of us must be who God calls us to be.

Greatness in the kingdom of God is not through human power, influence or ability. It is based on the filling of the Holy Spirit in our age and applying truths from the Scriptures daily to our lives. The person who does this is no longer in slavery to circumstances.

If we are going to succeed in the Christian life we must have a genuine attitude of servant hood towards other members of the human race.

We are all slaves in the slave market of sin and are unable to secure our own release. The Lord Jesus Christ, due to His work on the Cross, paid our ransom, which allows us freedom if we trust in Him.

DOCTRINES

BAPTISM

1. Usage of word "baptism" prior to the Koine (common) Greek (pre. 350 BC).
 - a) The English word "baptism" is a transliteration of the Greek verb BAPTIZO meaning to identify. This word was used by Greek poets, dramatists and historians to portray identification of one object with a second so that the nature or characteristic of the first object is changed.
 - b) For example Xenphon (fourth century BC) tells of Spartan soldiers dipping their spears into pigs' blood before going into battle. By identifying the spears with blood, the nature of the spears was supposed to have been changed from a hunting to a warrior spear.
 - c) Euripedes (fifth century BC) used the word to describe a sinking ship. As it sinks, the character or nature of the ship is changed. It is so identified or "baptised" with the water that it no longer floats - it becomes a wreck.

2. Meanings of the Koine Greek.
 - a) Verb - BAPTO - to dip (**John 13:26, Luke 16:24**), to dye (**Revelation 19:13**)
 - b) Verb - BAPTIZO - to dip, to immerse, to cleanse by washing.
 - c) Noun - BAPTISMOS - washing of dishes (**Mark 7:4**), doctrine of baptisms (**Hebrews 6:2**)
 - d) Noun - BAPTISMA - ritual baptism (**Matthew 3:7, 21:25**), spiritual baptism (**Romans 6:4**), figure of martyrdom (**Mark 10:38, Luke 12:50**)
 - e) Noun - BAPTISTES - one who baptises like John the Baptist (**Matthew 3:1, 11:11, Mark 6:25**)

3. Real baptisms: an actual identification - a person identified with something real. These are dry baptisms, and do not involve water. There are four real baptisms -
 - a) Baptism of Moses - a double identification of the children of Israel at Red Sea. (**1 Corinthians 10:2**)
 - i) With Moses - the people were identified with Moses in his faith, leadership and deliverance. They had victory "in Moses".
 - ii) With cloud - the people were identified with God (the cloud) as He delivered them through the dry seabed and destroyed their enemies behind them. They had victory "in God".
 - b) Baptism of Fire - unbelievers are identified with judgement. (**Matthew 3:11, 13:24-30, 2 Thessalonians 1:7-9**).
 - c) Baptism of the Cup - identifies the Church Age believer with the victory of Christ after the cross - Christ identified himself with our sins (**Matthew 26:39, 2 Corinthians 5:21**)
 - d) Baptism of the Holy Spirit - enters Church Age believers into the Body of Christ, and therefore identifies them with everything that Christ is (**1 Corinthians 12:13, Romans 6, Ephesians 1:3**)

4. Ritual Baptisms: involve literal water, which represents something else.
 - a) Baptism of Jesus - unique (**Matthew 3:13-17**). Water represented Father's Plan. Christ identified himself with the Father's will in going to the cross.
 - b) Baptism of John (**Matthew 3:1-11, John 1:25-33, Acts 18:25**). Water represented the kingdom demonstrating identification of John's converts with Jesus and His Kingdom.
 - c) Believer's (Christian) baptism (**Acts 2:38,41, 8:36-38, 9:18, 10:47-48, 16:33**).
 - i) Water represents the work of Christ.
 - ii) Identification of Church Age believer, with Christ in his death (going into the water), burial (under the water) and resurrection to "newness of life" (coming up out of the water).
 - iii) Water baptism is a testimony to personal faith in Christ.
 - d) Two ordinances for the Church:
 - i) Water baptism - once; represents salvation.
 - ii) Communion - repeated; represents fellowship.

CHRIST: IMPECCABILITY OF CHRIST

1. The Bible declares that Christ was tempted yet did not sin. **Matthew 4, 2 Corinthians 5:21, Hebrews 4:15**.

2. The key to understanding Christ's impeccability is found in the uniqueness of the hypostatic union.
 - [a]. Two natures united without mixture or transfer of attributes, or loss of identity being both personal and eternal. **John 1:1-14; Romans 1:2-5, 9:5, Philippians 2:5-11, 1 Timothy 3:16**
 - [b]. Christ is eternal God and perfect man, not humanity indwelt by God, not man having "harmony and sympathy" with God.

[c]. The hypostatic union is necessary:

- i. For him to be Saviour - **Philippians 2:7-8, Hebrews 2:14-15**
- ii. For him to be Mediator - **Job 9:32-33, 1 Timothy 2:5-6**
- iii. For him to be High-Priest - **Hebrews 7:4-5, 10:5-14**
- iv. For him to be King - **2 Samuel 7:8-16, Psalm 89:20-37**

3. Being man, Christ was tempted and temptable (**Matthew 4, Hebrews 4:15**) being God, He could not sin or be tempted with evil. **1 John 1:5, James 1:13**

4. Christ's humanity was tempted in all points as we are, yet without sin. **Hebrews 4:15; 1 John 2:16**

5. Christ had no Old Sin Nature due to his virgin birth. **Luke 1:35, John 8:46, 14:30, 1 John 3:5**

6. Christ is a true mediator in that He is holy and not temptable in deity - having been tempted in humanity – yet never would or could sin.

CHRIST: KENOSIS OF CHRIST

1. Kenosis is an expression which means to "empty oneself" or "to make himself of no reputation."

2. Principle of Kenosis:- (**Philippians 2:5-8**)

3. Jesus Christ from eternity past always has been God. As such he is all knowing, he is all powerful, has everlasting life and many other absolute qualities. He was not created because he is eternal.

4. Jesus Christ chose to become a little lower than the angels and took on the form of man.

5. Adam the first man aspired to be God, the second Adam who is God divested himself of his deity (Kenosis) and became man in order to save mankind.

6. During his earthly ministry, rather than using his own absolute power he used the power of the Holy Spirit.

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**.

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, 16, 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: HEIRSHIP

1. Believers are heirs of God and based on Sonship and union with Christ (**Romans 8:17**).
2. Heirship demands and guarantees eternal life (**Titus 3:7**).
3. The Christian's inheritance is:
 - a) In Christ (**Ephesians 1:11**)
 - b) In light (**Colossians 1:12**)
 - c) Guaranteed by the Spirit (**Ephesians 1:13,14**)
 - d) In heaven (**1 Peter 1:4**)
 - e) Incorruptible (**1 Peter 1:4**)
 - f) Everlasting (**1 Peter 1:4**)
 - g) Pure (**1 Peter 1:4**)
 - h) For believers only (**1 Peter 1:5**)
 - i) Kept safe for us (**1 Peter 1:5**).

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.

CHRISTIAN LIFE: SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (**Romans 8:28**)
 - a) To bring people to a point of helplessness where they call out to Him
 - b) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (**Revelation 21:4**).

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

5. Suffering can be caused by:

- a) Discipline for your own sins
- b) The effect of the sins of others on you - gossip, war, crime
- c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
- d) The sovereign will of God - health, weather.

6. Premise of Suffering:

- a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)
- b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)
- c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).

7. Purpose of Christian Suffering:

- a) To receive discipline for carnality or backsliding (**Psalm 38**)
- b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)
- c) To illustrate doctrine (Book of Hosea)
- d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)
- e) To keep down pride (**2 Corinthians 12:7-10**)
- f) To develop faith (**1 Peter 1:7, 8**)
- g) To witness for Christ (**2 Corinthians 13:4**)
- h) To demonstrate the power of God (**2 Corinthians 11:24-33, 2 Corinthians 12:7-10**)
- i) To manifest the fruit of the Spirit (**2 Corinthians 4:8-11**)
- j) To help others who suffer (**2 Corinthians 1:3-5**)
- k) From indirect action - because other believers get out of fellowship (**Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21**).

8. Dealing With Suffering - Applying Spiritual Daily Orders:

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

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

a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. **Romans 13:11-13, 1 Thessalonians 5:6 -8**.

b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.

c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, **Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7**.

d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.

e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

CUP

1. The content of the cup or vessel forms the basis for every Biblical analogy.

2. Divine discipline of a nation. (**Isaiah 51:17, Jeremiah 25:15-18**). In these passages the nation drinks the goblet of God's wrath. A nation is disciplined for rebellion.

3. Blessing from God. (**Psalm 23:5**) "my cup runneth over" The cup was always full for the widow and Elijah.

4. Salvation (**Psalm 116:13**). In the cup of salvation free will is involved, faith drinks, disbelief rejects.

5. Sins of the world. Jesus Christ used his own free will when he went to the cross and bore the sins of the world. As he drank them God the Father poured out his wrath on Jesus. (**1 Peter 2:24, 2 Corinthians 5:21, Matthew 20:22, 26:39,42**)
6. A remembrance of the cross in the Church Age. (**1 Corinthians 11:25-27**) the Lord's table.
7. Satanic Doctrine which people willingly receive. (**1 Corinthians 10:21**)
8. Anti Semitism (**Zechariah 12:2**) God disciplines the Jews himself. Do not get in God's way.
9. The religious system of the beast. (**Revelation 14:9-11, Revelation 18:3**)

JOHN THE DISCIPLE

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

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**)

SIN: THE BARRIER BETWEEN MAN AND GOD

INTRODUCTION

1. The Character of God:

- a) God is sovereign, absolute righteousness, justice, love, eternal life, all powerful, all knowing everywhere, unchangeable and truth.
- b) God is one in essence but three in personality: God the Father, God the Son, and God the Holy Spirit. These three personalities have the same essence.
- c) God the Father is the planner of man's salvation; God the Son is the executor of the plan of salvation, and God the Holy Spirit is the revealer of this plan.

2. God's Divine Plan:

- a) A conference was held in eternity past between God the Father, Son and Holy Spirit (Divine Planning) whereby it was made possible for man to have fellowship with God.
- b) God's foreknowledge recognized a barrier would exist in time and that all people would be behind this barrier. (**Romans 3:23**)
- c) Sin is a failure to measure up to God's perfect righteousness, a failure to possess "The perfect righteousness". Man cannot remove this barrier. God's Righteousness and Justice must be satisfied before His love can come to man.
- d) God the Father is the author of a plan whereby He decided to treat the human race on the basis of Grace (all the Father does for us). Grace is receiving a gift. It is undeserved and unmerited, and contrary to all human concepts.
- e) God the Son removed the barrier by His death on the cross. We receive Him as our personal Saviour, and perfect righteousness is credited to us. (**2 Corinthians 5:21**)

AN EXPLANATION OF THE BARRIER AND ITS REMOVAL

1. Problem of Sin:

- a) Sin exists in three categories: imputed sin, (all sinned when Adam sinned) inherent sin (the sinful nature) personal sin (sins committed).
- b) Man is a sinner because Adam sinned and passed down the sin nature to the human race. The penalty of sin is spiritual death (**Romans 5:12, 6:23**). Every member of the human race is a sinner as far as God is concerned (**Romans 3:23**).
- c) In **John 8:31-32** Jesus Christ addressed the Jews who believed on Him and told them to go on in truth and use what He provided. Truth sets us free from the Mosaic Law to serve the Lord and operate in grace.
- d) The unbelieving, religious Jews (v 33) said they were Abraham's seed and not in bondage. They were actually in bondage to the Roman Empire, their religious leaders, and the Mosaic Law. He told them about the bondage of sin.
- e) They are all born in the slavery of sin, for no member of the human race can free himself or other members of the human race. Jesus Christ became true humanity to liberate the human race. He was born outside the slavery of sin by the virgin birth as the God-Man. He paid the price for freedom of the human race - this is redemption.

2. Solution to the Problem of Sin: Redemption and Atonement:

- a) The "son abides in the house forever" (**John 8:35**), for Jesus Christ is "the son". He is eternal life and holy and when man believes on Him man is free and enters into union with Jesus Christ. Christianity is a relationship to Jesus Christ, not a religion.
- b) The purchase price of our redemption is His blood (**1 Peter 1:18, 19, Ephesians 1:7, Revelation 1:5, Hebrews 9:11-14, Galatians 3:13**), representing His death. Jesus Christ bore the sins of the whole world (past, present and future) on the cross.
- c) God is absolute righteousness and justice; the wages of sin is death (**Romans 6:23, Colossians 2:14**). Jesus Christ cancelled the "IOU" the human race owed God. The human race owes God perfect righteousness.
- d) God is perfect righteousness and we cannot pay perfect righteousness. Jesus Christ died on the cross, paying the penalty of our sins. This is expiation (**Romans 5:8**)

e) The doctrines of Redemption and Expiation are found in **Psalm 22:1-6**. God the Father and Holy Spirit left the Son because He was bearing our sins on the cross. (**Matthew 27:46**)

3. The Problem of Physical Birth (John 3) and its Solution: Regeneration: (**John 3:1-15**)

a) Nicodemus (v 1) was a Pharisee. He was a very religious man, attending church three times a day and praying seven times a day. He was sincere and was a product of "salvation by works".

b) He was also a ruler of the Jews. He came to Jesus by night because he was too busy during the day doing "good" (v 2).

c) He called Jesus Rabbi or "Doctor". He admitted more than most Pharisees for he said they knew Jesus came from God, for no one could keep doing the miracles He did except God was with Him (v 2).

d) Jesus interrupted, knowing his problem, "Except a man be born again". Nicodemus needed to be born again (v 3).

e) Why is the new birth necessary? Man is born in this world with a soul (ability to understand and categorize human phenomena), a conscience (standard by which we judge right or wrong), and a sin nature (the source of all personal sins). The human spirit is un-activated. We are born physically alive and capable of having fellowship with members of the human race, but we are spiritually dead and cannot have fellowship with God (**Ephesians 2:1**). We need to be born again.

f) Nicodemus' response (v 4). He cannot think in terms of spiritual things for he has no human spirit. He asked if he could be born again physically.

g) The new birth is a spiritual birth (v 5), so Jesus Christ uses spiritual language, - water.

i) The context determines the meaning of "water"

(1) Salvation - (**Isaiah 55:1, Revelation 22:17**)

(2) God the Holy Spirit - (**John 7:37-39**)

(3) God's Word - (**1 Peter 1:23, Ephesians 5:26, James 1:18**)

ii) Here "water" is used symbolically for God's Word. The new birth is a spiritual birth. The Kingdom of God is the kingdom of eternal relationship with God.

h) Contrast of two births (v 6). "That which is born of the flesh is flesh (physical birth). That which is born of the Spirit is spirit (spiritual birth)." Nicodemus should not be surprised (v 7). He needed to be born again.

i) The illustration (v 8) the wind. It can be heard but not seen. The new birth is not visible. Nicodemus still does not understand (v 9).

j) Jesus Christ used sarcasm (v 10, 11) to shock Nicodemus. He is a doctor of divinity and does not understand. The Trinity ("we") knows what they speak (all knowing). Nicodemus does not have an open mind.

k) No member of the human race (v 13) ever ascended, but Jesus Christ who came from heaven (as the God Man). As God He is everywhere, and as God and Man, Jesus Christ is on earth at the same time.

l) How to be born again (v 14, 15). Jesus Christ refers to (Numbers 21:4-9) the incident of the brazen serpent which was raised on a pole. This pictures Jesus Christ hanging on the cross bearing the sins of the world. (**Colossians 2:14, 15**)

m) The result (v 15). Whoever believes in Jesus Christ shall not perish but have eternal life. The problem of physical birth is removed by the new birth. We are born spiritually by regeneration or the new birth.

4. Problem of Human Righteousness and Its Solution: Justification and Imputation:

a) Man has no righteousness in himself as far as God's viewpoint is concerned although he may be more righteous than other members of the human race when he compares himself with them. (**Isaiah 64:6**)

b) God is absolute righteousness and He cannot have fellowship with us when we have human righteousness. Good deeds put us more in debt to God. (**Romans 4:1-4**)

c) Perfect or absolute righteousness is credited or imputed to us at the moment of salvation (2 Corinthians 5:21) -imputation.

d) We are justified or made righteous on the basis of the absolute righteousness which God gives us.

5. Problem of the Character of God and Its Solution: Propitiation and Reconciliation.

a) Propitiation is an act of God whereby He is satisfied with the death of Jesus Christ on the cross. Jesus Christ satisfied the righteousness and justice of God.

b) Reconciliation looks at the cross from man's viewpoint. Man is reconciled to God. God is never said to be reconciled. Propitiation looks at the cross from God's viewpoint.

6. Problem of Position in Adam and Its Solution: Positional Truth:

a) At the moment of salvation we enter into union with Jesus Christ (**Romans 8:38, 39, 2 Corinthians 5:17**). This is called the baptism of the Holy Spirit (**1 Corinthians 12:13**)

b) By our first birth we are "in Adam" (**1 Corinthians 15:22**). By the new birth we share Christ's eternal life, His righteousness, His destiny, His sonship, His priesthood, etc. Everything He is, we are-, and all He has, we have.

- c) Christianity is a relationship to Jesus Christ that cannot change. The barrier between God and man has been removed by Jesus Christ on the cross.
 d) The issue now is the person of Jesus Christ. He has solved the problem of sin in the human race.

SUMMARY OF THE SIN BARRIER AND ITS REMOVAL	WORK OF CHRIST
BARRIER	
SIN (Romans 3:23)	Redemption (1 Corinthians 1:29-30, Colossians 1:14) Unlimited Atonement (1 John 2:2, 2 Peter 2:1)
PENALTY (Romans 6:23)	Expiation (Colossians 2:14)
BIRTH (John 3:6)	Regeneration (John 3:3, Galatians 3:26, John 1:11-12)
CHARACTER OF GOD (Romans 3:23)	Propitiation (1 John 2:2, Romans 3:25)
RIGHTEOUSNESS OF MAN (Isaiah 64:6)	Justification (Romans 3:24, Romans 5:1) Imputation (Romans 3:22, 2 Corinthians 5:21)
LIFE	Positional Truth (1 John 5:11-12, 1 Corinthians 15:22)

SALVATION: ATONEMENT - UNLIMITED ATONEMENT

1. Definition:

- a) The totally effective work of Christ on the cross to pay the penalty of sin on behalf of mankind.
- b) Atonement as a noun means reconciliation after enmity and includes reparation made for wrong or injury.
- c) The verb has several related meanings such as to be at one, to be in accordance, to make reparation or amends, to make up for errors or deficiencies, to reconcile.
- d) In the Old Testament, the true meaning of atonement is related to the Hebrew verb "to pass over, to cover" - it is also the word for 'pitch' used to seal Noah's Ark.

2. In Old Testament times, animal sacrifices were used to cover sin.

- a) God forgave and restored where sin was covered by the blood of animal sacrifices.
- b) However, the true basis for atonement was not found in these animal sacrifices. This is why the sacrifices needed to be repeated time and time again.
- c) Animal sacrifices were used as a cover for sin until the true sacrifice, Jesus Christ, could be offered on the cross.
- d) Atonement in the Old Testament refers to the use of animal sacrifices to picture the saving work of Christ.
- e) The two concepts of atonement (Old and New Testament) are brought together in **Romans 3:23-26**

3. Atonement is unlimited

- a) When Jesus Christ was judged on the cross for sins he paid for the sins of the entire human race, not just the elect. (**Romans 5:6, 2 Corinthians 5:14-15, 1 Timothy 2:6, 4:10, 2 Peter 2:1, 1 John 2:2**)
- b) "Limited Atonement", the concept that Christ died for believers only is incorrect.

4. Unlimited Atonement eliminates sin in the unbelievers' indictment at the Last Judgement.

- a) When Christ died on the cross, He was judged for all sins of the human race.
- b) Therefore the issue in salvation is not sin, but faith in Christ. People choose either to accept the work of Christ (**John 3:18, 36**), or their own "good" works to gain the approval of God.
- c) Therefore, human good will be the basis of the unbelievers' indictment at the Last Judgement. (**Revelation 20:12**)

SALVATION: REDEMPTION

1. Redemption is the work of the Lord Jesus Christ towards sin. The implications of the Greek words (lutron, lutrosis, apolutrosis, antilutrosis) is ransom, redeem, pay money to set a slave free, pay a price, or (exagorazo) purchase from the slave market (of sin).
2. The principle of redemption is found in **(John 8:31-36)**.
3. The Lord paid the price for us, redeeming us from the slave market of sin by his perfect sacrifice for sin on the cross. **Ephesians 1:7, Colossians 2:14**.
4. The Lord Jesus Christ is the only qualified redeemer. Through His virgin birth he has no inherited Old Sin Nature, by His perfect life He had no acquired sin or sin nature, and through His hypostatic union He is equal with both parties: God and man. **Isaiah 53:9, John 8:46, 19:4, 2Corinthians 5:21, Hebrews 1:3,4:15,7,25,28, 1 Timothy 3:16**.
5. In the Old Testament redemption was taught by means of the shed blood of an animal sacrifice. **Hebrews 9:22, Job 5:19,25,26**.
6. Blood was the purchase price for redemption. **Ephesians 1:7, Colossians 1:14, 1 Peter 1:18,19**. The blood of Christ relates this work of redemption to that which was pictured in these Old Testament sacrifices. **2 Corinthians 5:21**.
7. The soul of the believer not the body is redeemed. **Psalms 34:22, Matthew 8:17**.
8. Redemption removes the demands of the Old Testament Law. **Galatians 3:13,10, 4:4-6**.
9. Redemption is a doctrine which the believer can apply in times of pressure and catastrophe (**Job 19:25,26**), thereby finding both blessing and happiness.
10. Redemption results in adoption (**Galatians 4:4-6**).
11. Redemption provides the basis for the believer's eternal inheritance (**Hebrews 9:15**).
12. The blood of Christ is the ransom money or the purchase price of redemption (**Ephesians 1:7; Colossians 1:14; 1 Peter 1:13,19; 1 John 1:7**).
13. Redemption includes forgiveness of sin (**Hebrews 9:22**).
14. Redemption provides the basis of justification and immediate cleansing at salvation (**Romans 3:24**).
15. Redemption is the basis of our cleansing from sin during our Christian walk. (**Leviticus 4:5; 6:1-6; 1 John 1:7,9**).

HARMONISATION

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

HARMONY**SEEKING POSITIONS OF GREATNESS IN THE KINGDOM**

Then came to him the mother of Zebedees children with her sons James and John , worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

James and John, the sons of Zebedee, said, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

INVOLVEMENT WITH THE SUFFERING OF CHRIST

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

GRACE AND SERVICE AS THE BASIS OF GREATNESS IN THE KINGDOM OF GOD

And when the ten heard it, they were moved with indignation and they began to be much displeased with James and John. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and their great ones exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

124 TWO BLIND MEN HEALED NEAR JERICHO

MATTHEW 20:29-34

Matthew 20:29 And as they departed from Jericho, a great multitude followed him.**30** And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. **31** And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. **32** And Jesus stood still, and called them, and said, What will ye that I shall do unto you? **33** They say unto him, Lord, that our eyes may be opened. **34** So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

KEY WORDS

Departed	Ekporeuomai	Depart [Present Middle Participle]
Great	Polus	Large
Multitude	Ochlos	Crowd
Followed	Akoloutheo	Follow [Aorist Active Indicative]
Behold	Idou	Behold, Lo
Two	Duo	Two
Blind men	Tuphlos	Blind
Sitting	Kathemai	Sit [Present Middle Participle]
Way side	Hodos	Road, Way
Heard	Akouo	Hear [Aorist Active Participle]
Passed by	Parago	Pass by [Present Active Indicative]
Cried out	Krazo	Cry out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Have mercy	Eleeo	Have mercy [Aorist Active Imperative]
Lord	Kurios	Lord
Son	Uihos	Son
Rebuked	Epitimao	Rebuke, Admonish, Forbid [Aorist Active Indicative]
Should hold their peace	Siopao	Dumb, Keep quiet [Aorist Active Subjunctive]
Cried	Krazo	Cry out [Aorist Active Indicative]
More	Meizon	The more
Saying	Lego	Say [Present Active Participle]
Have mercy	Eleeo	Have mercy [Aorist Active Imperative]
Stood still	Histemi	Stand [Aorist Active Participle]
Called	Phoneo	Call out [Aorist Active Indicative]
Said	Lego	Say [Aorist Active Indicative]
Will	Thelo	Will, Desire [Present Active Indicative]
Shall do	Poieo	Do [Aorist Active Subjunctive]

Say	Lego	Say [Present Active Indicative]
Eyes	Ophthalmos	Eye
May be opened	Anoigo	Open [Aorist Passive Subjunctive]
Had compassion	Splagchnizomai	Have compassion, Feel sympathy [Aorist Passive Participle]
Touched	Haptomai	Touch [Aorist Middle Indicative]
Immediately	Eutheos	Immediately, Forthwith
Received sight	Anablepo	Recover sight, Receive sight [Aorist Active Indicative]
Followed	Akoloutheo	Follow [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 29. And as they departed from Jericho, a great multitude followed him. 30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. 31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

Jesus had been giving this discourse near Jericho, and a great multitude followed them. Because they are blind they are totally helpless unless someone leads them around, and have reverted to begging by the side of the Jericho road. They heard the noise of a crowd going past and heard that the crowd was following Jesus of Nazareth, the son of David.

The blind men raised their voices and yelled as loud as they could, asking the Lord to have mercy on them. In fact they were demanding mercy as the verb Eleeo is in the aorist active imperative form. These blind men recognised the Lord Jesus Christ as the unique person of the universe, as they called Him Lord, representing His deity and son of David representing His humanity.

The crowd following the Lord Jesus Christ rebuked the blind men and told them to shut up. Here the mob is getting involved in something, which is not their business. This shows that busybodies and nosey people are always a hindrance to the Lord's service.

They wanted to ignore the blind men and go on. These two blind men have done nothing to gain the support of the crowd and were not popular with the mob. However the two blind men have approached the Lord on the basis of grace.

Verse 32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33. They say unto him, Lord, that our eyes may be opened. 34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Jesus stood still and called for the blind men to be brought to Him. He asked them, "What do you want me to do for you?" They say to Him "Lord", which is the name for God, they no longer call Him Son of David, because what they want is something that only God or the Messiah can do. They asked for their eyesight.

So Jesus was moved by compassion. The crowd had a negative mental attitude, represented by their telling the blind men to shut up. Christ however responded to grace. He touched their eyes and they received their sight and they followed Him.

Again, one of the three healing areas, which the Pharisees said only the Messiah could work in, occurred here with giving sight to the blind. The others were exorcising a demon from a dumb person, and curing leprosy. He again by this miracle had shown, according to their own traditions, that He was the Messiah.

MARK 10:46-52

Mark 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. **47** And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. **48** And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. **49** And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. **50** And he, casting away his garment, rose, and came to Jesus. **51** And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. **52** And Jesus said unto him, Go thy way; thy faith hath **made thee whole**. And immediately he received his sight, and followed Jesus in the way.

KEY WORDS

Came	Erchomai	Come [Present Middle Indicative]
Went out	Ekporeuomai	Go out [Present Middle Participle]
Disciples	Mathetes	Disciples
Great number	Hikanos	Ample, Great
People	Ochlos	Crowd
Blind	Tuphlos	Blind
Son	Uihos	Son
Sat	Kathemai	Sit [Imperfect Middle Indicative]
Highway side	Hodos	Road, Way
Begging	Prosaiteo	Beg
Heard	Akouo	Hear [Aorist Active Participle]
Was	Eimi	Keep on being [Present Active Indicative]
Began	Archomai	Begin [Aorist Middle Indicative]
Cry out	Krazo	Cry out [Present Active Infinitive]
Say	Lego	Say [Present Active Infinitive]
Have mercy	Eleeo	Have mercy [Present Active Imperative]
Many	Polus	Many
Charged	Epitimao	Rebuke, Admonish, Forbid [Imperfect Active Indicative]
Should hold his peace	Siopao	Dumb, Keep quiet [Aorist Active Subjunctive]
Cried	Krazo	Cry out [Imperfect Active Indicative]
The more	Meizon	The more
A great deal	Mallon	More and more
Have mercy	Eleeo	Have mercy [Aorist Active Imperative]
Stood still	Histemi	Stand [Aorist Active Participle]
Commanded	Epo	Say [Aorist Active Indicative]
Call	Phoneo	Call [Aorist Active Imperative]
Called	Phoneo	Call [Present Active Indicative]
Blind man	Tuphlos	Blind man
Saying	Lego	Say [Present Active Participle]
Be of good comfort	Tharseo	Have courage [Present Active Imperative]
Rise	Egeiro	Stand, Rise up [Present Active Imperative]
Calleth	Phoneo	Call [Present Active Indicative]
Casting away	Apoballo	Throw away [Aorist Active Participle]
Garment	Himation	Cloak
Rose	Anistemi	Rise up [Aorist Active Participle]
Came	Erchomai	Come [Aorist Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Lego	Say [Aorist Active Indicative]
Wilt	Telo	Will, Desire [Present Active Indicative]
Should do	Poieo	Do [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Lord	Rhabboni	Rabbi
Might receive my sight	Anablepo	Receive sight [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Go thy way	Hupago	Depart [Present Active Imperative]

Faith	Pistis	Faith
Made whole	Sozo	Save, Make secure [Perfect Active Indicative]
Immediately	Eutheos	Immediately, Forthwith
Received his sight	Anablepo	Recover sight, Receive sight [Aorist Active Indicative]
Followed	Akoloutheo	Follow [Imperfect Active Indicative]

PERFECT TENSE VERB

SOZO – SAVED, MADE WHOLE – The 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 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 the 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 46. And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

The scene now moves from Perea to Judea. The Lord and His disciples have crossed the Jordan River and come to Jericho. There he met two blind men, one of whom is Bartimaeus, a man with a desperate need, knowledge of that need, and a determination to have the need met.

Verse 47. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

Bartimaeus, who was blind and begging at the side of the road, recognised the Lord and called out to Him as the Son of David, or the Messiah. It is ironic that while Israel as a nation was blind to the presence of the Messiah, a physically blind Jew had true spiritual insight and faith.

Verse 48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. 49. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50. And he, casting away his garment, rose, and came to Jesus. 51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

He was persistent in his pleas for mercy to the Lord and these cries of help were answered. This was in spite of the crowd that was following the Lord, as they were vocal in telling the blind men to be quiet. In response to the crowd’s rejection he yelled out more and more. So often people can be very cruel, and also just simply embarrassed of other’s needs, and desire to silence them. Let us be challenged by this man’s passion to get help, and by the callousness of the crowd, and ensure we are never embarrassed about other’s needs.

The Lord stopped and commanded that he be brought to Him. The crowd saw that the conflict between them and the blind men had been overruled by the Lord, and tell him to have courage. He is in fact going to have more than courage shortly, as in response to the Lord’s question as to what he wanted, his sight is restored. It was also critical that he took this opportunity to call out to the Lord because the Lord never passed this way again. How many opportunities are lost, simply because people falsely expect to have another opportunity – whereas the Lord may not walk that way again...

LUKE 18:35-43

Luke 18:35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: **36** And hearing the multitude pass by, he asked what it meant. **37** And they told him, that Jesus of Nazareth passeth by. **38** And he cried, saying, Jesus, thou son of David, have mercy on me. **39** And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. **40** And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, **41** Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. **42** And Jesus said unto him, Receive thy sight: thy faith **hath saved thee**. **43** And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

KEY WORDS

Came to pass	Ginomai	To come into being [Aorist Middle Indicative]
Was come nigh	Eggizo	Approach, Draw near [Present Active Infinitive]
Certain	Tis	A, Some
Blind man	Tuphlos	Blind man
Sat	Kathemai	Sit [Imperfect Middle Indicative]
By the wayside	Hodos	Road, Way
Begging	Prosaiteo	Beg [Present Active Participle]
Hearing	Akouo	Hear [Aorist Active Participle]
Multitude	Ochlos	Crowd
Pass by	Diaporeuomai	Travel through, Pass by [Present Middle Participle]
Asked	Punthanomai	Learn, Demand [Imperfect Middle Indicative]
Meant	Eimi	Keep on being [Present Active Optative]
Told	Apaggello	Announce, Tell [Aorist Active Indicative]
Passeth	Parerchomai	Pass [Present Middle Indicative]
Cried	Boao	Shout out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Son	Uihos	Son
Have mercy	Eleeo	Have mercy [Aorist Active Imperative]
Went before	Proago	Go before [Present Active Participle]
Rebuked	Epitimao	Rebuke, Admonish, Forbid [Imperfect Active Indicative]
Should hold his	Siopao	Dumb, Keep quiet [Aorist Active Subjunctive]
peace		
Cried	Krazo	Cry out [Imperfect Active Indicative]
Much	Polus	Much
More	Meizon	The more
Have mercy	Eleeo	Have mercy [Aorist Active Imperative]
Stood	Histemi	Stand [Aorist Passive Participle]
Commanded	Keleuo	Command, Bid [Aorist Active Indicative]
Brought	Ago	Bring [Aorist Passive Infinitive]
Come near	Eggizo	Approach, Draw near [Aorist Active Participle]
Asked	Eperato	Ask [Aorist Active Indicative]
Saying	Lego	Say [Aorist Active Indicative]
Wilt	Thelo	Will, Desire [Present Active Indicative]
Shall do	Poieo	Do [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
May receive my sight	Anablepo	Receive sight [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Receive thy sight	Anablepo	Receive sight [Aorist Active Imperative]
Faith	Pistis	Faith
Saved	Sozo	Save, Secure [Perfect Active Indicative]
Immediately	Eutheos	Immediately, Forthwith
Received his sight	Anablepo	Recover sight, Receive sight [Aorist Active Indicative]
Followed	Akoloutheo	Follow [Imperfect Active Indicative]
Glorifying	Doxazo	Glorify, Honour, Magnify [Present Active Participle]
God	Theos	God
All	Pas	All

People	Laos	People
Saw	Eido	See, Perceive, Believe [Aorist Active Participle]
Gave	Didomi	Give [Aorist Active Indicative]
Praise	Ainos	Praise

PERFECT TENSE VERB

SOZO – SAVED, MADE WHOLE –The 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 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 35. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36. And hearing the multitude pass by, he asked what it meant. 37. And they told him, that Jesus of Nazareth passeth by. 38. And he cried, saying, Jesus, thou son of David, have mercy on me.

The blind, lame, and others who could not work in the usual occupations of the day were left to beg by the side of a road, often by relatives, who picked them up each evening. Jewish people considered helping them a righteous act, and all giving alms was considered a good thing, but people were still often irritated with beggars, as there was the expectation to help them, and it could be resented. The main road from Jericho to Jerusalem was perhaps one of the better sites at which to beg, as many of the people who passed by were pilgrims heading for the festivals in Jerusalem, and may be looking to build their credit account of good deeds with God.

This blind man hearing all the commotion around him asked those around what was going on. When he was told that it was Jesus of Nazareth the blind man shouts “Son of David”, and this means that he recognises Jesus as the Messiah.

This blind man was a blind beggar sitting by the side of a road waiting for things to happen. He was blind and unable to do anything to improve his condition. The Messiah comes along the road and immediately the blind man recognises that the Messiah can do something about his blindness.

Verse 39. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. 40. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Blind people were socially powerless and the crowd with Jesus see this shouting blind man as an intrusion into the pilgrimage they are making with the Lord. The powerlessness of the blind person in society is demonstrated by the crowd who tried to make him keep quiet. However this increased rather than diminished his calling out to the Lord Jesus Christ.

When Jesus said that his faith healed him it did not mean that the man’s faith had some power, it was the power of God which had the ability to overcome the person’s problems. In the same way if Israel had faith in the Messiah their faith would have healed their spiritual blindness.

As often happened, the response to the miracle was that the crowd as well as the blind man gave glory to God. The perfect tense used for salvation in verse 2 reminds us that when God acts the results are permanent, and this man was healed and restored to society, but even more importantly to the family of faith.

APPLICATION

We never earn or deserve anything from God and never will. Whether we are carnal or spiritual we are always under grace. We are only here in this space-time place because of what our Lord is, not for what we have done, and our challenge is to find the things the Lord expects of us in this space-time place.

This is an illustration of the last being first; the blind men were on the bottom of the social scale yet by their faith in Christ they progressed far further than the sighted crowd who rejected them and rejected Jesus.

The basis of the last being first is grace; the blind men are working on a grace basis while the crowd is looking at things from a human viewpoint.

There is the evidence of faith here. Faith is the evidence of things not seen. They could not see Jesus but they believed in Him. Faith appropriates grace. There is no merit in having faith. It is a transitive verb with the merit in the thing or in this case the person believed in.

In the case of a person trusting in Christ for salvation, that faith focuses on the merits of Christ. After salvation faith accepts promises and doctrines of God with the result that God is glorified as these items are based on and reflect the Character of God.

The concept of cursing turned to blessing is seen in the fact that the blind men were from Jericho, the place of cursing, but in the place of cursing they found blessing.

Our criteria for the Christian life must always be what the Bible says rather than what people say.

It is important to call out to the Lord as you have need and opportunity because only He can solve your problems and while He is always with you a lack of seeking Him may mean that a severe problem you have will not be solved.

Spiritual outcasts unable to help themselves far more readily recognised the Messiah and asked for His help than did the Jewish religious leaders.

DOCTRINES

APOSTASY

1. Apostasy means falling away.
2. Apostasy differs from backsliding. A true Christian can backslide, an apostate is never born again e.g. Judas Iscariot.
3. The backslidden Christian breaks fellowship, but doesn't lose his salvation. (**John 5:24**)
4. The apostate is declared in (**2 Timothy 4:3-4**) and (**1 John 2:19**)
5. Apostates may do good works calling themselves Christians but they should not be accepted as such. (**2 John 9-11, John 10:12-13**).
6. There will be a great apostasy prior to the Rapture (**2 Thessalonians 2:3**)

BLIND MAN AS A PICTURE OF THE UNSAVED

1. The healing of the blind man in (**John 9:1-13**) parallels the condition of all those who are unsaved.

It is of interest that this person was suffering from a congenital condition where the organs for sight were absent. Thus it was not the removing of cataracts that was in view, it was the creation of the ability for sight.

2. He was outside the Temple and like the unbeliever he was a stranger to fellowship with God. **(Ephesians 2:12)**
3. He was blind and could not see. As unbelievers we are all blind to the gospel. **(1 Corinthians 2:14 2 Corinthians 4:3,4).**
4. He was born that way. All people are born in sin. **(Ephesians 2:1)**
5. He was beyond human help with no earthly hope. **(Ephesians 2:12)** There is still no hope for a person born blind. There is no human cure for sin. Man cannot deal with it.
6. He was a beggar, and could not pay for healing. In grace, we also can't offer anything for salvation. **(Ephesians 2:8-9)**
7. He made no verbal appeal. He was sought out by the Lord and drawn as we were. **(John 6:44)**
8. The Lord found him and saved him. It is the Holy Spirit who calls us.
9. No other people were really interested in him. The Pharisees ignored him. The disciples had a theological debate over him, but the Lord touched him. **(John 3:16)**
10. He was changed. He became a new man. **(Colossians 1:10; 1 Thessalonians 2:12; 1 John 1:7)**
11. When we meet the Lord Jesus Christ we are changed. This is a good salvation passage.

CHRISTIAN LIFE – CONFIDENCE

1. The source of confidence. **(Jeremiah 17:7)**
2. The results of confidence:-
 - a) Protection. **(Proverbs 3:25-26)**
 - b) Strength. **(Isaiah 30:15)**
 - c) Blessing. **(Jeremiah 17:7)**
3. Examples of confidence:-
 - a) In God's provision. **(Genesis 22:18)**
 - b) In God's sovereignty. **(Genesis 50:20)**
 - c) In God's deliverance. **(Daniel 3:17-18)**
 - d) In God's power. **(1 Kings 18:36-39)**
 - e) In God's presence. **(Psalm 71:5)**
 - f) In extremity. **(Job 13:15)**
4. Confidence relating to prayer:-
 - a) Confident access. **(Ephesians 3:12)**
 - b) Confidence to draw near. **(Hebrews 4:16)**
 - c) Confidence to enter. **(Hebrews 10:19-22)**
 - d) Confidence to ask. **(1 John 5:14-15)**
5. Confidence in the day of judgement. **(1 John 4:17)**
6. Confidence to complete His work in the believer. **(Philippians 1:6)**
7. Exhortation to maintain confidence. **(Hebrews 10:35-39)**

CHRISTIAN LIFE - DELIVERANCE

1. We are delivered from spiritual darkness **Colossians 1:13**

2. We are delivered from sin **2 Corinthians 5:21, Romans 6:7**
3. We are delivered from death **Hebrews 2:14**
4. We are delivered from judgement **Romans 8:1**

HARMONISATION

There is an apparent problem with a direct harmonisation of these accounts. Matthew tells us that they were leaving Jericho while Mark says they were approaching Jericho. There were in fact two cities of Jericho, the ancient one which had never been rebuilt and the new city. One can therefore see that if you were on the road between the old and new city you could be both leaving and entering Jericho.

There are two blind men in Matthew while only one is named in Mark as Bartimaeus who was the dominant person of the two. The other blind man is unnamed but had similar vocabulary to Bartimaeus.

HARMONY

BLIND BARTIMAEUS

And it came to pass, that as he was come nigh unto Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, one of two blind men sat by the way side begging. And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And they cried out saying, Lord Jesus, thou son of David have mercy on me, have mercy on us. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on me, O Lord, thou son of David.

And Jesus stood still, and commanded them to be called to be brought unto him. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee and Bartimaeus casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that my eyes may be opened and that I might receive my sight.

So Jesus had compassion on them, and touched their eyes and said unto him, Receive thy sight: Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, glorifying God: and all the people, when they saw it, gave praise unto God.

125 CONVERSION OF ZACCHAEUS

LUKE 19:1-10

Luke 19:1 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which **was lost.**

KEY WORDS

Entered	Eiserchomai	Enter in [Aorist Active Participle]
Passed through	Dierchomai	Come through [Imperfect Middle Indicative]
Behold	Idou	Behold, Lo

Was	-	Not found in the original
Man	Aner	Man, Husband
Named	Kaleonoma	Named [Present Passive Participle]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Chief of the	Architelones	Chief tax collector
Publicans		
Was	Eimi	Keep on being [Present Active Indicative]
Rich	Plousios	Rich
Sought	Zeteo	Seek [Imperfect Active Indicative]
See	Eido	See, Perceive [Aorist Active Infinitive]
Was	Eimi	Keep on being [Present Active Indicative]
Could	Dunamai	Able [Imperfect Middle Indicative]
Press	Ochlos	Crowd
Was	Eimi	Keep on being [Imperfect Active Indicative]
Little of stature	Helikia Mikros	Small size
Ran	Protrecho	Run [Aorist Active Participle]
Climbed up	Anabaino	Climb up [Aorist Active Indicative]
Sycamore	Sukamoraia	Sycamore tree
See	Eido	See, Perceive [Aorist Active Subjunctive]
Was	Mello	Be about to [Imperfect Active Indicative]
Pass	Dierchomai	Pass, Go through [Present Middle Infinitive]
Way	-	Not found in the original
Came	Erchomai	Come [Aorist Active Indicative]
Place	Topos	Place, Location
Looked up	Anablepo	Glance up [Aorist Active Participle]
Saw	Eido	See, Perceive
Said	Epo	Say [Aorist Active Indicative]
Make haste	Speudo	Make haste, Make speed [Aorist Active Imperative Participle]
Come down	Katabaino	Come down [Aorist Active Imperative]
Today	Semeron	Today
Must	Dei	Must [Present Active Indicative]
Abide	Meno	Abide, Lodge [Aorist Active Infinitive]
House	Oikos	House
Made haste	Speudo	Make haste, Make speed [Aorist Active Participle]
Came down	Katabaino	Come down [Aorist Active Indicative]
Received	Hupodechomai	Entertain in ones home [Aorist Middle Indicative]
Joyfully	Chairo	Joy [Present Active Participle]
Saw	Eido	See, Perceive [Aorist Active Participle]
All	Hapas	Everyone
Murmured	Diagogguzo	Murmur, Grumble [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Was gone	Eiserchomai	Go in [Aorist Active Indicative]
Guest	Kataluo	Lodge, Be a guest [Aorist Active Infinitive]
Man	Aner	Man
Is a sinner	Hamartolos	Sinner
Stood	Histeri	Stand [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
Behold	Idou	Behold, Lo
Half	Hemisu	Half
Goods	Huparchonta	Goods, Possessions one has [Present Active Participle]
Give	Didomi	Give [Present Active Indicative]
Poor	Ptochos	Poor, Destitute
Taken	false Sukophanto	Defraud [Aorist Active Indicative]
accusation		
Restore	Apodidomi	Restore, Refund [Present Active Indicative]
Fourfold	Tetraploos	Fourfold
Said	Epo	Say [Aorist Active Indicative]
This day	Semeron	Today
Salvation	Soteria	Salvation
Come	Ginomai	Become [Aorist Middle Indicative]
House	Oikos	House

Is	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Come	Erchomai	Come [Aorist Active Indicative]
Seek	Zeteo	Seek [Aorist Active Infinitive]
Save	Sozo	Save [Aorist Active Infinitive]
Was lost	Apollumi	Lose [Perfect Active Participle]

PERFECT TENSE VERB

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

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
125	Zechariah 9:9d	The Messiah would bring salvation	Luke 19:10

REFLECTION

Verse 1. And Jesus entered and passed through Jericho. 2. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

There was another person in Jericho for whom the visit of the Lord had major results in the fact that he also was saved as a result. Zacchaeus like the blind Bartimaeus was outside Jewish society being a rich tax collector. Using this office to make a considerable amount of wealth by oppressing his fellow citizens placed him at the same social level as the prostitutes. This man finding salvation is a challenge to the crowd who is following Jesus, and as with each crowd reaction we see, makes us think about attitudes we may have towards the lost, for there are some “lost” who we are happy to stay “lost” – they are not the “right sort of people” for our church group... Let us be rebuked by the crowd reactions as we move towards Jerusalem, for they get even more challenging in the last week.

Being a border city Jericho had a customs station. Because it was also one of the wealthiest cities in Judea the tax income would be considerable. He was the chief tax collector who was responsible for contracting other tax collectors in the area. Given this role he could have been rich without cheating, but from verse 8 it is clear that he was also corrupt.

One thing you could say about Zacchaeus is that he was enthusiastic. He had a burning desire to see the Lord, but his view was obscured by the crowd that accompanied our Lord. He therefore climbed a tree which is related to the fig tree and therefore easy to climb.

Verse 5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 6. And he made haste, and came down, and received him joyfully.

Jesus already knew the tax collectors name, and all about him. Remember who the Lord is, and remember He knows our name and all about us also! Jesus instructed him to come down out of the tree as He was going to lodge with him that night. Zacchaeus quickly complied with the instruction and received Him as a guest in his house with great joy – for this was the greatest honour – to have a Rabbi visit – but to have Messiah was beyond all dreams. This was far better than he could have hoped for.

The act of inviting Himself to another person’s home was a very unusual act in the ancient world no matter how highly ranked you were. In addition, the Jews rightly thought that to know a persons’ name as Jesus demonstrated on this occasion was the sign of a prophet. In all it was a rather dramatic moment.

Verse 7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. **8.** And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. **9.** And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. **10.** For the Son of man is come to seek and to save that which was lost.

As usual many people complained or grumble that the Lord was staying with a person who was demonstrably a sinner. However there had been a great change in Zacchaeus, and he stood up and announced that he would give half of what he possessed to the poor, and repay fourfold all he had wronged. In this he was in great contrast to the rich young ruler and is why its important to get all these events in the right time sequence, as the Gospel writers are challenging us strongly.

The concept of restitution with penalty is given in **Exodus 22:1-4** *“If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. 2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. 3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.”*

In verse 10 we see that the Son of Man, the Lord Jesus Christ has come [Aorist Active Indicative of Erchomai] at a point in time, the First Advent to seek and save [Aorist Active Infinitive of Zeteo and Sozo, the infinitive mood showing the purpose of His First Advent] that which was lost [Perfect Active Participle of Apollumi, the Perfect tense showing that mankind is lost in the past with the results that they continue to be lost until they find the Lord Jesus Christ as Saviour].

APPLICATION

Zacchaeus responded in exactly the opposite way to the rich young ruler. He recognised that he was a sinner and that wealth was transient. He also proves that with God nothing is impossible as he was a rich man who found salvation.

The fact that Zacchaeus was small in stature is a visual reminder to the crowd of Jesus' words that unless they became as little children they cannot enter into the Kingdom of God, **Luke 18:17**.

The statement by our Lord that this day is salvation come to this house did not imply that the act of giving to the poor had saved Zacchaeus but his change of attitude was evidence that he had now entered into a right relationship with God. The perfect tense again reminds us that salvation is permanent.

DOCTRINES

CHRIST: PROPHET, PRIEST AND KING

JESUS THE PROPHET

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

JESUS THE PRIEST

1. A priest is a man who represents other men before God, so that sinful man can have relationship with a holy God (**Hebrews 5:1**). The priest made propitiation for the sins of the people. (**Hebrews 2:17, Hebrews 10:12**) and also made intercession for the people
2. As a high priest, Christ offered a perfect sacrifice to God to remove sin for all time - His own body (**Hebrews 9:26**).
3. He also offers intercessory prayer for us (**Hebrews 7:23-25**) at the right hand of the Father.
4. Characteristics:-
 - a) He was divinely appointed (**Hebrews 5:4-10**)
 - b) He is perfect (**Hebrews 7:26-28**)
 - c) He is merciful and faithful (**Hebrews 2:17**)
 - d) He is sympathetic (**Hebrews 4:14-16**)
 - e) He is everlasting (**Hebrews 7:23-25**)
 - f) He is our advocate (**1 John 2:1**)
5. Because of our union in the Body of Christ, every believer is a priest (**1 Peter 2:9**). We have direct access to God the Father (**Matthew 27:51, Hebrews 4:16**). Therefore, our lives are to be a living sacrifice (**Romans 12:1**) of praise (**Hebrews 13:15**), giving (**Hebrews 13:16**) and obedience (**Hebrews 13:17**).

JESUS THE KING

1. At the second advent Jesus Christ will come as King, as King of Kings and Lord of Lords. (**1 Timothy 6:15**)
 - a) His Kingdom - On earth (**Jeremiah 23:5, Revelation 19:11-16**). His kingdom is called the kingdom of heaven, because of its heavenly character, but it is clearly on earth.
 - b) His Capital - Jerusalem (**Psalms 2:6**)
 - c) Its Extent - The whole world. (**Psalms 72:6-11, Isaiah 2:2-3, Daniel 7:13-14, Zechariah 8:20-23**)
 - d) When - He will regather believing Israel after the Great Tribulation and will reign on earth for 1,000 years. (**Revelation 19:11-16, Zechariah 14:1-4, 9. Revelation 20:4-6**)
2. Characteristics of the Kingdom:
 - a) Universal Peace (**Isaiah 2:4, Micah 4:2-3**)
 - b) Universal Prosperity (**Micah 4:4-7**)
 - c) Righteous and Just rule (**Psalms 72:2-7, Isaiah 11:9**)
 - d) Worldwide in extent (**Psalms 72:6-8**)
 - e) Glorious (**Psalms 72:17-19**)
 - f) Everlasting (**Daniel 7:13-14, Luke 1:32-33, Revelation 11:15**)
 - g) Uplifting of the under privileged (**Psalms 72:2-4, 12-14**)
3. Christ's rule on earth will terminate with the Great White Throne Judgement (**Revelation 20:11-15**). He delivers the kingdom to the Father, (**1 Corinthians 15:24**) thus commencing the eternal rule of Christ. (**1 Corinthians 15:28**)

SALVATION: REGENERATION (BORN AGAIN)

1. General Scripture - (**John 3:5-8**) 'Ye must be born again' (v7). You are born of the Spirit. (v8) We then become new creatures in Christ.
2. Natural man cannot understand spiritual phenomenon (**1 Corinthians 2:14**). He lacks the ability to enter the Kingdom of God. (**John 3:5**). They are unable to please God. (**Romans 8:7, 8**)
3. New birth is a creation of the Holy Spirit. (**John 1:12, 2 Corinthians 5:17, Ephesians 2:10, 4:24**). Through the Holy Spirit we become aware that we are joint heirs with Christ. (**Romans 8:16, 17**)
4. The requirement for the new birth is belief on Christ, that He is crucified and risen. (**John 1:12, 3:16-18, 36**). New birth occurs at the instant of belief.
5. Through new birth (Regeneration) the believer lives in Christ, and Christ in the believer. (**Galatians 2:20, Ephesians 2:10, 4:24, 1 Peter 1:23-25, 1 John 5:10-12**).

6. Once you are born you cannot be unborn.

HARMONY

CONVERSION OF ZACCHAEUS

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

126 PARABLE OF THE POUNDS

LUKE 19:11-28

Luke 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. **12** He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. **13** And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. **14** But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. **15** And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. **16** Then came the first, saying, Lord, thy pound hath gained ten pounds. **17** And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. **18** And the second came, saying, Lord, thy pound hath gained five pounds. **19** And he said likewise to him, Be thou also over five cities. **20** And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: **21** For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. **22** And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: **23** Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? **24** And he said unto them that **stood by**, Take from him the pound, and give it to him that hath ten pounds. **25** (And they said unto him, Lord, he hath ten pounds.) **26** For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. **27** But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. **28** And when he had thus spoken, he went before, ascending up to Jerusalem.

KEY WORDS

Heard	Akouo	Hear [Present Active Participle]
Added	Prostithemi	Add [Aorist Active Participle]
Spake	Epo	Speak [Aorist Active Indicative]
Parable	Parabole	Parable
Was	Eimi	Keep on being [Present Active Infinitive]
Nigh	Eggus	Be close to
Thought	Dokeo	Think [Present Active Infinitive]
Kingdom	Basiliea	Kingdom

God	Theos	God
Immediately	Parachrema	Immediately, Very soon
Appear	Anaphaino	Appear [Present Passive Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Certain	Tis	Certain
Noble	Eugenes	Noble
Man	Anthropos	Man
Went	Poreuomai	Go [Aorist Passive Indicative]
Far	Makros	Far
Country	Chora	Country
Receive	Lambano	Receive [Aorist Active Infinitive]
Return	Hupostrepho	Return [Aorist Active Infinitive]
Called	Kaleo	Call [Aorist Active Participle]
Ten	Deka	Ten
Servants	Doulos	Slave, Servant
Delivered	Didomi	Give [Aorist Active Indicative]
Pounds	Mna	Pound, Weight
Said	Epo	Say [Aorist Active Indicative]
Occupy	Pragmateoumai	Busy oneself, Trade [Aorist Middle Imperative]
Till	Heos	Until
Come	Erchomai	Come [Present Middle Indicative]
Citizens	Polites	Citizen
Hated	Miseo	Hate [Imperfect Active Indicative]
Sent	Apostello	Send out [Aorist Active Indicative]
Message	Presbeia	Message
Saying	Lego	Say [Present Active Participle]
Will have	Thelo	Desire, Will [Present Active Indicative]
Man	-	Not found in the original
Reign	Basileuo	Reign [Aorist Active Infinitive]
Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Returned	Epanerchomai	Return [Aorist Active Infinitive]
Having received	Lambano	Receive [Aorist Active Participle]
Commanded	Epo	Say [Aorist Active Indicative]
Called	Phoneo	Call out [Aorist Passive Infinitive]
Had given	Didomi	Give [Pluperfect Active Indicative]
Money	Argurion	Money, Silver pieces
Might know	Ginosko	Know [Aorist Active Subjunctive]
Gained by trading	Pragmateoumai	Busy oneself, Trade [Aorist Middle Indicative]
Came	Paraginomai	Become close [Aorist Middle Indicative]
First	Protos	First
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord
Hath Gained	Prosergazomai	Gain [Aorist Middle Indicative]
Said	Epo	Say [Aorist Active Indicative]
Well	Eu	Well done
Good	Agathos	Good
Hast been	Ginomai	Become [Aorist Middle Indicative]
Faithful	Pistos	Faithful
Very little	Elachistos	Very little
Have	Eimi Echo	Keep on having and holding [Present Active Participle]
Authority	Exousia	Authority [Present Active Participle]
Cities	Polis	City
Second	Deuteros	Second
Came	Erchomai	Come [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Hath gained	Poieo	Make [Aorist Active Indicative]
Five	Pente	Five
Said	Epo	Say [Aorist Active Indicative]
Be	Ginomai	Become [Present Middle Imperative]
Another	Heteros	Another of a different kind
Came	Erchomai	Come [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]

Behold	Idou	Behold, Lo
Is	-	Not found in the original
Have	Echo	Have and hold [Imperfect Active Indicative]
Kept laid up	Apokeimai	Reserved [Present Middle Participle]
Napkin	Soudarion	Towel, Napkin from the word Sudarium meaning sweat cloth
Feared	Phobeo	Fear [Imperfect Middle Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Austere	Austeros	Severe, Austere
Man	Anthropos	Man
Takest	Airo	Take up [Present Active Indicative]
Layest	Tithemi	Lay down [Aorist Active Indicative]
Reapest	Therido	Reap [Present Active Indicative]
Didst sow	Speiro	Sow [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Out of	Sou	Out of
Mouth	Stoma	Mouth
Judge	Krino	Judge [Future Active Indicative]
Wicked	Poneros	Wicked
Knewest	Eido	See, Know, Perceive [Pluperfect Active Indicative]
Were	Eimi	Keep on being [Present Active Indicative]
Taking up	Airo	Take up [Present Active Participle]
Laid down	Tithemi	Lay down [Aorist Active Indicative]
Reaping	Therido	Reap [Present Active Participle]
Sow	Speiro	Sow [Aorist Active Indicative]
Gavest	Didomi	Give [Aorist Active Indicative]
Bank	Trapeza	Table, Bank
Coming	Erchomai	Come [Aorist Active Participle]
Might have required	Prasso	Require [Aorist Active Indicative]
Usury	Tokos	Interest
Said	Epo	Say [Aorist Active Indicative]
Stood by	Paristemi	Stand by [Perfect Active Participle]
Take	Airo	Take away [Aorist Active Imperative]
Give	Didomi	Give [Aorist Active Imperative]
Hath	Echo	Have and hold [Present Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Hath	Echo	Have and hold [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Hath	Echo	Have and hold [Present Active Participle]
Shall be given	Didomi	Give [Future Passive Indicative]
Hath	Echo	Have and hold [Present Active Participle]
Hath	Echo	Have and hold [Present Active Indicative]
Taken away	Airo	Take away [Future Passive Indicative]
Enemies	Echthros	Enemy, Foe
Would	Thelo	Wish, Desire, Will [Aorist Active Participle]
Should reign	Basileuo	Reign [Aorist Active Infinitive]
Bring	Ago	Bring [Aorist Active Imperative]
Hither	Hode	Hither
Slay	Katasphatto	Kill [Aorist Active Imperative]
Before	Emprosthen	In front of, Before the face
Had spoken	Epo	Say [Aorist Active Participle]
Went	Poreuomai	Go [Imperfect Middle Indicative]
Ascending up	Anabaino	Ascend [Present Active Participle]

PERFECT TENSE VERB

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, 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.

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

REFLECTION

Verse 11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

The kingdom of God, with Messiah ruling on the earth was expected, and the timing of the Messiah's appearance was known because of Daniel's prophecy of the 70 weeks of years in **Daniel 9:24-27**. The most common expectation of the kingdom would include the removal of Roman and Gentile power in Israel. The time frame was known by those who believed Daniel, as illustrated by the Magi, who rode all the way for the Lord's birth. The Sanhedrin had the facts, just didn't want to believe them, and didn't read the words of Daniel at all, or they would have been very scared – for he spoke of destruction as a result of rejection.

Verse 12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

The imagery used by the Lord Jesus Christ regarding a nobleman going to a far country to receive a kingdom would have been well known to the Jews as both Herod and his son Archaleus had to go to Rome to receive the right to rule in Judea.

At the start of this parable the Lord is making it very clear that the kingdom is not going to be set up immediately and that there will be a time period in which He will be away and having given His servants assets with which to operate he would expect them to be busy and work for him wholeheartedly.

The "pound" is the mina, which is equivalent to about a hundred days wages, or 100 denarius. Because few people had capital, investment with the moneychangers of a significant amount of money, could gain significant growth. The word "occupy" here means to trade with a view of profit.

Verse 14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Again in the recent history of Judea the hearers of this concept would have remembered that Archaleus had a group of fifty representatives of the people go to Rome to oppose his appointment. His father Herod the Great also had to fight until 37 BC, until his kingdom which had been granted by Rome, was consolidated and secure against those who opposed him.

The citizens here represent the Jewish nation who not only rejected Jesus in person, but also His servants in His absence, such as Stephen and other martyrs. In essence the Jewish nation has until now said that they do not want Him to reign over them. This will change in the Tribulation Period, as foretold by **Zechariah 12:10ff**.

Verse 15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16. Then came the first, saying, Lord, thy pound hath gained ten pounds. 17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18. And the second came, saying, Lord, thy pound hath gained five pounds. 19. And he said likewise to him, Be thou also over five cities.

It was not unusual for investors in the ancient world to make returns as the servants reported here and for the diligent servant to be rewarded by their masters.

In this section it deals with the prudent and good servants who have worked diligently for their master and provided significant profit for him. With the return of the Lord Jesus Christ rewards will be given to those who have served the Lord well and represented His cause during their lifetime.

The rewards for the Church Age believer will be received at the Judgment Seat of Christ after the Rapture of the Church, while that of the Jews will be at the Second Advent of Christ. **2 Corinthians 5:6-16.**

It is seen that the way you serve the Lord during this lifetime has a great bearing on your position and authority in the Kingdom.

Verse 20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: **21.** For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. **22.** And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: **23.** Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? **24.** And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. **25.** (And they said unto him, Lord, he hath ten pounds.) **26.** For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. **27.** But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. **28.** And when he had thus spoken, he went before, ascending up to Jerusalem.

Keeping money unsecured, and not in the merchant's bank earning interest was considered to be one of the most irresponsible ways of dealing with money. This servant did not really take responsibility for his laziness but blames the master. However if we do not use our opportunities for the Lord they will be taken away from us. The parable teaches accountability and responsibility – two concepts very unpopular today.

Eastern kings coming to power often disposed of their enemies before taking the throne, executing them in front of their throne. Herod the Great took some ruthless measures to deal with his enemies.

Jesus now arrives in the area of Jerusalem where He will stay ministering right up until His arrest, death and resurrection from the dead about a week later.

APPLICATION

This parable teaches six things as a result of the rejection of the kingdom at this time.

1. The King, the Lord Jesus Christ will leave and go to Heaven, the far country to receive the Kingdom.
2. The servants of the king will be left behind to carry out the ministry of the king and are required to be active.
3. The citizens may reject His reign, and feel they have no accountability, but they do.
4. The Lord Jesus Christ will return to set up the kingdom that He has acquired.
5. There will be judgment of the servants, both for gain and loss. Some will receive rewards and authority in the kingdom but some will have no authority yet will be in the kingdom.
6. The enemies of the Lord will be killed before Him at the Great White Throne Judgment.

DOCTRINES

JERUSALEM

1. Jerusalem is the Holy City of three monotheistic faiths.

a) JUDAISM: Jerusalem has always been the focus of the Jewish homeland as it was the capital of the first Jewish kingdom. The Western Wall (the Wailing Wall) is a remnant of the great temple, built by King Herod and is the most sacred of all Jewish shrines.

b) CHRISTIANITY: For Christians, Jerusalem is the site of Jesus Christ's last days on earth. It is the place of His trial and crucifixion, and also of His resurrection.

c) ISLAM: The Arabs call Jerusalem "Al Quds", which means "The Noble (or Holy) Sanctuary". After Mecca and Medina, it is the holiest city in the Muslim world.

On the place where the Temple stood now stands the Dome of the Rock (or mosque of Omar). It is built over a rock from where Mohammed is said to have ascended to Heaven.

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

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

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

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

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

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

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

9. ITS FUTURE:

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

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

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

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

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

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.**

WORK

1. Since the Fall, man has had to work for a living by the sweat of his. **Genesis 3:17-19.**

2. Our attitude to work as believers should, however, be an offering of praise to God. **Romans 8:19-32, 1 Corinthians 10:31**

3. Our attitude to work is witness to all. Workers are told to follow some simple guidelines to open the door for witness in the work place - **Titus 2:9,10.**

a) "Be Obedient" - The Greek verb *hupotasso* is the same one used for wives of their husbands, and involves responsiveness to the will of the other. The believer is to be the best worker in the situation and is to be known as the one who can be trusted to perform what is required.

b) "Not answering again" - Talking back, or "back chat" has always been a problem where authority is resented. Such resentment is to have no place in the Christian's life as they are to see every situation they find themselves in as one where they are called to show themselves servants of their master in heaven and live up to his standards and their high calling as ambassadors of Christ.

c) "Not purloining" - It was always a temptation for slaves to steal, as they had been "stolen" and the only way to get freedom was to buy it with money they saved. Paul's point here and elsewhere, was that freedom was not to be the goal, rather service for the Lord. Freedom was not to come at any price! The believer was to pay taxes and to recognize others wealth as the other person's property and not steal it, even if that other person was not "entitled to it". **Ephesians 4:28.**

d) "Showing good fidelity" - The Christian worker was to shew by all he or she did that they were trustworthy in all things.

e) "Adorn the doctrine of God" - Become a credit to the doctrine of God. The English word for cosmetics comes from the word adorn. It means to decorate or present in a good light. As men will take a second look at a woman who is well made up with cosmetics so Paul wanted the masters to take a second look at slaves who served well and so hear what made them different from the rest, namely the gospel. **2 Corinthians 5:20.**

These principles apply to all workers and managers in industry today.

4. Christian employers must be a just and fair. **Ephesians 6:5-9, Colossians 3: 22-4:1, 1 Timothy 6:1-8.**

5. All Christians who can should be working for their living. If they are unable to work they will be able to do something for the Lord, and such service should be supported by the church. **1 Thessalonians 3:10-12**

6. Even Paul who ministered nearly full time, was a tent maker by day and a preacher and Bible teacher by night. **1 Corinthians 9:18, 1 Thessalonians 2:9-12, 4:11-12**

7. Paying the pastor is legitimate, following the principle of the oxen treading out the grain; it ate whatever it needed to keep doing the job. **1 Corinthians 9:6-14, Galatians 6:6, Romans 15:27, Deuteronomy 25:4, 1 Timothy 5:17, 18.**

8. Everything we do is to be looked upon as service to the Lord. **Colossians 3:23.**

WORK – WORK RELATIONS

A glimpse into the early churches view of labour relations, and how both workers and managers should conduct themselves is found in three passages (**Ephesians 6:5-9, Philemon, and Colossians 4:1-6**).

Peter identifies principles that apply to the slaves of the Roman Empire in **1 Peter 2:18-25**; principles that apply to workers of any day.

1. Be in subjection - place yourselves under the authority of the boss/owner.
2. Be respectful with awesomeness towards them, so there is no hint of disrespect.
3. Have this attitude towards those who are good and those who are "two faced" and untrustworthy. Believers are to trust God in this matter.
4. This behaviour is worthy of honour, and enhances your reputation before the world.
5. Knowing what is unjust before God, and enduring it for the Lord's sake, brings glory and the "well done" of God.
6. Enduring wrongful pain and sorrow, and taking it to the Lord, is the "school of maturity", where we can learn more of the Lord and his suffering than in any other place in this life.
7. Do not suffer for your own wrongdoing! There is no glory in that.
8. Imitate the character of Christ; see any unjust suffering that comes your way as an opportunity to learn more of him, and become more like him as you place yourself totally in the Father's hands.

We are ambassadors of the court of heaven, and have a role of witnessing to the Lord whatever our human job, which, whatever status it has or form it takes, must not get in the way of our witness.

JUDGEMENT – BAPTISM OF FIRE

1. The Baptism of Fire is mentioned in 3 passages (**Matthew 3:11-12; 24:36-41, Luke 3:16-17, 2 Thessalonians 1:7-8**).
2. It refers to the judgement and removal of all unbelievers from the earth at the Second Advent. In this way, only believers who survive the Tribulation, and resurrection saints, will enter the Millennial Kingdom.
3. There are parables of the baptism of fire in:
Matthew 13:24-30, 36-43 – The Wheat and the Tares
Matthew 13:47-50 – The Good and Bad Fish
Matthew 25:1-13 – The Ten Virgins
4. The Jewish baptism of fire is mentioned in Ezekiel 20:34-48, Isaiah 1:25-26, Matthew 3:7-12.
5. The Gentile baptism of fire in Matthew 25:31-46 – The Sheep and the Goats.
6. At the baptism of fire the books that are opened in **Daniel 7:10** are the ones that contain the names of unbelievers who have accepted the strong delusions from Satan during the Tribulation (**2 Thessalonians 2:11-12**)

JUDGMENT: CURSE

1. The curse of God is upon:
 - a) Animal creation (**Genesis 3:14**)
 - b) Ground (**Genesis 3:17-19; Isaiah 24:5,6**)
 - c) Whole creation (**Romans 8:22**)
 - d) Israel's enemies (**Genesis 12:3**)
 - e) The Jews when they turned from God's Word (**Deuteronomy 28:15**)
 - f) Those who preach a false gospel (**Galatians 1:8,9**).
2. Israel was cursed when they were dispersed but will be blessed when God restores them (**Jeremiah 29:18; Zechariah 8:13**).

3. Curses are on those who do not keep the Mosaic Law (**Deuteronomy 27:26; Galatians 3:10**) or love God (**1 Corinthians 16:22**).
4. The house of the wicked is cursed (**Proverbs 3:33**).
5. Those cast into everlasting fire are cursed (**Matthew 25:41**)
6. Christ was cursed for the believer on the cross (**Galatians 3:13**).
7. He bore the symbol of the curse, the crown of thorns (**Matthew 27:29**).
8. The curse is removed (**Revelation 21:1-5; 22:3; Isaiah 11:6-8**).

JUDGEMENT: GREAT WHITE THRONE

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

JUDGEMENT: - JUDGEMENT SEAT OF CHRIST

1. There are three types of judgement for believers in the Church Age.
 - a) Judgement of Sins:- The Lord Jesus Christ on the cross substituted the payment of all man's sins. The penalty of sin is death. (**Romans 6:23**) There is therefore no judgement for those in Christ Jesus. (Romans 8:1). The substitutionary death is given in **2 Corinthians 5:19-21, Galatians 3:13**.
 - b) Judgement of Self:- We are told that if we judge ourselves we shall not be judged. Failure to do so brings discipline. (**1 Corinthians 5:1-5, 11:31, 32, 2 Corinthians 2:5-7, Hebrews 12:7, 1 John 1:9**)
 - c) Judgement Seat of Christ:- This is the evaluation of the production of believers for the purpose of reward (**2 Corinthians 5:10**)
2. The Judgement Seat of Christ is a time of reward. Our human works (wood, hay, stubble) will be burned, our works in the power of the Spirit (gold, silver, precious stones) will be rewarded. (**1 Corinthians 3:11-16**).
3. At the Judgement Seat of Christ the believer can be denied reward but can never lose his salvation. (**2 Timothy 2:12-13**)
4. Backslidden believers have no reward at the Judgement Seat of Christ. (**Hebrews 6:7-12**)
5. The Judgement Seat of Christ is illustrated by the famous athletic games in the ancient world. (**1 Corinthians 9:24-27**)
6. Rewards at the Judgement Seat of Christ are based on grace. (**James 2:12, 13**)
7. Since we will be judged by Christ, we are not to judge each other (**Matthew 7:1-2**)

HARMONY**PARABLE OF THE POUNDS**

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. And when he had thus spoken, he went before, ascending up to Jerusalem.

127 ARRIVAL AT BETHANY**JOHN 11:55- 12:1****CHANGE IN HARMONY**

This section of John's gospel has been accommodated in section 116 [John 11:55-57] in volume 16 and 128 [John 12:1] in volume 18 and is therefore not dealt with here.

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HARMONY**MINISTRY IN PEREA**

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again And great multitudes followed him; and he healed them there and, as he was wont, he taught them again.

THE QUESTION OF DIVORCE

And the Pharisees also came to him, and asked him, Is it lawful for a man to put away his wife for every cause? tempting him.

And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. Why did Moses then command to give a writing of divorcement, and to put her away? And Jesus answered and said unto them, Moses because of the hardness of your hearts wrote you this precept and suffered you to put away your wives: but from the beginning it was not so.

ORIGINAL MARRIAGE

And he unto them, Have ye not read, that from the beginning of the creation God made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

REMARRIAGE

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

CELIBACY

His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

JESUS BLESSES THE LITTLE CHILDREN

And they brought young children and also infants to him, that he should touch them and put his hands on them and pray but when his disciples saw it they rebuked those that brought them. But when Jesus saw it, he was much displeased, and called them unto him, and said unto the disciples Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them up in his arms, put his hands upon them, and blessed them and departed thence.

THE RICH YOUNG RULER

And when he was gone forth into the way, there came a certain ruler running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said, Thou knowest the commandments, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Defraud not, Honour thy father and mother. and, Thou shalt love thy neighbour as thyself. The young man saith unto him, Master All these things have I kept from my youth up: what lack I yet?

Now when Jesus heard these things beholding him loved him, and said unto him, One thing thou lackest If thou wilt be perfect, go and sell whatsoever thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. But when the young man heard that he was very sorrowful at that saying, and went away grieved: for he was very rich and had great possessions.

And when Jesus saw that he was very sorrowful He looked round about, and saith unto his disciples, Verily I say unto you, That a rich man hardly shall enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

When his disciples heard it, they were exceedingly amazed, **saying among themselves**, Who then can be saved? And Jesus looking upon and said unto them, With men this is impossible, but not with God: for with God all things are possible.

Then answered Peter and began to say unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, that have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come shall inherit eternal life. But many that are first shall be last; and the last shall be first.

THE LABOURERS IN THE VINEYARD

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

JESUS PREDICTS HIS DEATH AND RESURRECTION

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve disciples apart in the way, and began to tell them what things should happen unto him, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death and shall deliver him to the Gentiles to mock, and spitefully entreated, and spitted on and to scourge, and to crucify him and shall kill him: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

SEEKING POSITIONS OF GREATNESS IN THE KINGDOM

Then came to him the mother of Zebedees children with her sons James and John , worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

James and John, the sons of Zebedee, said, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

INVOLVEMENT WITH THE SUFFERING OF CHRIST

But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

GRACE AND SERVICE AS THE BASIS OF GREATNESS IN THE KINGDOM OF GOD

And when the ten heard it, they were moved with indignation and they began to be much displeased with James and John. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and their great ones exercise authority upon them.

But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

BLIND BARTIMAEUS

And it came to pass, that as he was come nigh unto Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, one of two blind men sat by the way side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And they cried out saying, Lord Jesus, thou son of David have mercy on me, have mercy on us. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on me, O Lord, thou son of David.

And Jesus stood still, and commanded them to be called to be brought unto him. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee and Bartimaeus casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that my eyes may be opened and that I might receive my sight.

So Jesus had compassion on them, and touched their eyes and said unto him, Receive thy sight: Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, glorifying God: and all the people, when they saw it, gave praise unto God.

CONVERSION OF ZACCHAEUS

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

PARABLE OF THE POUNDS

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. And when he had thus spoken, he went before, ascending up to Jerusalem.