

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 12

MOUNT OF TRANSFIGURATION

by

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[BOOK 74-12]

REVISED 2021

WHO IS JESUS CHRIST?

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

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

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

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

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

How do I become a Christian?

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

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

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

The results of Salvation

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

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

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

For further information contact Dr Peter Moses at pjmoses@bigpond.com.au

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
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74-20	THE OLIVET DISCOURSE
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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) |

84 A BLIND MAN HEALED**MARK 8:22-26**

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

KEY WORDS

Cometh	Erchomai	Come [Present Middle Indicative]
Bring	Phero	Bring [Present Active Indicative]
Blind man	Tuphlos	Blind Man
Besought	Parakaleo	Request, Beseech [Present Active Indicative]
Touch	Haptomai	Touch [Aorist Middle Subjunctive]
Took	Epilambanomai	Take, Seize [Aorist Middle Participle]
Hand	Cheir	Hand
Led out	Exago	Lead out [Aorist Active Indicative]
Town	Kome	Town, Village
Has spit	Ptuo	Spit [Aorist Active Participle]
Eyes	Ophthalmos	Eye
Put	Epitithemi	Impose, Place on [Aorist Active Participle]
Asked	Eperotao	Ask, Inquire [Imperfect Active Indicative]
Saw	Blepo	Glance, See [Present Active Indicative]
Looked up	Anablepo	Glance up [Aorist Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
See	Blepo	See [Present Active Indicative]
Men	Anthropos	Human beings, Men
Trees	Dendron	Tree
Walking	Peripateo	Walk [Present Active Participle]
Put	Epitithemi	Impose, Place on [Aorist Active Indicative]
Again	Palin	Again
Made	Poieo	Make
Look up	Anablepo	Glance up [Aorist Active Indicative]
Restored	Apokathistemi	Restore [Aorist Active Indicative]
Saw	Blepo	See [Imperfect Active Indicative]
Every man	Hapas	All
Clearly	Telaugos	Clearly
Sent away	Apostello	Send out from which we get apostle [Aorist Active Indicative]
House	Oikos	House
Saying	Lego	Say [Present Active Participle]
Go into	Eisrchomai	Go in [Aorist Active Subjunctive]
Tell	Epo	Say, Tell
Any	Tis	Anyone

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 22. And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. **23.** And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. **24.** And he looked up, and said, I see men as trees, walking. **25.** After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

This is the only two-stage healing in the Gospels. Miracle stories in antiquity usually stressed the suddenness of the miracle thus healing by degrees was quite rare, and is another piece of evidence that this is a real event accurately explained.

In the first stage the blindness is removed partially, and he has partial sight; he's able to see things, but when he looks at people they are blurred, they look like trees walking.

In the second stage Jesus removes the blindness fully and now the man fully sees.

This narrative is therefore significant and later the disciples realise that this healing is a picture of themselves. It probably accurately represents the fact that the disciples have begun to see the truth partially, but they do not see the full truth until after the resurrection.

For Israel as a result of the rejection of the Messiahship of Jesus blindness in part has befallen Israel, at this stage of the Lord's ministry, but sadly it will become final and fatal by the Cross for this generation, and this is reinforced by Sanhedrin decisions later recorded in Acts, and their attempt to persecute Paul before the Roman Governors. It will lead to James murder in the Temple while at prayer around 64 AD, and then the Jewish Rebellion 66-70 AD, when they will be destroyed as a people-group, as Daniel had prophesied. **Daniel 9:26-27.**

The Old Testament prophets sometimes acted out parables to get people's attention and communicate their teaching in a very visible way. **Isaiah 20:2-6, Jeremiah 19:1-15.**

Verse 26. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Prophets usually presented healed persons to their families, but Jesus' private action here emphasizes the fact that He wishes for the healing to remain secret, and He will not now heal in front of the masses. Had the man returned to the town everyone would have known of the miracle. Jesus realises that He must now concentrate on teaching the disciples, to ready them for the Cross and Resurrection.

APPLICATION

Today Israel is blind, but the blindness we are clearly told remains partial through time until the Tribulation Period, and because of this some Jews are today coming to a saving knowledge of Christ. However when the fullness of the Gentiles comes in, after the rapture of the church, at that point Israel's blindness will be totally removed, and then many in Israel shall be saved. **Zechariah 12:10ff, Romans 11:1ff.**

Without the intervention of the Lord Jesus Christ the blind man would have remained blind. In principle then we need the intervention of God for us to advance anywhere in the spiritual realm.

The more doctrine you know the more clearly you can see the Eternal Plan of God, not only for your personal life, but for the life of the nation in which you live.

DOCTRINES

MIRACLES: HEALING AND MIRACLES

1. The healing ministry of Jesus was not primarily to relieve suffering but to show Himself to the Jews as the Messiah.
2. Jesus Christ's major thrust in his ministry was healing from sin rather than physical healing, as healing from sin has eternal results whilst physical healing has temporal results only.
3. Examples of healing by Jesus Christ
 - a) The Leper (**Matthew 8:1 -4**)

The Jew was suffering from an incurable disease - leprosy. It was totally hopeless to expect a cure under normal conditions at that time in history. The cured leper was told to go to the priests, the Levitical priest of those days who had been given by God two chapters in the Old Testament for such cases. Uncleanliness

(Leviticus 13), Cleanliness (**Leviticus 14**). It was unknown to use (Leviticus 14), its use with the cure of the leper should have alerted the Levitical priests that the Messiah was on earth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

6. Sickness is permitted for a number of reasons.

a) To bring us back to God's Word. (**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.

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.

HARMONY

A BLIND MAN HEALED

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

85 PETER'S CONFESSION

MATTHEW 16:13-20

Matthew 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?** **14** And they said, **Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.** **15** He saith unto them, **But whom say ye that I am?** **16** And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** **17** And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.** **18** And I say also unto thee, **That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.** **19** And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth **shall be bound** in heaven: and whatsoever thou shalt loose on earth **shall be loosed** in heaven. **20** Then charged he his disciples that they should tell no man that he was Jesus the Christ.

KEY WORDS

Came	Erchomai	Come [Aorist Active Participle]
Coasts	Meros	Coast
Asked	Erotao	Asked [Imperfect Active Indicative]
Disciples	Mathetes	Disciple
Saying	Lego	Say [Present Active Participle]
Men	Anthropos	Men
Say	Lego	Say [Present Active Indicative]
Son	Uihos	Son
Am	Eimi	Keep on being [Present Active Infinitive]
Some	Allos	Other
Said	Epo	Say [Aorist Active Indicative]
Say	-	Not found in the original
Art	-	Not found in the original
Others	Heteros	Others of a different kind
One	Heis	One
Prophets	Prophetes	Prophet

Saith	Lego	Say [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ
Living	Zao	Living [Present Active Participle]
God	Theos	God
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Blessed	Makarios	Blessed
Art	Eimi	Keep on being [Present Active Indicative]
Flesh	Sarx	Flesh
Blood	Aima	Blood
Hath revealed	Apokalupto	Reveal, Uncover [Aorist Active Indicative]
Father	Pater	Father
Is in	En	In
Heaven	Ouranos	Heaven
Say	Lego	Say [Present Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Peter	Petros	Stone
Rock	Petra	Rock
Will build	Oikodomeo	Build, Construct [Future Active Indicative]
Church	Ekklesia	Church, Assembly
Gates	Pule	Gate
Hell	Hades	Hell
Shall not	Ou	Not
Prevail against	Katischuo	Prevail against, Overpower [Future Active Indicative]
Will give	Didomi	Give [Future Active Indicative]
Keys	Kleis	Key
Kingdom	Basileia	Kingdom
Shalt bind	Deo	Bind [Aorist Active Subjunctive]
Earth	Ge	Earth
Bound	Deo	Bind [Perfect Passive Participle]
Loose	Luo	Loose [Aorist Active Subjunctive]
Loosed	Luo	Loose [Perfect Passive Participle]
Charged	Diastellomai	Charge, Command [Aorist Middle Indicative]
Should tell	Lego	Say, Tell [Aorist Active Subjunctive]
No man	Medeis	No one
Was	Eimi	Keep on being [Present Active Indicative]

PERFECT TENSE VERBS

DEO – BOUND, BIND, IN BONDS and TIED – the verb occurs 44 times in the New Testament and 23 times in the Perfect Tense, with 7 times in Acts, 4 in Mark, twice in Matthew and 1 Corinthians, and once in Luke, Romans, Colossians, and The Revelation. In all cases, with the exception of Acts 22:29, where the Magistrate was frightened because they had bound Paul, who was a Roman citizen, which is in the Active voice, the other occurrences are in the Passive Voice. In Matthew the authority given to the disciples to bind things on earth, **Matthew 16:19**, guaranteed to be bound in heaven, and the colt which was tied until the prophecy of its releasing could be properly fulfilled, Matthew 21:2, Mark 11:2, 11:4 and Luke 19:30.

LUO – LOOSE - Occurs 19 times in the New Testament but only twice in the Perfect Tense. In both **Matthew 16:19** and Matthew 18:18 we have the disciples under the guidance of the Holy Spirit loose items on earth, resulting in the same things being loosed permanently in heaven. This complies with the concept that if an individual is being controlled by the Holy Spirit they will always make decisions compatible with God's Eternal Plan, as the Holy Spirit is God.

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
85	Isaiah 28:16	The sure foundation	Matthew 16:18

REFLECTION

Verse 13. When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14. And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

Jesus now comes to the city of Caesarea Philippi, which was the main city of Philip the Tetrarch. It was named after himself and Caesar. This town is at the foot of Mount Hermon and in the town is a huge cliff of rock which overlooks the city. A stream flows out from the base of the rock and forms one of the four sources of the Jordan River.

In the stream are many stones which have broken off the cliff rock and fallen into the spring-pool at the bottom. To understand what Jesus says here requires an understanding of the geography of the area of Caesarea Philippi and this is the reason why we are told where the incident happened.

He asks His disciples as to whom the people say that He is. This is a question of identification. He has identified that the doctrine of the Pharisees and Sadducees is evil, and both their viewpoint on the origin of Jesus and his message, and their total attitude towards his claims are evil at their core.

They immediately told Him what various people in the crowd thought about who He was. Some identified Him as John the Baptist. Others who were expecting the return of Elijah, based on **Malachi 4:5-6**, identified Him as Elijah. Others said Jeremiah. Jeremiah had gone down and died in Egypt but some were expecting him to return. Others again say that He is one of the prophets.

Verse 15. He saith unto them, But whom say ye that I am? 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

He now makes it personal and asks them who do you disciples say that I am. The word to ask is in the present tense indicating that He kept on asking him.

As always it is Peter who opens his mouth to answer. For once his answer is right. He says you keep on being the Christ, the Son of the living God. In the context the Pharisees and Sadducees have rejected Him as Messiah. Peter comes along and gives an accurate answer; He is the Son, humanity of God, deity and is the Messiah position or appointment. Here we are presented with the God man, the Lord, deity, Jesus, humanity Christ.

Verse 17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Jesus compliments Peter; He calls him blessed because he has correctly discerned who the Lord is. He is called Simon Barjona, or Simon son of Jonah, and is now given a change of name. In Hebrew the prefix for son of was Ben, but they spoke Aramaic in those days, and its equivalent in Aramaic is Bar.

He tells Peter that human beings are unable to come to that conclusion other than being guided by God. God the Father is mentioned here, as God is the author of the divine plan, and therefore the instigator of divine viewpoint.

Jesus now calls him Peter, which is the transliteration of Petros, meaning pebble or chip out of the bed rock, a stone from the rock. The Aramaic equivalent is Cephas. Jesus now says, 'upon this rock' – Petra, which means the mountain. He is saying to Peter you are a chip off the bed-rock, and on this bed-rock/mountain – of Christ the Son of the living God, I will build my church.

The word Petros is in the masculine, while the word Petra is a feminine word. According to Greek Grammar you cannot have a masculine modifying a feminine or vice versa. Peter has said, “You are the Messiah, the Son of the living God”. It is upon that confession, not Peter as a person, that the church is built. The church is built upon the Rock, the God-Man, Immanuel. The word ‘build’ is in the future tense showing that the church did not exist at this time. There was no church in Eden or Abraham’s tent. The Church started on the day of Pentecost. Peter is in/upon the rock, but not the rock itself, for the rock is Christ. **1 Corinthians 10:4.**

The Lord Jesus Christ also gives the promise that the gates of Hell shall not prevail against it. This is the eternal place we stand within in Christ Jesus – the place of eternal security.

Verse 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The Lord now tells them about the keys of the kingdom. He starts with the future tense of the verb, “I will give”. This future tense goes with the future tense of, “I will build” The keys of the Kingdom were passed out for the first time at the Day of Pentecost. The word “Thee” in verse 19 is plural not singular, showing that the keys were given to all the disciples, with the exception of Judas, and not just to Peter. The “keys of the Kingdom” is the privilege of witnessing for Christ, the keys unlock the door to the gate of heaven as we no longer have to worry about the gates of hell.

As an illustration in **John 20:22-23**, “*And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained*”. We have the giving of the Holy Spirit to the disciples and their clarification of their authority. The Church is still ten days ahead at this point in John 20, so they are given the Holy Spirit in the Old Testament format to carry them over until the full arrival on Pentecost Sunday.

Here, with the authority given to them, they can tell those who respond to the gospel that their sins are remitted, but they also have the Lord’s authority to tell them that if they fail to respond, they are still in their sins and are without hope for eternity. When you witness for Christ, and they respond you can say to people that they have eternal life, but if they do not respond the people remain in a condemned status.

In essence, we are the representatives or ambassadors for Christ on this earth, and we can tell people that decisions made on earth are guaranteed in heaven. God will back it up with any “signs following” that we need, and “backs up” with certainty both eternal security and eternal judgment.

The Greek structure in the binding and loosing in our passage is paralleled in **John 20:22-23** where a subjunctive mood on earth indicating potential is followed by the perfect tense in heaven, showing the eternal permanency of the decision made. It is like a salesman, you go out and make a sale and the head office backs the sale up. We can therefore have total confidence. The perfect tenses remind us that everything relating to spiritual status and relationships are eternal in significance and consequence.

He now strictly commanded that they should not tell anyone that He was the Christ. Jesus must finish his ministry and present Himself finally to the Temple authorities, and He will finally do that as he is condemned by them and sent to the Romans and the Cross – he will be “cut off, but not for himself”, exactly as Daniel had prophesied. **Daniel 9:26-27.** The keys will therefore not be given out until the day of Pentecost.

MARK 8:27-30

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him.

KEY WORDS

Went out	Eserchomai	Go out [Aorist Active Indicative]
Disciples	Mathetes	Disciples

Towns	Kome	Town, Village
Way	Hodos	Road, Way
Asked	Erotao	Ask [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Do say	Lego	Say [Present Active Indicative]
Men	Anthropos	Man
Am	Eimi	Keep on being [Present Active Infinitive]
Answered	Apokrinomai	Answer
Some	Allos	Some of the Same kind
Say	-	Not found in the original
One	Heis	One
Prophets	Prophetes	Prophet
Saith	Lego	Say [Imperfect Active Indicative]
Say	Lego	Say [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Infinitive]
Answereth	Apokrinomai	Answer [Aorist Passive Participle]
Saith	Lego	Say [Present Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Messiah, Christ, Anointed One
Charged	Epitimao	Charge, Command, Forbid [Aorist Active Indicative]
Should tell	Lego	Say, Tell [Present Active Subjunctive]
No man	Medeis	No one

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 27. And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28. And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. 29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30. And he charged them that they should tell no man of him.

Jesus took his disciples about 40km north of Bethsaida to Caesarea Philippi a city located at the source of the Jordan River on the southern slopes of Mount Hermon. It was in the tetrarchy of Herod Philip who gave the city his own name to distinguish it from Caesarea on the Mediterranean coast. It is sad to reflect that while his half brother Antipas hated the truth and opposed John and Baptist and Jesus, Philip just ignored everything spiritual, as he wasn't interested enough to seek the truth, and the result was the same for them both; both await the last judgment in hell!

Jesus asks His disciples what the people were saying about him. Their response was the same as given in **Mark 6:14-16**, that you are John the Baptist, Elijah or one of the prophets. All three responses of course are wrong, indicating that Jesus' identity and mission remained obscured from the people. In this reply they don't even get close to identifying Jesus as "that prophet" – the Messiah – spoken of by Moses. **Deuteronomy 18:15-22.**

Then more directly and personally Jesus asks the disciples, "Who do you say I am?" The emphasis is on "you" those he had chosen and trained. Peter as usual acts as spokesman. Mark's recording of Peter's confession is in the simplest and most direct form, "Thou art the Christ", indicating that He is the Messiah.

Jesus sternly warns them not to tell anyone He is the Messiah. People had all sorts of false ideas about the concept of the Messiah. The promised Davidic Messiah was commonly thought to be a political figure destined to free the Jews from Roman domination, but the expected Joseph-like Messiah was altogether different and there was confusion in Judaism; confusion that Jesus tries to sort by His clear messages.

Jesus knew He was God's Anointed One, so He accepted Peter's declaration as correct. However because of the disciple's misunderstandings, He commanded that they keep silent until he could explain that it was necessary for Him to suffer and die in obedience to God's will. **Mark 8:31.**

LUKE 9:18-21

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? **19** They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. **20** He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. **21** And he straitly charged them, and commanded them to tell no man that thing;

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Was	Eimi	Keep on being [Present Active Infinitive]
Alone	Katamonas	According to separate places, Alone
Praying	Proseuchomai	Pray [Present Middle Participle]
Disciples	Mathetes	Disciple
Were with	Sumeimi	Keep on being with [Imperfect Active Indicative]
Asked	Eperotao	Ask [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
People	Ochlos	People, Multitude
Am	Eimi	Keep on being [Present Active Infinitive]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say, Tell [Aorist Active Indicative]
Some	Allos	Some, Others
Say	-	Not found in the original
Others	Allos	Some, Others
Say	-	Not found in the original
One	Heis	One
Old	Archaios	Old
Prophet	Prophetes	Prophet
Is risen	Anistemi	Rise again [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Am	Eimi	Keep on being [Present Active Infinitive]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Christ	Christos	Christ
God	Theos	God
Straightly charged	Epitimao	Admonish, Forbid [Aorist Active Participle]
Commanded	Paraggello	Command [Aorist Active Indicative]
Tell	Lego	Tell [Present Active Infinitive]
No man	Medeis	No one
Things	Touto	Thing

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 18. And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? **19.** They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. **20.** He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. **21.** And he straitly charged them, and commanded them to tell no man that thing;

Immediately following the feeding of the multitude we have Peter's great confession of Christ in this passage. This incident is commonly acknowledged to be a watershed of the Lord's teaching ministry with the twelve. Up to this point He has been patiently leading them to an appreciation of who He is and what He could do in and through them. Now He has reached that goal and so He moves on determinedly to the Cross. Jesus prayed alone. It is not recorded that the Lord Jesus Christ ever prayed with the disciples. He prayed for them, He prayed in their presence, and He told them how to pray, but His own prayer life appears to have been separate from theirs. After one of His prayer sessions He asks them who people say that He is.

Because many Jews believed that the prophets, in the Old Testament sense, had ceased, ranking Jesus among the prophets would have been radical, but it was not radical enough to grasp His true identity. There were many different views of the Messiah in Jesus time, but they all revolved around deliverance on the earth and an earthly message and kingdom. Eternity was not central in anyone's thinking in theological circles.

Following Peter's confession the Lord commands them not to tell others, as nothing must come to interrupt his pathway to the Cross, and He is still in personal ministry until that time.

APPLICATION

While it might be very easy for one to answer what others think about various things, your relationship with God through the Lord and His Word must get personal. It is up to the individual to come to a personal knowledge of the Lord and personal application of the Bible to one's life.

There are certain doctrines which we like because they are comforting while others challenge us. Christianity is personal because we are related to God through Christ. Our relationship with the Lord is always personal.

While we can be private with other people there is no privacy with the Lord, for our relationship is constant as we are in Him at all times and in all places. In **Hebrews 4:15** it says that everything is open and naked with Him with whom we have to deal.

We know from **1 John 4:2**, "*Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:*", that to correctly identify Christ for who He is must come from God.

We are ambassadors, **2 Corinthians 5:14-21**, and so are Christ's representatives on the earth. It is therefore essential that we grow in grace and the knowledge of the Lord Jesus Christ and are able to express these things to others.

DOCTRINES

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.

CHURCH

1. Greek EKKLESIA (literally "the called out ones")
This word is used four different ways in scripture.
 - a) Citizen Assembly (**Acts 19:32**)
 - b) Assembly of Israel (**Acts 7:38**)
 - c) Synagogue (**Matthew 18:17**)
 - d) Body of Christ (all believers) (**Ephesians 1:22,23, 5:25-7, Colossians 1:18**)
2. The church is said to be a mystery. (**Ephesians 3:1-6, Colossians 1:25,26, Romans 16:25,26**). Mystery - something that was hidden in the past in the Old Testament period but is now revealed.
3. The Church began at Pentecost 32 AD (**Acts 2**) and will be removed from the earth at the Rapture (**1 Thess 4:17**)
4. Believers in the Church Age are unique, having spiritual blessings which did not exist in the Old Testament.
 - a) Every believer is united with Christ, in the Body of Christ.
 - b) Jesus Christ indwells every believer.
 - c) The Holy Spirit indwells every believer.
 - d) Every believer is a priest, praying and serving directly to God.
 - e) We have a completed canon of scripture.
 - f) Believers are commanded to live by the Spirit, not by Law.
 - g) Every believer is an ambassador of Christ.

CHURCH AND ISRAEL

The Church is different to Israel.

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

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.

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.

GOD: SHEKINAH GLORY

1. The Shekinah glory is the visible manifestation of the presence of God. The usual title used is the glory of God
2. It is from the Hebrew word "shachan" meaning dwelling.
3. It took the form of light, fire, cloud or a combination of these.
4. At times it is associated with the following, the Angel of Jehovah, the Holy Spirit, The Cherubim and the motif of thick darkness.

5. Appearances of the Shekinah Glory in the Old Testament
 - a) The Garden of Eden [**Genesis 3:8**]
 - b) The time of the Abrahamic Covenant [**Genesis 15:12-18**]
 - c) The burning bush [**Exodus 3:1-5**]
 - d) At the Exodus [**Exodus 13:21, 22**]
 - e) At Mount Sinai [**Exodus 19:16-20**]
 - f) The special manifestation to Moses [**Exodus 33:17-23**]
 - g) The Tabernacle and the Ark of the Covenant [**Exodus 29:42-46**]
 - h) The book of Leviticus [**Leviticus 9:6-7, 22-24**]
 - i) The Book of Numbers [**Numbers 13:30-14:45, 16:1-50, 20:6-13**]
 - j) The period of Joshua and the Judges [**1 Samuel 4:21-22**]
 - k) Solomon's Temple [**1 Kings 8:1-13, 2 Chronicles 5:2-7:3**]
 - l) The departure of the Shekinah Glory [**Ezekiel 1:28, 3:12, 23, 8:3-4, 9:3a, 10:4, 18-19, 11:22-23**]
 - m) The Shekinah glory was not in the second Temple **Haggai 2:3,9**

6. Appearance of the Shekinah Glory in the New Testament.
 - a) To the Shepherds **Luke 2:8-9**
 - b) The Christmas star **Matthew 2:1-12**
 - c) It comes in a new form **John 1:1-14**
 - d) The transfiguration **Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36, 2 Peter 1:16-18**
 - e) The reflection of that glory. **2 Corinthians 3:12-18**
 - f) The Book of the Acts **Acts 2:1-3, 9:3-8, 22:6-11, 26:13-18**
 - g) The Revelation **Revelation 1:12-16,**
 - h) In the Tribulation **Revelation 15:8**
 - i) The Second Coming of Christ **Matthew 16:27, 24:30, Mark 13:26, Luke 21:27**
 - j) The Millennium **Ezekiel 43:1-7a, 44:1-2, Zechariah 2:4-5, Isaiah 36:1-2, 58:8-9a, 60:1-3**
 - k) The Eternal State **Revelation 21:1-3, 21:23-24**

CHRIST – ROCK –CHRIST AS THE ROCK

1. Christ is the rock of salvation. (**Exodus 17:1-7, 1 Corinthians 10:4**)
2. Christ is the rock of judgement. (**Isaiah 8:1 4, 1 Peter 2:8**)
3. Christ is the rock of provision. (**Isaiah 26:3, 4**) Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth thee. Trust ye in the Lord forever for in the Lord is the rock of ages.
4. Christ is the foundation rock. (**Isaiah 28:16, Psalm 118:22**)
5. Christ is the foundation rock of the Church. (**Matthew 16:16, 18, 1 Corinthians 3:11, Ephesians 2:20-22**)
6. Christ is the destroying rock of the Second Advent. (**Daniel 2:35**)

CHRISTIAN LIFE: ETERNAL SECURITY

1. When a person truly trusts Jesus Christ for salvation, he is saved forever. He cannot lose his salvation.
2. POSITIONAL APPROACH (**Romans 8:38-39**)
We are united with Christ ("in Christ"). Absolutely nothing can separate us from the love of God which is in Christ.
3. LOGICAL APPROACH (**Romans 8:32, Romans 5**)
As unbelievers we are enemies of God (Romans 5), as believers we are his children. If he did the most for his enemies what will he do for his children? This excludes loss of salvation for he saved us while we were his enemies.
4. GOD'S HANDS APPROACH (**John 10:28, Psalm 37:24**)
Neither shall anyone seize them out of my hand. God is all powerful.
5. EXPERIENTIAL APPROACH (**2 Timothy 2:12-13**)

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

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

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

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

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

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

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

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

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

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

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

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

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

HOLY SPIRIT: MINISTRY IN THE OLD TESTAMENT

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

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

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

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

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

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

HOLY SPIRIT: MINISTRY TO JESUS CHRIST

1. The ministry of the Spirit in sustaining Jesus Christ was prophesied in the Old Testament. (**Isaiah 11:1-3, 42:1, 61:1-3**)

2. The virgin birth was only possible by the work of the Holy Spirit. **Matthew 1: 18, 20, Psalm 40:6, Hebrews 10:5.**

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

HOLY SPIRIT: MINISTRY IN THE NEW TESTAMENT

1. TO THE UNBELIEVER

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

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

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

i) Sin - the barrier which remains in unbelief.

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

iii) Judgment - Satan and all unbelievers are judged.

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

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

2. TO THE BELIEVER AT SALVATION

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

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

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

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

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

3. TO THE BELIEVER AFTER SALVATION (Spirituality)

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

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

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

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

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

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 - AMBASSADOR

1. An Ambassador does not appoint himself, they are appointed by the nation represented, the king she/he represents, the person he/she represents. We are appointed by God. (**2 Corinthians 5:20**).

2. An Ambassador does not support himself. We are sustained and protected by God (**Philippians 4:19**).

3. An Ambassador does not represent himself. We represent God on earth. (**Matthew 28:19-20**).

4. An Ambassador does not belong to the nation to which she/he is sent. Positionally we are in heaven, experientially we are in the world. (**Philippians 3:20, John 15:19**).

5. All Ambassadors have instructions in written form. We have the Word of God. (**1 Thessalonians 4:1-2**).

6. An Ambassador representing their country does not treat any insult as personal. (**Matthew 5:11-12**).

7. When an Ambassador is recalled from a country it is tantamount to declaration of war. After the Rapture there will be massive warfare on earth. All Christians will be recalled at the Rapture. (**1 Thessalonians 4:13-17**).

HARMONISATION

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

HARMONY

PETER IDENTIFIES JESUS AS THE MESSIAH

When Jesus came into the coasts and into the towns of Caesarea Philippi And it came to pass, as he was alone praying, his disciples were with him, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, that one of the old prophets is risen again.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then he straitly charged them, and commanded his disciples that they should tell no man that he was Jesus the Christ.

86 CHRIST FORETELLS HIS DEATH AND RESURRECTION

MATTHEW 16:21-28

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. 24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

KEY WORDS

That time forth	Tote	That time
Began	Archomai	Begin [Aorist Middle Indicative]
Shew	Deiknuo	Show [Present Active Infinitive]
Disciples	Mathetes	Disciple
Must go	Dei	Must [Present Active Indicative]
Go	Aperchomai	Go, Depart [Aorist Active Infinitive]
Suffer	Pascho	Suffer [Aorist Active Infinitive]
Many things	Polus	Much
Elders	Presbuteros	Elder
Chief Priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribe, Town Clerk
Be killed	Apokteino	Killed, Slain [Aorist Passive Infinitive]
Raised again	Egeiro	Rise again [Aorist Passive Infinitive]
Third	Tritos	Third
Day	Hemera	Day
Took	Proslambano	Take to one side [Aorist Middle Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Rebuke	Epitimao	Rebuke [Present Active Infinitive]
Saying	Lego	Say [Present Active Participle]
Be it far	Hileos	Be it far
Lord	Kurios	Lord, Master
Be	Eimi	Keep on being [Future Middle Indicative]
Turned	Strepho	Turn [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Get behind	Hupago	Go [Present Active Imperative]
Behind	Opiso	Behind
Satan	Satanas	Satan
Art	Eimi	Keep on being [Present Active Indicative]
Offence	Skandalon	Offence, Stumbling block
Savourest	Phroneo	Think about, Be of the same mind [Present Active Indicative]
Be of God	Theos	God
Be of Man	Anthropos	Man
Said	Epo	Say [Aorist Active Indicative]
If any man	Ei Tis	If any
Will	Thelo	Desire [Present Active Indicative]
Come after	Erchomai	Come [Present Active Indicative]
After	Opiso	After
Let him deny	Aparneomai	Deny [Aorist Middle Imperative]
Take up	Airo	Take up, Lift up [Aorist Active Imperative]
Cross	Stauso	Cross
Follow	Akoloutheo	Follow [Present Active Imperative]
Will	Thelo	Will [Present Active Subjunctive]

Save	Sozo	Save [Aorist Active Infinitive]
Life	Psuche	Soul
Lose	Apollumi	Lose [Future Active Indicative]
Lose	Apollumi	Lose [Aorist Active Subjunctive]
My sake	Heneka	On account of
Find	Heurisko	Find [Future Active Indicative]
Is a man	Anthropos	Man
Profited	Opheleo	Profit, Benefit [Future Passive Indicative]
Shall gain	Kerdaino	Get, Gain, Win [Aorist Active Subjunctive]
Whole	Holos	Whole, Complete
World	Kosmos	World
Lose	Zemioo	Suffer loss [Aorist Passive Subjunctive]
Soul	Psuche	Soul
Give	Didomi	Give [Future Active Indicative]
Exchange	Antallagma	Exchange, Ransom
Son	Uihos	Son
Shall	Mello	Shall, Intend [Present Active Indicative]
Come	Erchomai	Come [Present Middle Infinitive]
Glory	Doxa	Glory
Father	Pater	Father
Angels	Aggelos	Angel
Shall reward	Apodidomi	Recompense, Reward [Future Active Indicative]
Every man	Hekastos	Every or each one
According to	Kata	According to a norm or standard
Works	Praxis	Works, Acts
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Some	Tis	Some
Standing	Histemi	Stand [Present Active Indicative]
Taste	Geuomai	Taste [Aorist Passive Subjunctive]
Death	Thanatos	Death
Till	Heos	Until
See	Eido	See, Perceive [Aorist Active Subjunctive]
Coming	Erchomai	Come [Present Middle Participle]
Kingdom	Basileia	Kingdom

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
86	Daniel 9:26a	He will be cut off	Matthew 16:21

REFLECTION

Verse 21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

From this time onwards the Lord will tell His disciples that He is going to be killed and yet they do not understand it when it occurs, and the reason is a normal psychological one – they don't want to believe its true, and its not what the Rabbinic Judaism they grew up with had taught them. He also tells them about the resurrection. They know all this but after the death of Christ the disciples were depressed and believed that all was over. They heard His Word, and yet they didn't really believe it!

In this verse the word for began, Archomai, is in the aorist tense, showing a point of time when He started this process while the word translated “shew”, Deiknuo, is in the present tense, indicating that He kept on going over it.

He indicated by this that the Cross must come before the Crown, but they didn't want to believe that the Cross was a reality, nor that it was necessary! Peter will even later buy a sword to make sure no-one can stop the Lord getting to the throne!

The word to suffer is in the aorist active infinitive of Pascho, showing that it was the purpose of God for the Lord to suffer while the verb to be killed Apokteino is in the aorist passive infinitive showing that He received killing. Both aorist tenses speak of the point of time of the Cross. This is followed by the aorist passive infinitive of Egeiro, meaning to receive resurrection, the infinitive again showing its purpose in the Plan of God. The Lord's purpose was to fulfil the Divine Plan and that called for the victory of the Cross, but it would look like a defeat until after Resurrection Sunday morning.

We need to be very thankful that the Lord Jesus Christ knowing how He would suffer at the Cross nevertheless went to then Cross. The Cross started with suffering as seen in the first three hours on the Cross. However in the second three hours of the Cross He received spiritual death being killed and was separated from God while being judged for the sins of the world. He cried out, "My God, My God why hast thou forsaken me".

He however was active in His own physical death by stating, "Father into thy hands I dismiss my spirit", and three days later He received a resurrection body, with the Father and Holy Spirit raising the Lord Jesus Christ from the dead. **Acts 2:24, Romans 8:11.**

Verse 22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

The word translated "took", Proslambano, means to take to one's side or to admit someone to one's society. Here Peter is going to admit Jesus to his society. He has responded to the commendation of the Lord by becoming proud. The aorist tense shows that it was at a point of time after he had heard all this teaching about the Cross.

Peter now starts to rebuke the Lord. It is a mild rebuke to someone who is an equal. It is in the present tense and infinitive mood showing that he kept on counselling the Lord and that was his purpose. A paragraph before Peter has stated that Jesus is God, yet now he is speaking to the Lord as an equal.....

"Be it far from thee", implies Heaven help you, or God help you Lord. Lord is deity so he is not thinking through the situation. "This shall not be", relates to the Cross, so Peter is telling Jesus that the Cross is not essential. This is precisely what Satan had tempted the Lord with in the wilderness when he had offered the Lord all the kingdoms of the world if He would worship Satan, and this is why Peter gets the rebuke he receives – when we sound like Satan we are always way out of order and not in the Divine Plan at all. **Matthew 4:1ff.**

verse 23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Jesus whirled on His heel and said to Peter: "Get thee behind me Satan". He responded strongly to Peter. He said in effect, "Go away Satan". The Greek word Hupago is in the Present Active Imperative. He kept on saying it in a form of a command.

The word offence means a stumbling block. Any believer who is ignorant of doctrine, or is applying satanic-worldliness viewpoint doctrines is a "stumbling block" to God's plan. The word translated "savourest" is the word to think, "Phroneo".

Jesus tells Peter that he does not think the things of God but the things of man. Human viewpoint rather than divine viewpoint. It should also be noted that both verbs "be" in the latter part of the verse do not occur in the original.

The verse could therefore be paraphrased, "Jesus whirled on his heel and kept on saying to Peter, get lost Satan; you are a stumbling block for you do not think divine viewpoint, but the viewpoint of carnal man".

Verse 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Jesus is now going to go over it again; that the Cross must come first. In **Matthew 10:38** we have seen that the “taking up of the cross” relates to business/family pressure, and separation from family when it gets in the way of the Lord’s work. In this verse it has a different concept. “If” is a first class condition, and means that some will do so. “Will come after” are in fact two verbs, will being Thelo meaning to wish or desire which is in the present tense meaning that they keep on desiring to follow, and Erchomai, meaning to come.

“After me” implies the fact that the cross must come before the crown, and it has the implication of the believer being occupied with pleasing the Lord Jesus Christ. The requirements are divided into three; denial of self, taking up the cross, and following Christ where-ever He leads us.

“Let him deny himself”, is in the aorist middle imperative of Aparneomai means the rejection of human good or works done in one’s own strength. Peter has expressed the normal “human good” viewpoint, with the understandable concern that he does not want Jesus to suffer by going to the Cross. This concept while appealing, and understandable, is human viewpoint and needs to be rejected, for God’s Plan calls for suffering on our behalf, and the Lord will fulfil the Plan. The only way to get rid of human good is to be under the control of the Holy Spirit – seeing things God’s way alone.

“Take up thy cross”, means to pick up your cross, and accept that it is your “lot”, your destiny and bear that burden with courage and character. The cross was a sign of disgrace in Roman areas. Taking up the cross is therefor setting aside that which the world considers important, which is human good, and substituting the Christian way of life. We are to do what the Lord values, and value ourselves only His “well done”, not the success and fame that worldliness brings with it.

“Follow me”, means to undertake divine good, the path of God for us, empowered by God the Holy Spirit. This is in the present tense, meaning continual action; we are to continue to produce divine good, but walking in Holy Spirit power. **Ephesians 5:16-21**. We are to be consistent in following the Lord.

Verse 25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

It should be noted that the word translated “life” in this verse is not the usual word for life, but Psuche, so that it should be translated “Soul”. The word “whosoever” is a third class condition, meaning that all members of the human race have a potential to do this. Also the word “will” is a separate verb Thelo, expressing free will and not just a future tense.

There are four steps in this verse.

Step 1. The present tense of Thelo indicates a positive attitude towards God, whilst the aorist tense of Sozo, which means to save, shows that salvation is at a point in time. Believe on the Lord Jesus Christ and thou shalt be saved. Step one is therefore entrance into the plan of God through the free will decision to accept the Lord as Saviour and receive the grace gift of salvation.

Step 2. Is “losing your previous life”, and is another way of saying picking up your cross, for you lay aside all your previous values and desires, and accept the Lord’s path not your own. It is the future tense as it is the logical result of being born from above. To lose it means to make null and void your soul. The soul here is the soulish attitude of man or human viewpoint and the desire to do human good. You are happy to “lose” the old soulish values and life-style choices.

Step 3. Is losing your soul for the sake of the Lord, and involves setting aside legalism, and any human effort religious system, and acting on the basis of grace in the filling of the Holy Spirit. The word “sake” is the Greek word Heneka, which means, “On account of”.

Step 4. Is finding your true “life/soul”, which is in/through the production of divine good, which is acceptable to God. We discover that divine good is much better than human good, and has eternal results.

The dynamics of the Christian life is the power of the Holy Spirit producing divine good, and not just human viewpoint morality. Remember - Anything the unbeliever can do is **not** the Christian way of life.

Verse 26. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Jesus now emphasises the necessity of the victory of the Cross. In the first question the word “If” is a third class condition, which says, “maybe he will or maybe he wont”. If he gains the whole world and loses his soul there is no profit. To lose means not to accept the Lord Jesus Christ as Saviour. Jesus is saying that no soul can be saved unless He goes to the Cross, and by so doing He is opening the door for all to be eternally blessed and empowered in time and eternity by the Holy Spirit, who will only be freely given well after the victory on the Day of Pentecost.

The exchange of a soul will be provided at the Cross by our Lord. **2 Corinthians 5:21**. The word Antallagma translated “exchange” means a ransom or price charged for something. We can give nothing for our soul, or for our eternal rewards, because the price has already been paid at the Cross, and the door of grace is open and God pours out all we need. Therefore the Cross excludes human good. You cannot buy salvation.

Verse 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

This is where chapter 17 should begin, as it deals with the lead up into the events on the Mount of Transfiguration. The Lord Jesus Christ is speaking about Himself in verse 27. He is emphasising the fact that it is the humanity of Christ who returns to rule on the earth, but in eternal resurrection body. “Shall come” comprises two verbs, Mello, showing intent, and translated “shall”, and Erchomai, the verb meaning to come. The mood of the verb Erchomia “to come” is infinitive, showing that His purpose is to return to the earth, and He will. The mood of the verb Mello is Indicative, the mood of reality, reminding us that the Lord will certainly come back again! He will be victorious – there are no doubts over this. **1 Corinthians 11:26**.

On His return He will reward every person in accordance with the standard of their works. This deals with those who are alive at His return, and is called “the Baptism of Fire”. **2 Peter 3:7-12**. There are two types of people who are alive on His return, the unbeliever who has only ever been able to produce human good and human sin and evil, and the believer. The unbeliever is judged and cast into torments, to await the Great White Throne Judgment.

He then says in verse 28 that there be some standing here, in this case it is Peter, John and James, who will not die until they see the return of Jesus Christ. This is fulfilled at the Mount of Transfiguration where the Lord showed them His glory. They were therefore guaranteed at least six days of life!

MARK 8:31-9:1

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. 34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. 9:1 And he said unto them, Verily I say unto you, That there be some of them that **stand here, which shall not taste of death, till they have seen the kingdom of God **come** with power.**

KEY WORDS

Began	Archomai	Begin [Aorist Middle Indicative]
Teach	Didasko	Teach [Present Active Infinitive]
Son	Uihos	Son
Man	Anthropos	Man
Must	Dei	Must [Present Active Indicative]
Suffer	Pascho	Suffer [Aorist Active Infinitive]
Many things	Polus	Much

Be rejected	Apodokimazo	Reject [Aorist Passive Infinitive]
Elders	Presbuteros	Elder
Chief priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribe, Town Clerk
Be killed	Apokteino	Killed, Slain [Aorist Passive Infinitive]
Three	Treis	Three
Days	Hemera	Day
Rise again	Anistemi	Rise again [Aorist Active Infinitive]
Spake	Laleo	Speak [Imperfect Active Indicative]
Saying	Logos	Word, Saying
Openly	Parrhesia	Openly
Took	Proslambano	Take to one side [Aorist Middle Participle]
Began	Archomai	Begin [Aorist Middle Indicative]
Rebuke	Epitimao	Rebuke [Present Active Infinitive]
Turned about	Epistrepho	Turn about [Aorist Passive Participle]
Looked	Eido	See, Perceive [Aorist Active Participle]
Disciples	Mathetes	Disciple
Rebuked	Epitimao	Rebuke [Aorist Active Indicative]
Saying	Lego	Say [Present Active Indicative]
Get	Hupago	Go [Present Active Imperative]
Behind	Opiso	Behind
Satan	Satanas	Satan
Savourest	Phroneo	Think about, Be of the same mind [Present Active Indicative]
Be of God	Theos	God
Be of Man	Anthropos	Man
Had called	Proskaleomai	Call close, Summons [Aorist Middle Participle]
People	Ochlos	People
Said	Epo	Say [Aorist Active Indicative]
Will	Thelo	Will, Wish to [Present Active Indicative]
Come	Akoloutheo	Come after [Present Active Infinitive]
Deny	Arpneomai	Deny [Aorist Middle Imperative]
Take up	Airo	Take up, Lift up [Aorist Active Imperative]
Cross	Stauros	Cross
Follow	Akoloutheo	Follow [Present Active Imperative]
Will	Thelo	Will [Present Active Subjunctive]
Save	Sozo	Save [Aorist Active Infinitive]
Life	Psuche	Soul
Shall lose	Apollumi	Lose [Future Active Indicative]
Shall lose	Apollumi	Lose [Future Active Indicative]
Sake	Heneka	Sake
Gospel	Euaggelion	Gospel
Shall save	Sozo	Save [Future Active Indicative]
Shall it profit	Opheleo	Profit, Benefit [Present Active Indicative]
Man	Anthropos	Man
Shall gain	Kerdaino	Get, Gain, Win [Aorist Active Infinitive]
Whole	Holos	Complete
World	Kosmos	World
Lose	Zemioo	Suffer loss [Aorist Passive Infinitive]
Soul	Psuche	Soul
Shall give	Didomi	Give [Aorist Active Subjunctive]
Exchange	Antallagma	Exchange, Ransom
Be ashamed	Epaischunomai	Be ashamed [Aorist Passive Subjunctive]
Words	Logos	Word
Adulterous	Moichalis	Adulterous
Sinful	Hamartolos	Sinful
Generation	Genea	Generation
Son	Uihos	Son
Be ashamed	Epaischunomai	Be ashamed [Future Passive Subjunctive]
Cometh	Erchomai	Come [Aorist Active Subjunctive]
Glory	Doxa	Glory
Father	Pater	Father
Holy	Hagios	Holy

Angels	Aggelos	Angels
Said	Lego	Say [Imperfect Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Be	Eimi	Keep on being [Present Active Indicative]
Some	Tis	Some
Stand	Histemi	Stand [Perfect Active Participle]
Shall taste	Geuomai	Taste [Aorist Passive Subjunctive]
Death	Thanatos	Death
Till	Heos	Until
Have seen	Eido	See, Perceive [Aorist Active Subjunctive]
Kingdom	Basileia	Kingdom
God	Theos	God
Come	Erchomai	Come [Perfect Active Participle]
Power	Dunamis	Power

PERFECT TENSE VERBS

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament, with only 21 times in the Perfect Tense. The Perfect Tense is predominantly in the Gospels and always in the Active Voice. It occurs twice in Mark and Acts, four times in Luke, eleven times in John, once in both Philipians and 1 John.

In **Mark 9:1** Jesus says that some here will not taste death before they see the Kingdom of God comes. This refers to the Mount of Transfiguration. **Mark 9:13** is the first of a series of perfect tenses which relate to the rejection of God’s Plan. Here Jesus says that Elijah has come but was badly done by and rejected.

Jesus said that He had come into the world as the Light John 12:46 but men loved darkness John 3:19, He had come in His Father’s name and had been rejected John 5:43 and that He had come forth from God but they rejected Him John 8:42. He had come with a permanent result, which had divided the believer and unbeliever.

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

Verse 31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

This section shows that the disciples are still partially blind. Here we have the first clear announcement of His coming programme of death and resurrection. The confession of Peter marks the beginning point of His instructions to them concerning His coming death and resurrection. There is no doubt in the mind of the Lord as to the sequence of events which will occur in the future.

The basic outline He gives comprises four items: firstly He must go to Jerusalem, secondly He must suffer many things, thirdly He must die, and fourthly He must be raised from the dead. For Him the path to glory would lead first to the Cross, and then to the grave, and then to the proof of total victory over sin and death on Resurrection Sunday.

Verse 32. And he spake that saying openly. And Peter took him, and began to rebuke him. 33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

Now Peter who has shown partial sight when he mentioned that Jesus was the Messiah, now shows partial blindness, because Peter now rebukes Jesus. Here he calls Jesus Lord, and yet violates the very Lordship of Jesus by telling Him that it cannot be. He rebuked our Lord. Be encouraged here, for we often think we are praying, but we are actually giving the Lord helpful suggestions as if He doesn't know what He is doing! Lets be very careful we don't start telling God what to do – divine discipline is very close by...

The Lord has turned on his heel, and looking at His disciples who were following Him, He has strongly rebuked Peter saying, "Go away Satan". Jesus was not accusing Peter of being Satan, or being indwelt by Satan. He meant, "Peter, you are talking like Satan would talk here". Satan always tries to discourage us from wholly obeying God, and tries to get us to speak his viewpoint, rather than biblical truth. Peter's words were Satanic in origin and content, and this always causes the Lord's indignation, for His children are not meant to sound like the enemy.

We note that Jesus first looked at His disciples, then rebuked Peter, as if to say, "If I do not go to the cross how can these, my disciples, be saved?" He then tells Peter that what he is saying follows the thinking of unsaved men and the demonic theology of Cain, rather than the viewpoint of God. From the spiritual high point a short while ago Peter is back in ignorance and lacking understanding.

Verse 34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

From this incident Jesus teaches three points about discipleship. Firstly disciples, in order to identify with His rejection, are to take up their cross, which means to identify with the rejection of the Messiah; failure to do so means that they will not be able to undertake the Christian walk. To do so is the promise of abundant life.

Jesus is saying, "If you desire to come after Me you must reject every selfish impulse and deliberately choose a pathway of reproach suffering and death and follow Me". You may have to forsake personal comforts, social enjoyments, earthly ties, grand ambitions, material riches, and even life itself. We must ensure that we do not have self as the centre of our plan, but have the plan of God as a centre of our life. Only then will we be His true disciples

Verse 36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul?

Even if the believer could gain the world's wealth during their lifetime what good would it be to them? They would have missed the opportunity of using their life for the glory of God, and being part of the salvation of the lost. Our lives are worth more than all this world has to offer. Shall we use them for Christ's glory and our eternal blessing, or for self centred nonsense that doesn't last into eternity?

For the unbeliever, the world's success value system considers a person with a huge amount of money and material things to have been successful. They strut the stage of life, they are fawned over by the media, but as Solomon says in Ecclesiastes it is all meaningless. Even the richest man can take nothing with him when he dies. What a tragedy to be immensely rich but spend eternity in hell. These are very sobering times for people in the materialistic western world; Covid has made some reflect. **Ecclesiastes 12:6-14.**

Verse 38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Our Lord realizes that some of His young disciples might stumble in the path of discipleship by fear of the opinions of others, and fear the humiliation and shame of what their friends think is their failure to be successful. He reminded them of that those who seek to avoid reproach because of Him will suffer a greater shame when He returns to the earth in power. Whose values and approval do we seek to live for?

Our Lord is coming back to earth, this time not in humiliation, but in great personal glory, and with the holy angels. It will be a scene of amazing splendour. We need to ensure that we are not ashamed of the sinless Saviour in a world that is characterised with unfaithfulness and sinfulness! At present He is despised and so are we, but the day will come when that ends and HE rules! Are you ready to wait for His Victory?

MARK CHAPTER 9

Mark 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

The Lord ends this section by saying that some of the disciples would not die until they saw/glimpsed the Kingdom of God come with power. He was referring to Peter, James and John, who on the Mount of Transfiguration were shown a preview of the Kingdom of God coming in power.

LUKE 9:22-27

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. **23** And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. **24** For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. **25** For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? **26** For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. **27** But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

KEY WORDS

Saying	Epo	Say [Aorist Active Participle]
Son	Uihos	Son
Man	Anthropos	Man
Must	Dei	Must [Present Active Indicative]
Suffer	Pascho	Suffer [Aorist Active Subjunctive]
Many things	Polus	Much
Be rejected	Apodokimazo	Reject [Aorist Passive Infinitive]
Elders	Presbuteros	Elder
Chief priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribe, Town Clerk
Be slain	Apokteino	Killed, Slain [Aorist Passive Infinitive]
Be raised	Egeiro	Rise again [Aorist Passive Infinitive]
Third	Tritos	Third
Day	Hemera	Day
Said	Lego	Say [Imperfect Active Indicative]
All	Pas	All
Man	-	Not found in the original
Will	Thelo	Will [Present Active Indicative]
Come	Erchomai	Come [Present Middle Infinitive]
After	Opiso	After, Behind
Let him deny	Aparneomai	Deny oneself [Aorist Middle Imperative]
Take up	Airo	Take up [Aorist Active Imperative]
Cross	Stauros	Cross
Daily	Kata Hemera	According to day, Daily
Follow	Akoloutheo	Follow [Present Active Imperative]
Shall	Thelo	Shall [Present Active Subjunctive]
Save	Sozo	Save [Aorist Active Infinitive]
Life	Psuche	Soul
Lose	Apollumi	Lose [Future Active Indicative]
Lose	Apollumi	Lose [Aorist Active Subjunctive]
Sake	Heneka	Sake
Save	Sozo	Save [Future Active Indicative]
Advantaged	Opheleo	Profit, Benefit [Present Passive Indicative]
Gain	Kerdaino	Get, Gain, Win [Aorist Active Participle]
Whole	Holos	Whole
World	Kosmos	World
Lose	Apollumi	Lose [Aorist Active Participle]

Cast away	Zemioo	Lost, Cast away [Aorist Passive Participle]
Shall be ashamed	Epaischunomai	Be ashamed [Aorist Passive Subjunctive]
Words	Logos	Word
Son	Uihos	Son
Ashamed	Epaischunomai	Be ashamed [Future Passive Subjunctive]
Shall come	Erchomai	Come [Aorist Active Subjunctive]
Glory	Doxa	Glory
Father	Pater	Father
Holy	Hagios	Holy
Angels	Aggelos	Angels
Tell	Lego	Say, Tell [Present Active Indicative]
Truth	Alethos	Truth
Some	Tis	Some
Standing	Histemi	Stand [Present Active Indicative]
Shall taste	Geuomai	Taste [Aorist Middle Subjunctive]
Death	Thanatos	Death
Till	Heos	Until
See	Eido	See, Perceive [Aorist Active Subjunctive]
Kingdom	Basileia	Kingdom
God	Theos	God

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 22. Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

The subject of these verses is death, Jesus' death, as well as the possibility of His follower's deaths. He pointed out that the Jewish leaders would play a prominent part in his death and they would also try to kill many of the apostles, and finally they kill James in the temple itself around 64 AD. It is noted that religion always persecutes the message of truth and grace. Legalism hates grace and hates those who undermine their system. Jesus also gave his first indication that He would be resurrected from the dead.

The New Testament writers took some of the Old Testament texts as referring to the Messiah suffering, and they were right to do so, but most of Jewish people in the first century did not recognize these texts as referring to the Messiah, who was to reign as King. They could not see how the King could suffer on the way to the throne. Yet **Psalms 22, 69**, and **Isaiah 53** made it clear He would.

Most Jewish people believed in the resurrection of all the righteous dead at the end of the age and the inauguration of a kingdom under God's appointed ruler afterwards.

Verse 23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

The cross was an instrument of violent and painful execution. To take the cross was to carry the horizontal beam of the cross out to the site of execution, usually past a jeering mob. Jesus here describes what all true disciples must be ready for if they follow Him. They must be ready to face scorn on the Christian walk perhaps even to martyrdom, for they must follow to the cross if called to do so. From the moment of faith believers must count their lives as subject to the plan of God, even if that means persecution for His sake.

He said that they were to have the same attitudes towards death and life that He had. Each one must deny them self; that is not think about their own good. We must follow Jesus even to death.

We need to remember that not long before this the disciples had been actively engaged in telling to the nation about the Messiah and His kingdom. No doubt many of the disciples were expecting the kingdom to come immediately, and later we will see that some are day dreaming about being the Ministers of the Cabinet. Jesus' here talked about their goals and their priorities – they must lay everything down at the foot of His Cross and be ready for anything He requires of them.

The contrast to materialism is clearly seen here as well as the contrast to Pharisaic legalism. Jesus assured His disciples that they were doing the right thing. They had chosen the proper values, but had to sit with what that might mean for them later. People were to respond in faith and identify with His programme, but they were to understand that this might mean suffering. **Philippians 3:10, Colossians 1:24-26, James 5:10, 1 Peter 2:19-21, 4:13.**

Verse 26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

The kingdom which the disciples are hoping will ultimately come will come with the King's arrival, but it will be preceded by a period of great suffering and wickedness (The Great Tribulation). Many others in Jesus' day told that great suffering would precede the kingdom, but Peter and his fellow disciples preferred to have the view that the kingdom would come without suffering in a supernatural way, and where they would be straight into the Cabinet Office.

In the same manner Jesus noted that if one is ashamed of Him, the Son of Man will be ashamed of him in the future. The consequences are eternal for all decisions made about the Lord. It was vital that the people of that generation followed Jesus and his disciples in order to escape future judgment – the Jewish Revolt will begin in 66AD, barely 35 years away. The judgment will also occur fully and finally at the Second Advent, when He comes in His glory and in the glory of His father and of the holy or elect angels.

Verse 27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

There have been a number of views on when this statement was fulfilled. Some think that that was talking about the beginning of Christian missions of Pentecost, however to identify the Kingdom with the Church violates Old Testament teaching about the Kingdom, and the King is not present physically in the Church Age.

Secondly, that Jesus was speaking about the destruction of Jerusalem, although it is difficult to see in what way that would even symbolize the kingdom of God, for it is the sad end of hope for a physical kingdom for many centuries. The abortive and extremely violent Bar-Kochba Revolt in the 130s AD truly ended all hope, with the death or expulsion of all Jews from the land, and massacres right across the eastern Mediterranean.

Thirdly, that Jesus meant His disciples would not die with Him, and that they would continue to spread the gospel after his death. That makes no sense at all in light of Jesus words.

Fourthly, that Jesus was speaking of the three apostles who would accompany Him to the Mount of Transfiguration. I believe this is the best view, as we see that all four Gospel writers link this teaching with the transfiguration account which follows immediately.

The future glory of the preceding verses is anticipated by way of the revelation of the glory that they would experience. Because the future Messiah had already come, the glory of His future kingdom can also be demonstrated to a select group of disciples at the Mount of Transfiguration.

APPLICATION

If a person is unstable in their Christian life the periods when they are successful in living the life is limited. There needs to be a Holy Spirit produced growth in the understanding and application of the Word of God to the individual lives, so that greater stability is obtained, and a more constant and close walk with the Lord maintained.

It is essential to have gone to the Cross and accepted the Lord Jesus Christ as Saviour before one can start living the Christian way of life. The Cross must come before the Crown.

Without the cross there is no salvation, and without the victory the Lord won, and the resulting gift of the Holy Spirit to permanently indwell believers, there is no spiritual growth.

Just as the Holy Spirit provided a resurrection body for the Lord Jesus Christ, so we will be provided with a resurrection body at the Rapture of the Church.

We are not the equal of the Lord Jesus Christ; but we are, since the moment of our salvation, in union with Him. We should not get overly familiar or cute in our language with the Lord. He has lifted us up to His standing and position and we have received great dignity. Too often Christians speak flippantly or foolishly to and of the Lord – let us behave with the dignity of ambassadors and members of the Royal family of Eternity, for that is what we are.

Anything the unbeliever can do is not the Christian way of life. The dynamics of the Christian life is the power of the Holy Spirit producing divine good and not legalism producing hypocritical and temporary morality.

Being a true disciple of the Lord Jesus Christ means that we cannot justify living for luxury and seeking an easy life of comfort. We cannot justify the materialism, selfishness and retirement thinking of our present western culture. His Work, His Words and His Life Witness cause us to live Holy Spirit filled lives of focused dedication and service for others.

DOCTRINES

CHRISTIAN LIFE: BELIEVERS CAN BE STUMBLING BLOCKS

1. The absence of doctrine in the mind and lack of knowledge of the Plan of God causes the believer to promote a satanic viewpoint which is generally human good. **Matthew 16:22, 23**
2. Human good always rejects the blood of Christ. Satan suggests regeneration without the Cross.
3. This is why so many believers advocate human viewpoint solutions to man's problems
4. This is why many preachers emphasise the social gospel rather than the Bible gospel
5. The issue is good versus good with human good authored by Satan and divine good by God
6. Because of this many sincere people obscure the Cross and aid Satan's cause.
7. Therefore any believer who is ignorant of doctrine can be a stumbling block to others by expressing human viewpoint rather than God's plan.

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**)

PRIESTS

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

- iv) It is a royal priesthood - because of the Kingship and Priestly office of Jesus Christ
- v) Is based on the perfect person of Christ
- vi) Is eternal, since Christ lives forever

ANGELS: SATAN - ADVERSARY

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

2. BIOGRAPHY

Satan is the most beautiful creature ever to be created by God. He is an angel who rebelled against God before the creation of man (**Isaiah 14:12-15**). Originally he was the covering angel, the personal attendant of Jesus Christ in the very throne room of God. Unlike God, Satan is a created being and as such can only be in one place at any one time. He is attended by a vast number of angels (called demons) who have given him unswerving allegiance. After the creation of man, he tempted Adam and Eve to be as gods and to know good and evil by disobeying God. Satan then became the ruler of this world (**Genesis 3:1-7**). He attacked the human race in many ways prior to the birth of Jesus Christ. Throughout Jesus Christ's life, Satan attacked the Lord. Since Christ's victory at the cross he attacks believers. Satan still has access into heaven where he accuses the brethren. Halfway through the tribulation period Satan is thrown out of heaven (**Revelation 12:7-9**). This causes him to intensify his attack on the human race. During the millennium he is confined to the bottomless pit, allowing a perfect environment on the earth (**Revelation 20:1-3**). After a brief rebellion at the end of the millennium (**Revelation 20:7-10**), Satan is condemned to the eternal lake of fire which was created for the devil and his angels.

3. EVALUATION

Satan is called:

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

4. PRINCIPLES

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

ANGELS: SATAN'S WORK

1. Satan's sphere of operations among mankind. (**Psalm 109:6--13**)
 - a) Satan blinds mankind to the truth of the Word of God by means of religion. (v.7)
 - b) He has the power to shorten life. (v 8a)
 - c) He can remove persons from a place of authority (v 8b)
 - d) Satan can kill (v 9)
 - e) He can persecute children (v 10)
 - f) He can remove wealth (v 11)
 - g) Satan can turn people against each other (v. 12)
 - h) He can cut off man's posterity to the second generation (v. 13)

2. Satan as a killer
 - a) He has the power of death (**Hebrews 2:14, 15**)
 - b) Killed Job's children (**Job 1:12, 18, 19**)
 - c) Motivated Cain to murder Abel (**John 8:44, cf. 1 John 3:12**)
 - d) Often administers the sin unto death (**1 Corinthians 5:5**)

3. Satan as a source of disease
 - a) Was responsible for Paul's "thorn in the flesh" (**2 Corinthians 12:7**)
 - b) Produced illness in Job (**Job 2:6-8**)
 - c) Uses his demons to inflict diseases (**Matthew 12:22, Luke 13:16, Acts 10:38**)
 - d) Causes certain types of deafness, dumbness, paralysis and crippling effect by means of demon possession (**Matthew 4:24, 12:22, Mark 9:17, 18**)
 - e) When demon possession causes the affliction, the removal of the demon or demons produces an instant cure (**Matthew 10:1, Mark 1:32-34, 6:13, Acts 8:7, 19:12**)

4. Satan as an instrument of discipline
 - a) Desired to discipline Peter (**Luke 22:31, 32**)
 - b) Was authorised to discipline the Corinthian adulterer (**1 Corinthians 5:5**)
 - c) Was called upon by the Apostle Paul to administer extreme discipline to Hymenaeus and Alexander (**1 Timothy 1:19,20**)
 - d) May become involved in the discipline of ministers and deacons (**1 Timothy 3:6, 7**)
 - e) Attacks through a believer's lack of forgiveness and orientation to grace (**2 Corinthians 2:10, 11**)

5. Satan as a healer
 - a) Healing was a temporary spiritual gift before the completion of the Canon of Scripture (**Acts 19:11, 12, cf. Philippians 2:27, 2 Timothy 4:20**)
 - b) God still heals today (**Philippians 2:27**)
 - c) Since Satan possesses the power of disease he often counterfeits healing by the removal of demons (**Matthew 12:24, 24:24, 2 Thessalonians 2:9, Revelation 16:14**)

6. Characteristics of Demon Possession
 - a) Loss of individuality: the demon-possessed person no longer has control of faculties of the soul (**Mark 5:1-13, Luke 8:27, 9:39, 40**)
 - b) Abnormal behaviour:
 - i) Convulsions (**Mark 1:26, 9:20, Luke 4:35**)
 - ii) Violence (**Matthew 8:28**)
 - iii) Abnormal strength (**Mark 5:4, Luke 8:29, Acts 19:16**)
 - iv) Raving (**Mark 5:5**)
 - v) Foaming at the mouth (**Mark 9:20**)
 - vi) Nakedness (**Luke 8:27**)
 - c) Loss of health:
 - i) Dumbness (**Mark 9:17, Luke 11:14**)
 - ii) Deafness and dumbness (**Mark 9:25**)
 - iii) Blindness and dumbness (**Matthew 12:22**)
 - iv) Epilepsy (**Mark 1:26, 9:20, Luke 4:35**)
 - v) Mental illness (**Mark 5:15**)

7. Demon possession explains:
 - a) So called divine healing
 - b) Alleged speaking in tongues

- c) Faked contact with the dead (**1 Samuel 28**)
- d) Success of self styled exorcists
- e) Rise of certain world leaders (**2 Thessalonians 2:9, Revelation 16:13, 14**)
- f) Cause of some wars (**Revelation 20:8**)
- g) Reincarnation
- h) Fortune telling (**Acts 16:16**)

ANGELS: SATANIC ATTACK ON BELIEVERS

1. As believers we battle two enemies; the Old Sin Nature from within (Romans 7:18, 8:8, Galatians 5:16-19) and Satan without. (**John 8:44, 1 John 3:8**)
2. We must know what Satan is up to and learn his strategies so that we might be ready and alert. (**2 Corinthians 2:11**)
3. Satan's most potent attack is to install false pastor teachers within the church who teach just enough false doctrine to sidetrack foolish believers. (**2 Corinthians 11:13-15**)
4. Satan attacks believers' assurance of salvation.
5. He also accuses believers of sin both to God and to the believer in the form of guilt. (**Revelation 12:9-10**)
6. Satan wants us to trust our feelings; God wants us to trust His Word. (**Romans 8:1**)
7. Satan lures believers away from the Word (Genesis 3:4) whilst God wants believers stabilised upon His Word. (**Isaiah 26:3**)
8. Satan hinders believers from doing the geographical and operational will of God.
9. Satan will do all he can to hinder the believer's growth: (**2 Peter 5:18**)
 - a) by getting the believer's eyes off Christ and onto self, others or circumstances
 - b) by encouraging lust for material things over spiritual growth
 - c) by encouraging mental attitude sins.
10. Satan is the author of sin and the founder of fear. We are not called to fear but to faith. (**2 Timothy 1:7**)

CHRIST: FIRST AND SECOND ADVENTS

1. Old Testament saints had difficulty in distinguishing between the two advents of Christ. (**1 Peter 1:10, 11**)
2. Old Testament prophecy has Christ coming as a gentle lamb led to the slaughter. (**Isaiah 53:7**)
3. Old Testament prophecy has Christ coming as the conquering King and Lion of the tribe of Judah. (**Isaiah 11:1-12**)
4. Jesus commenced his ministry announcing the Kingdom of Heaven is at hand. (**Matthew 4:17**) This connects the first and second advents.
5. Old Testament Prophecy showed that the Messiah would:-
 - a) be born of a virgin. (**Isaiah 7:14**)
 - b) be of the tribe of Judah. (**Genesis 49:10**)
 - c) be of the house of David. (**Isaiah 11:1, Jeremiah 33:21**)
 - d) die as a sacrifice. (**Isaiah 53:1-12**)
 - e) be crucified. (**Psalms 22:1-21**)
 - f) be resurrected from the dead. (**Psalms 16:8-11**)
 - g) return to earth at his second advent. (**Zechariah 8:3**)
 - h) be seated at the right hand of God. (**Psalms 110:1**)

6. It should be noted that the return of Christ for the Church (the Rapture) as given in **(1 Thessalonians 4:14-18)** was not revealed in the Old Testament - it is a mystery doctrine of the Church **(Colossians 3:4-6)**

7. The day of the Second Advent is characterised by supernatural darkness

- a) When Christ returns every eye shall see him **(Matthew 24:29-30)** Christ is the light of the world and he will return to a world covered in darkness (symbolic of sin).
- b) The darkness is similar to the darkness of the day of our Lord's crucifixion which hid the Lord Jesus Christ from man's sight whilst he was bearing our sins. **(Mark 15:33)**
- c) The Second Advent delivers the Jewish believers besieged in Jerusalem by the King of the North. **(Daniel 11, Zechariah 12:1-3, 14:1-4)**
- d) Other passages indicating that the day of the Second Advent is a day of total darkness on the earth. **(Isaiah 13:9-10, Ezekiel 32:7-8, Joel 2:10-11, Joel 3:14-15, Amos 5:18, Zechariah 14:6, Matthew 24:29-30, Luke 21:25-27, Revelation 6:12-17)**

8. Heralds of the Two Advents of Christ

A herald is a person who preceded a King in ancient times to announce his arrival. The King that we study is the Lord Jesus Christ.

a) First Advent

i) Human herald - John the Baptist **(Matthew 3)**

ii) Angelic heralds - Angels **(Luke 2:1-15)**

b) Second Advent

i) Human heralds - Moses, Elijah **(Revelation 11)**

ii) Angelic herald - The mighty angel **(Revelation 10)**

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.**

ANGELS

1. There are two kinds of angels:

- a) Elect Angels (**1 Timothy 5:21**) - those which have chosen to remain with God.
- b) Fallen angels - those which have rebelled against God and followed Satan:
 - i) imprisoned ones (**Jude 6, 2 Peter 2:4**) - apparently active on earth prior to the Flood (**Genesis 6**)
 - ii) demons, currently active on earth (**1 Corinthians 10:20,21, Mark 5:1-20**)

2. There are various orders in the angelic realm.

- a) Cherubim (highest order) -. (**Genesis 3:24, Exodus 25:19-20**) Cherubs were originally the defenders of divine holiness. Lucifer (Satan) was a cherub (**Ezekiel 28:14**)
- b) Seraphim - (**Isaiah 6:2**). Seraph means burning ones.
- c) Rulers, Principalities and Powers - can refer to human authorities, but usually refers to angels (and generally to fallen angels). (**Ephesians 3:10, 6:12, Colossians 1:16**). They control certain segments of the human race, they can control the voice and the mind. (**Mark 5:1-20**).
- d) Ministering Angels
 - i) Guardian angels. (**Hebrews 1:14**). Protect and assist believers.
 - ii) Angels of the waters. (**Revelation 16:5**). Water is used as a prison. Abyss (Greek), refers to an underwater prison.
 - iii) Angels of the abyss. (**Revelation 9:1,11**). An angel which has a special responsibility for the abyss.
 - iv) Angel of fire. (Revelation 14:18).
 - v) Angels of judgement. (**Revelation 8:2, ch 15,16**) - trumpets and bowls.
 - vi) Watcher angels. (**Daniel 4:13**).

3. Appearance of angels:

- a) Angels can appear as human beings (**Genesis 18:1-2, Hebrews 13:2**)
- b) Angels are described variously as having wings, many eyes, many faces (**Isaiah 6:2, Ezekiel 1**) and often glow with brilliant light (**Matthew 28:2-3**).
- c) Lucifer (Satan) was the most beautiful creature ever to come from the hand of God (**Ezekiel 28:12-17**)
- d) Angels are NOT pink fat babies with wings, or red skinned creatures with horns and forked tails.

4. Named angels:

- a) Lucifer, son of the morning, was the covering cherub over the Throne of God (**Isaiah 14:12**). His name is now Satan, the accuser/slanderer (**Revelation 12:10**)
- b) Gabriel a messenger angel (**Daniel 8:16, 9:21, Luke 1:19,26**)

c) Michael a fighting angel (**Revelation 12:7, Jude 9**) and guardian angel of Israel. (**Daniel 10:21, 12:1**)

5. Angels and Christ's Incarnation

- a) At his birth - (**Luke 2:9-15**)
- b) At his temptation - (**Matthew 4:11**)
- c) At his resurrection - (**Matthew 28:2**)
- d) At his ascension - (**Acts 1:10**)
- e) At the Second Advent - (**Matthew 13:37-39, 24:31, 25:31, 2 Thessalonians 1:7**)

6. Angels and Man

- a) Angels were watching at the time of creation. (**Job 38:7**)
- b) Angels were present when God gave Moses the Law. (**Galatians 3:19, Acts 7:53**).
- c) Angels are watching us now. (**1 Corinthians 4:9, Ephesians 3:10, 1 Timothy 5:21, 1 Peter 1:12**)
- d) The elect angels rejoice whenever someone is saved (**Luke 15:7-10**).

7. Many times revelations from God were mediated through angels -

- a) The Law of Moses - **Exodus 3:2, Galatians 3:19, Acts 7:53, Hebrews 2:2**
- b) Prophetic announcements to Daniel - **Daniel 7:16, 8:16-26, 9:20-27, 10:1-12:13**
- c) Prophetic announcements to Zechariah - **Zechariah 1:9, 2:3, 4:1,5, 5:5, 6:4,5**
- d) Announcement of the birth of John to Zacharias - **Luke 1:11-20**
- e) Announcement of the birth of Jesus to Mary - **Luke 1:26-38, and Joseph - Matthew 1:20-21**

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**

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**)

CHRISTIAN LIFE: CRUCIFIED WITH CHRIST

1. SCRIPTURE (**Galatians 2:20**) *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."*

2. Evaluation or Literal Translation

a) "I am crucified with Christ". I have been crucified with Christ in the past with a result that I keep on being crucified with Christ forever identification with Christ in His death). Passive voice - I have received this crucifixion (this occurs at the point of salvation). We are dead to the law after crucifixion with Christ because Christ fulfilled the law. (**Matthew. 5:17**). We are overcomers (**1 John 5:4,5**)

b) "yet not I" - I no longer live - my old life of sin and self has died

c) "but Christ lives in me" - Christ keeps on living in me. (**Galatians. 4:19**). Christ lives in us for fellowship as well - (**Revelation. 3:20, John 14:20, 2 Corinthians. 13:5, Romans. 8:10, Colossians. 1:27**)

d) "and the life which I now live in the flesh I live by the faith (or power) of the Son of God who loved me and gave himself for me."

3. The only way to fulfil the law is through the character of Christ formed in the believer through the ministry of the Holy Spirit (Romans 8:2-4). In our own strength we are unable to keep the law because we have a sinful nature.

KINGDOM: MILLENNIAL KINGDOM

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

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

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

3. Issues relating to the Kingdom

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

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

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

HARMONISATION

The situation regarding rising on the third day and rising after three days can be explained by the use of two systems of defining a day with the Jewish day commencing at sundown or 6 pm, and the Gentile time commencing at midnight.

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

HARMONY**PETER REBUKES THE LORD**

From that time forth began Jesus to teach them and to shew unto his disciples, how that he must go unto Jerusalem, and must suffer many things and be rejected of the elders and chief priests and scribes, and be slain, and after three days be raised again. And he spake that saying openly.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But when he had turned about and looked on his disciples, he rebuked Peter, saying Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God but the things that be of men..

And when he had called the people unto him with his disciples also, he said unto them "Whosoever will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul, or be cast away? or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he comes in his own glory, and in his Father's, and of the holy angels. and then he shall reward every man according to his works.

And he said unto them, Verily I say unto you, That there be some of them that are standing here, which shall not taste of death, till they have seen the Son of Man coming in the kingdom of God with power.

87 - THE TRANSFIGURATION**MATTHEW 17:1-13**

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, **2** And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. **3** And, behold, there appeared unto them Moses and Elias talking with him. **4** Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. **5** While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. **6** And when the disciples heard it, they fell on their face, and were sore afraid. **7** And Jesus came and touched them, and said, Arise, and be not afraid. **8** And when they had lifted up their eyes, they saw no man, save Jesus only. **9** And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. **10** And his disciples asked him, saying, Why then say the scribes that Elias must first come? **11** And Jesus answered and said unto them, Elias truly shall first come, and restore all things. **12** But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. **13** Then the disciples understood that he spake unto them of John the Baptist.

KEY WORDS

After	Meta	After
Six	Hex	Six

Days	Hemera	Day
Taketh	Paralambano	Take with [Present Active Indicative]
Brother	Adelphos	Brother
Bringeth up	Anaphero	Carry up, Bring up [Present Active Indicative]
High	Hupselos	High
Mountain	Oros	Mountain, Hill
Apart	Kata Idios	Apart
Was transfigured	Metamorphoo	Transfigured, Metamorphosed [Aorist Passive Indicative]
Before	Emprosthem	Before, In front of
Face	Prosopon	Face
Shine	Lampo	Shine from which we get lamp [Aorist Active Indicative]
Sun	Helios	Sun
Raiment	Himation	Clothes, Cloak
Was	Ginomai	To become [Aorist Passive Indicative]
White	Leukos	White
Light	Phos	Light
Behold	Idou	Behold, Lo
Appeared	Optomai	Appear [Aorist Passive Indicative]
Talking	Sullaleo	Talk together [Present Active Participle]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
Is	Eimi	Keep on being [Present Active Indicative]
Good	Kalos	Good
Be	Eimi	Keep on being [Present Active Infinitive]
Wilt	Thelo	Desire, Will [Present Active Indicative]
Make	Poieo	Make [Future Active Indicative]
Three	Treis	Three
Tabernacles	Skene	Tabernacle, Tent
One	Mia	One
Spake	Laleo	Speak [Present Active Participle]
Bright	Photeinos	Bright
Cloud	Nephele	Cloud
Overshadowed	Episkiazo	Overshadow [Aorist Active Indicative]
Voice	Phone	Voice
Said	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Beloved	Agapetos	Beloved
Son	Uihos	Son
Well pleased	Eudokeo	Well pleased [Aorist Active Indicative]
Hear	Akouo	Hear [Present Active Imperative]
Disciples	Mathetes	Disciples
Heard	Akouo	Hear [Aorist Active Participle]
Fell	Pipto	Fall [Aorist Active Indicative]
Sore	Sphodra	Much, Exceedingly
Afraid	Phobeo	Fear [Aorist Passive Indicative]
Came	Proserchomai	Approach, Come close [Aorist Active Indicative]
Touched	Haptomai	Touch [Aorist Middle Participle]
Said	Epo	Say [Aorist Active Indicative]
Arise	Egeiro	Rise up [Aorist Passive Imperative]
Be not afraid	Me Phobeo	Fear not, Be not afraid [Present Middle Imperative]
Lifted up	Epauro	Lift up [Aorist Active Participle]
Eyes	Ophthalmos	Eye
Saw	Eido	See, Perceive [Aorist Active Indicative]
No man	Oudeis	No one
Save	Ei Me	Except
Only	Monos	Alone
Came down	Katabaino	Come down [Present Active Participle]
Charged	Entellomai	Command [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Tell	Epo	Tell, Say [Aorist Active Subjunctive]
Vision	Horama	Vision, Spectacle

Man	Anthropos	Man
Be risen	Egeiro	Rise up [Aorist Passive Subjunctive]
Dead	Nekros	Corpse, Dead
Asked	Eperotao	Ask, Question [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
Scribes	Grammateus	Scribe, Town Clerk
Must	Dei	Must [Present Active Indicative]
First	Proton	First
Come	Erchomai	Come [Aorist Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Truly	Men	Truly
Come	Erchomai	Come [Present Middle Indicative]
Restore	Apokathistemi	Restore, Reconstitute [Future Active Indicative]
All things	Pas	All
Say	Lego	Say [Present Active Indicative]
Come	Erchomai	Come [Aorist Active Indicative]
Already	Ede	Even now, Already
Knew	Epiginosko	To know well [Aorist Active Indicative]
Done	Poieo	Do [Aorist Active Indicative]
Listed	Thelo	Will, Desire [Aorist Active Indicative]
Likewise	Houto	In like manner, Likewise
Shall	Mello	Shall [Present Active Indicative]
Suffer	Pascho	Suffer [Present Active Infinitive]
Understood	Suniemi	Understand [Aorist Active Indicative]
Spake	Epo	Say [Aorist Active Indicative]
Baptist	Baptistes	Baptizer

PERFECT TENSE VERBS – None found

OLD TESTAMENT PROPHECY FULFILLED IN THE GOSPELS AT THE FIRST ADVENT

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
87	Malachi 4:5	Forerunner of the Spirit of Elijah	Matthew 17:11-13

REFLECTION

The Transfiguration relates by analogy, and by way of anticipatory glimpse, to the Second Advent of the Lord Jesus Christ to establish His eternal reign, starting with the one thousand year Kingdom on the earth known as the Millennium. Moses and Elijah would appear to be the two heralds of the Second Advent representing the saints coming back with the Lord; Peter, James, and John represent a Jewish remnant, and the people at the base of the hill or mountain, the Gentiles who survive the Tribulation. The demon possessed boy in the following section could represent mankind under the rule of the Antichrist. This may be taking the figurative significance of this event too far, but we believe it is reasonable to see these things.

Verse 1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

When one studies Biblical prophecy it is normal to have a long period between the giving of the prophecy and its fulfilment. For instance many of the prophecies of the Cross were given 1000 years before the death of our Lord by David in the Psalms. In this case however there is about a week between the prophecy of Jesus about a preview for some of the disciples of His Second Coming and its fulfilment at the Mount of Transfiguration.

It is interesting that both Peter and John will be later used to give prophetic material, so their presence was to be expected.

James who was the brother of John was one of the first martyrs, being killed by Herod Agrippa I. Jesus took them up into a high mountain by themselves. It was probably one of the peaks near Mt Hermon, possibly Mt Tabor. He selected them for His own reasons, knowing what would unfold, and think of James, John's brother for a moment. He would be facing his death, so early in the Church's history and wondering, "why now Lord"? This event gave him absolute security as he faced the executioner, for he knew the Church would grow and that he will be part of the Lord's victory at His Second Advent, for he had seen the glory of the Lord on this mountain.

Verse 2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

Here he was transfigured. The Greek word is Metamorphoo from which we get the English word Metamorphosed and means to be transformed externally. It is of interest that it is in the passive voice, which means He received this condition. Jesus is changed on the outside; it is still the incarnate Christ but God allows the glory of Christ to appear, so that Peter James and John will get a preview of His Second Coming.

The face shining shows animation, which shows that during the First Advent of Christ the Lord did not stand out as a person of striking physical attraction, **Isaiah 53:2**, but when He comes back there will be this fantastic inner beauty shining forth. His clothes complemented his great purity being shining white.

Verse 3. And, behold, there appeared unto them Moses and Elias talking with him. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

Jesus however was not alone, there appearing with Him was Moses and Elias or Elijah. The Greeks have no suffix "ah" but instead have an "as" thus Elias is Elijah. These two were talking with the Lord Jesus Christ. They are, we believe, because of their appearance here, the two witnesses of **Revelation 11:3-12**, and so are the two heralds of the Second Advent.

Again we see Peter doing the talking which was a feature of his life. However he has little divine viewpoint at this time as his understanding of the Plan of God is minimal, and he has been too influenced by his childhood training in the local synagogue. When he does eventually get to the stage where he has knowledge of doctrine and is controlled by the Spirit he will give great messages as seen in the Book of Acts.

Peter now addresses Jesus Christ as Lord, and says that it is good being here; the emotional environment is wonderful. He wants to perpetuate what is a wonderful experience so he offers to build "tabernacles" for the three of them. In addition to the Lord, Moses and Elijah, Peter was there with the disciple with whom he seems to have been linked - the apostle John - with whom he will go to Caiaphas' house. We note that they were also together in their run to the tomb of Christ on resurrection morning. Is John Peter's mentor of faith, and does he assist Peter coming to full knowledge of these things later, and does he play a part to restore Peter after his betrayal of the Lord? John draws a veil over this because its private, but we get a glimpse of things in **John 21:15-25**.

Peter however has forgotten one thing this day on the Mountain; pleasant circumstances do not make eternal happiness for the believer. It is our intimate spiritual relationship with the Lord that produces inner happiness and peace of mind in the most difficult places. **2 Timothy 1:7**. The believer who is spiritually orientated to the Plan of God, and speaking to the Lord often, can enjoy their Christian life, both in pleasant as well as adverse circumstances. **Romans 8:26-39**.

The word "if" in verse 4 is a first class condition. Peter says, "if you will and you will". He is assuming the Lord wants to maintain these very pleasant circumstances. Peter does not use an imperative mood here, as he did when he told the Lord that He would not go to the Cross, but using a first class condition Peter is still attempting to run the Lord's life, albeit recognising this time that the Lord has free will, but Peter thinks he knows it.

By the provision of tabernacles Peter could be considered to have been trying to persuade, or even bribe the Lord into staying in the great environment, but it is "great" because it is unique and a glimpse of a future reality. The future reality of the Millennial Kingdom will be able to be rested in and "tabernacle" within, but the "Mountain Top Experience" cannot be maintained - it is a snow covered mountain in winter - it's not sustainable to stay there. They are there to get a glimpse of a future reality, and they are to come down the mountain to daily life again and get on with their task, remembering what is to come with joy.

Verse 5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

While Peter was still speaking he is wrapped up in a cloud, and the voice of the Father is heard halting Peter's speech. We need to hear the Lord's perspective of things, not provide helpful suggestions to the Lord and call it "believing prayer", its not – its presumption... The Father's words are clear, "This keeps on being my beloved Son in whom I am well pleased, listen to Him". The word hear Akouo is in the Present tense which means to keep on hearing, and the Imperative mood meaning that it is an order from God.

Jesus Christ in His humanity is perfect and this pleases God the Father. By implication Peter is imperfect and should listen to the Lord Jesus Christ. We can only be "perfectly ready" to do the Lord's will, when we are under the control of the Holy Spirit. We need to "hear the Lord", and obey, not make suggestions!

Verse 6. And when the disciples heard it, they fell on their face, and were sore afraid. 7. And Jesus came and touched them, and said, Arise, and be not afraid. 8. And when they had lifted up their eyes, they saw no man, save Jesus only. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

When the disciples heard this voice they fell on their faces, adopting the ancient worship position, and were frightened. Jesus came and touched them and said, "Be not afraid". It is in the Present Middle Imperative. The Present tense tells them to keep on not being afraid, the Middle voice shows that they will be benefited by not being afraid, and the Imperative mood indicates that this is an order from the Lord.

When they lifted up their eyes they saw no one except Jesus. They now realise this was a learning experience and they need to hear what it was about – for they were overwhelmed initially. We need to get our eyes on the Lord and concentrate on Him alone. On the way down from the Mount of Transfiguration the Lord would have explained things to them, but He also commanded them not to tell anyone until He had risen from the dead.

As far as our records go Peter did not talk about this incident until long afterwards, in fact until he was about to die. In **2 Peter 1:16-19**, *"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."*

If we are going to have a life that is stable we need to be anchored into something which was here before we began our journey on this planet, and will be here after we have gone. The anchor is the living Word of God – the Lord Jesus Christ – the Creator of this Universe – then hear His Word. Peter tells us that what he has seen with his own eyes on the Mount of Transfiguration is not as reliable as what we have in the Bible. Peter exhorts us to take heed of the Bible and finishes his last epistle with the statement **2 Peter 3:18**, *"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."* The more we know about the Lord Jesus Christ through the Word, the more we are able to see His grace and appreciate Him. The Word of God goes on even though Peter is dead, and will encourage people after we have gone, and we need its encouragement each day. What is our legacy?

Verse 10. And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13. Then the disciples understood that he spake unto them of John the Baptist.

After this they ask the Lord a doctrinal question. They say that the Jewish theologians, the Scribes, say that Elijah must come first before anything else occurs – is this correct? On the Mount of Transfiguration Elijah certainly came and fellowshiped with the Messiah, and the Lord has been on earth for a while at this point. The last two verses of the Old Testament, **Malachi 4:5,6**, state, *"5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."*

The disciples have seen from the Mount of Transfiguration that rather than Elijah coming first, Christ came first. They are confused. Jesus confirms that this is correct that Elijah **will return** prior to the arrival of the Messiah – at his Second Advent. They have much to learn, and most believers today remain confused about this because they avoid studying prophecy.

The phrase “answered and said” occurs often in the New Testament. The unusual feature of the word answer, “Apokrinomai”, is that it is always in the form of an Aorist Passive Participle, whilst the word “say” is always in the Active Indicative. The question that one asks is why the passive voice is always used for the word ‘answered’, while it is always translated as an active voice. The passive voice indicates thought; thinking before you answer. It is an idiom in the Greek of the New Testament where the answer is given because of thought based on the Word of God. Jesus says that Elijah has already come, but the majority of the people did not recognise him, and the disciples knew He was talking about John the Baptist.

The answer of course to their confusion, is that there are two advents, with John the Baptist being the Herald for the first advent, and Elijah together with Moses, being the heralds for the Second Advent. The Scribes only believed in one advent so their theology was incorrect, and the disciples had learned from them.

MARK 9:2-13

Mark 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. **3** And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. **4** And there appeared unto them Elias with Moses: and they were talking with Jesus. **5** And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. **6** For he wist not what to say; for they were sore afraid. **7** And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. **8** And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. **9** And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. **10** And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. **11** And they asked him, saying, Why say the scribes that Elias must first come? **12** And he answered and told them, Elias verily cometh first, and restoreth all things; and how **it is written** of the Son of man, that he must suffer many things, and be set at nought. **13** But I say unto you, That Elias **is indeed come**, and they have done unto him whatsoever they listed, as **it is written** of him.

KEY WORDS

After	Meta	After
Six	Hex	Six
Days	Hemera	Day
Taketh	Paralambano	Take with [Present Active Indicative]
Leadeth up	Anaphero	Carry up, Bring up [Present Active Indicative]
High	Hupselos	High
Mountain	Oros	Mountain, Hill
Apart	Kata Idios	Apart
Was transfigured	Metamorphoo	Transfigured, Metamorphosed [Aorist Passive Indicative]
Before	Emprosthen	Before, In front of
Raiment	Himation	Clothes, Cloak
Became	Ginomai	To become [Aorist Passive Indicative]
Shining	Stilbo	Shining [Present Active Participle]
Exceeding	Lian	Greatly, Exceedingly
White	Leukos	White
Snow	Chion	Snow
Fuller	Gnapheus	A worker with cloth
Earth	Ge	Earth
Can	Dunamai	Have power [Present Middle Indicative]
White	Leukaino	To whiten, Make white
Appeared	Optomai	Appear [Aorist Passive Indicative]
Were	Eimi	Keep on being [Imperfect Active Indicative]

Were talking	Sullaleo	Talk together [Present Active Participle]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Lego	Say [Present Active Indicative]
Master	Rhabbi	Rabbi
Is	Eimi	Keep on being [Present Active Indicative]
Good	Kalos	Good
Be	Eimi	Keep on being [Present Active Infinitive]
Let us make	Poieo	Make [Aorist Active Subjunctive]
Three	Treis	Three
Tabernacles	Skene	Tabernacle, Tent
One	Mia	One
Wist	Eido	See, Perceive [Pluperfect Active Indicative]
Say	Laleo	Say, Speak
Were	Ginomai	Become [Aorist Middle Indicative]
Afraid	Ekphobos	Very fearful, Frightened out of their wits
Was	Ginomai	Come into being [Aorist Middle Indicative]
Cloud	Nephele	Cloud
Overshadowed	Episkiazō	Overshadow [Present Active Participle]
Voice	Phone	Voice
Came	Ginomai	Come [Aorist Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Beloved	Agapetos	Beloved
Son	Uihos	Son
Hear	Akouo	Hear [Present Active Imperative]
Suddenly	Exapina	Suddenly
Looked round	Periblepo	Look around [Aorist Middle Participle]
Saw	Eido	See [Aorist Active Indicative]
No man	Oudeis	No one
Anymore	Ouketi	Anymore
Save	Alla	That is, Save, Except
Came down	Katabaino	Come down [Present Active Participle]
Charged	Diastellomai	Charge, Command [Aorist Middle Indicative]
Should tell	Diegeomai	Tell, Relate fully [Aorist Middle Subjunctive]
Had seen	Eido	See, Perceive [Aorist Active Indicative]
No Man	Medeis	No one
Were risen	Anistemi	Rise up [Aorist Active Subjunctive]
Dead	Nekros	Dead
Kept	Krateo	Keep, Retain [Aorist Active Indicative]
Saying	Logos	Word
Questioning another	Suzeteo	Questioning together [Present Active Participle]
Rising	Anistemi	Rise up [Aorist Active Infinitive]
Should mean	Eimi	Keep on being [Present Active Indicative]
Asked	Eperotao	Ask, Question [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Say	Lego	Say [Present Active Indicative]
Scribes	Grammateus	Scribe, Town Clerk
Must	Dei	Must [Present Active Indicative]
First	Proton	First
Come	Erchomai	Come [Aorist Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Told	Epo	Say [Aorist Active Indicative]
Verily	Men	Truly
Cometh	Erchomai	Come [Aorist Active Participle]
Restoreth	Apokathistemi	Restore, Reconstitute [Present Active Indicative]
All things	Pas	All
Is written	Grapho	Write [Perfect Passive Indicative]
Must suffer	Pascho	Suffer [Aorist Active Subjunctive]
Many things	Polus	Much, Many
Set at Naught	Exoudenoo	To make utterly nothing, Despise [Aorist Passive Subjunctive]
Say	Lego	Say [Present Active Indicative]
Is indeed	Kai	Indeed, Therefore

Come	Erchomai	Come [Perfect Active Indicative]
Done	Poieo	Do [Aorist Active Indicative]
Listed	Thelo	Desire, Wish [Imperfect Active Indicative]
Is Written	Grapho	Write [Perfect Passive Indicative]

PERFECT TENSE VERBS

ERCHOMAI – COME, COME TO PASS – Occurs 641 times in the New Testament with only 21 times in the Perfect Tense. The Perfect Tense is predominantly in the Gospels and always in the Active Voice. It occurs twice in Mark and Acts, four times in Luke, eleven times in John, once in both Philipians and 1 John.

In **Mark 9:1** Jesus says that some here will not taste death before they see the Kingdom of God comes. This refers to the Mount of Transfiguration. **Mark 9:13** is the first of a series of perfect tenses which relate to the rejection of God’s Plan. Here Jesus says that Elijah has come but was badly treated and rejected.

Jesus said that He had come into the world as the Light, John 12:46, but men loved darkness, John 3:19, He had come in His Father’s name and had been rejected, John 5:43, and that He had come forth from God but they rejected Him, John 8:42. He had come with a permanent result, which had divided the believer and unbeliever.

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

The frequency shows the utmost importance that God places on His unchangeable Word. We note that the Lord Jesus Christ directly quotes the Prophecies in over a third of occurrence of the Grapho Perfect Tense showing the unbreakable link between God and His Word.

As prophecies comprise 27 of all verses in the Bible God expects us to use them; those which have been perfectly fulfilled as encouragement and those yet to be fulfilled for our instruction and guidance especially as we see the opportunity for them all to be literally fulfilled.

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

REFLECTION

Verse 2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

Jesus had given the disciples a promise that some of those who were present when Peter rebuked the Lord would not die before they had seen the Lord coming in His glory. To fulfil the promise, some six days later, Jesus took three of the disciples, Peter James and John into a mountain, the Mount of Transfiguration.

God had revealed His glory to Moses on Mount Sinai, so that Moses had come down from the mountain reflecting God’s glory. In this passage the glory of Jesus, who is greater than Moses and Elijah is revealed on the mountain.

Jewish literature often describes angels and other heavenly beings as being clothed in white. As in most ancient cultures the laundry in the Lord’s Day was normally a slave’s task, but this text refers to professional launderers giving the highest possible quality. This shows how magnificent the Lord’s appearance was.

Jesus was transfigured to show his full glory, and dazzling splendour radiated from His person. During His First Advent the glories of the person of Christ was hidden. He came in humiliation but He will return in glory. Whilst people did not recognize Him as the Messiah at the First Advent, because He was not greatly distinguishable from other men in Israel at that time, there will be no mistake when He comes back at the Second Advent, because He will be visibly the King of Kings and Lord of Lords.

Verse 4. And there appeared unto them Elias with Moses: and they were talking with Jesus. 5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6. For he wist not what to say; for they were sore afraid.

Elijah reportedly never died, and Moses was buried by God himself. These two figures were both expected by the Jewish people to return in some sense for the time of the end. The suggestion of erecting shelters on the mountain may relate to Israel's Tabernacle in the wilderness, recognizing God's presence among the Israelites in Moses' day. It was also the custom of the Jews during the feasts of Tabernacles (or Booths) to construct shelters in the desert place as a representation of Israel living with the Lord.

Elijah and Moses were two of the most important people in the Old Testament and could represent the prophets and the Law, but also they represent those who have died, and those who have not seen death.

Peter assessed the situation and as always tried to do something. It is noted in verse six that he really didn't know what to say and the disciples were very fearful because of the unusual circumstance they found themselves in. Different people cope with unusual things in different ways, and Peter is like some who talk their way through things they don't understand, whereas John just goes quiet and thinks. The Lord doesn't blame Peter, but we need to reflect upon this event, and pray/think more, before we speak...

Verse 7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

The cloud that overshadowed them may well have been the Shekinah Glory; the glory of God which stayed in the Holy of Holies in the Tabernacle and Temple in Old Testament times. It was the visible expression of God's physical presence. This concept is reinforced by the voice that came from the cloud, the voice of God the Father, acknowledging Jesus Christ as his "Beloved Son" and commanding the disciples to hear Him. The disciples worship and are silent – it's a good response that we do well to follow.

One may compare Elijah and Moses' vanishing, with a Jewish belief, accepted especially by the latter rabbis that Elijah could come and go at will like an angel.

When the cloud was lifted the disciples saw no one except Jesus. This is a picture of the unique position that the Lord Jesus Christ holds when the kingdom comes in power. We should always hold the Lord Jesus Christ as pre-eminent in our lives – His will alone is to guide us.

Verse 9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

The instruction of our Lord was that they should say nothing, until the Lord Jesus Christ had been raised from the dead, puzzled them. Perhaps they still did not grasp that He was to be killed and to rise again.

They wondered about the expression "rising from the dead". They have just seen two men who left the earth centuries before, standing speaking to the Lord. That unique experience is baffling to them, but the thought of resurrection was even more baffling, even though it was well accepted as God's plan for the future – but it was, they thought, for the end of the age, just before eternity – they couldn't get this at all.

Don't be too hard on them – this hadn't been taught by their Rabbis in their education – and it was a unique event that they had no past experiences to draw upon to make sense of.

As Jews they knew the truth that all would be raised, but here Jesus was speaking of a selective resurrection of Him alone. Jesus would be raised from among the dead ones, but that not all would be raised when He arose. In fact His resurrection is still unique to date; He is the "firstfruits of those who have died".

Given their cultural presuppositions it was difficult for the disciples to understand what had just happened on the Mountain, and now what the Lord was saying to them, as they assumed that all the righteous dead would be resurrected at the same time at the end of the age. **Isaiah 66:18-24, Daniel 12:2.**

Verse 11. And they asked him, saying, Why say the scribes that Elias must first come? 12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The Jewish people expected Elijah to come at the time of the end in accordance with **Malachi 4:5-6** to prepare the Lord's way, though they held to different views on his exact function. Elijah would come to restore all things; that is to reconcile families. Most Jewish people were expecting the real Elijah whom the disciples saw speaking with Jesus. They still expect him to turn up to a Passover meal and set a place for him every year in every observant Jewish home. However the application of Elijah being related to John the Baptist was quite thought provoking.

The disciples asked Jesus whether Elijah would come first. Jesus said it is true the Elijah must come first. But more important than that is the fact that the Old Testament scriptures predict that the son of man is to endure great suffering and be treated with contempt. They didn't understand the implications of Psalm 22, 69, or Isaiah 53, and neither did the Rabbis, and only the Messiah could clarify things, and He does with those who have accepted Him.

Jesus is able to explain this to them. As far as Elijah is concerned Elijah did come in the person and ministry John the Baptist. However people mistreated him. The death of John the Baptist was an advance sign of what the world would do to the Lord himself. They rejected and killed the herald of the king, and Jesus is warning them, they will do exactly the same to the King Himself.

LUKE 9:28-36

Luke 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that **stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: **not knowing** what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they **had seen**.**

KEY WORDS

Came to pass	Ginomai	Come into being, Become [Aorist Middle Indicative]
About	Hosei	About
Eight	Okto	Eight
Days	Hemera	Day
Sayings	Logos	Word
Took	Paralambano	Take [Aorist Active Participle]
Went up	Anabaino	Go up [Aorist Active Indicative]
Mountain	Oros	Mountain, Hill
Pray	Proseuchomai	Pray [Aorist Middle Infinitive]
As	Ginomai	To begin, become [Aorist Middle Indicative]
Prayed	Proseuchomai	Pray [Present Middle Infinitive]
Fashion	Eidos	Form, Appearance
Countenance	Prosopon	Appearance, Face, Countenance
Was altered	Heteros	Another of a different type
Raiment	Himation	Clothing, Raiment
Was	-	Not found in the original
White	Leukos	White
Glistering	Exastrpto	Radiant [Present Active Participle]
Behold	Idou	Lo, Behold

Talked	Sullaleo	Talk with [Imperfect Active Indicative]
Two	Duo	Two
Men	Anthropos	Man
Were	Eimi	Keep on being [Imperfect Active Indicative]
Appeared	Optomai	Appear [Aorist Passive Participle]
Glory	Doxa	Glory
Spake	Lego	Say [Imperfect Active Indicative]
Decease	Exodus	Exit, Decease
Should	Mello	Shall [Imperfect Active Indicative]
Accomplish	Pleroo	Accomplish, Complete [Present Active Infinitive]
Were with	Sun	With
Were	Eimi	Keep on being [Imperfect Active Indicative]
Heavy	Bareo	Heavy
Sleep	Hupnos	Sleep
Were awake	Diagregoreo	Fully awake [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Indicative]
Stood	Sunistemi	Stand with [Perfect Active Participle]
Came to pass	Ginomai	Come to pass [Aorist Middle Indicative]
Departed	Diachorizomai	Depart [Present Passive Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Master	Epistates	Master, Commander
Is	Eimi	Keep on being [Present Active Indicative]
Good	Kalos	Good
Be	Eimi	Keep on being [Present Active Infinitive]
Let us make	Poieo	Make [Aorist Active Subjunctive]
Three	Treis	Three
Tabernacles	Skene	Tabernacle, Tent
One	Mia	One
Knowing	Eido	See, Perceive [Perfect Active Participle]
Said	Lego	Say [Present Active Indicative]
Spake	Lego	Say, Speak [Present Active Participle]
Came	Ginomai	Come [Aorist Middle Indicative]
Cloud	Nephele	Cloud
Overshadowed	Episkiazo	Overshadow [Imperfect Active Indicative]
Feared	Phobeo	Fear [Aorist Passive Indicative]
Entered into	Eiserchomai	Enter into [Aorist Active Infinitive]
Came	Ginomai	Come [Aorist Middle Indicative]
Voice	Phone	Voice
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Beloved	Agapetos	Beloved
Son	Uihos	Son
Hear	Akouo	Hear [Present Active Imperative]
Was past	Ginomai	To become something [Aorist Middle Infinitive]
Was found	Heurisko	Find [Aorist Passive Indicative]
Alone	Monon	Alone
Kept close	Sigao	Keep silent [Aorist Active Indicative]
Told	Apaggello	Tell, Recount in detail [Aorist Active Indicative]
No man	Oudeis	No man
Days	Hemera	Day
Had seen	Horao	See, Overview [Perfect Active Indicative]

PERFECT TENSE VERBS

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

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.

SUNISTEMI – COMMEND, STAND, CONSIST - Occurs 17 times in the New Testament. In **Luke 9:32** the bodies of Moses and Elijah were never found. God buried Moses’ body, Deuteronomy 34:5-6, and Elijah did not die but was taken up into heaven, 2 Kings 2:11-12, 15-18. Moses is here representing the law and Elijah representing the prophets. Now with His glory being visible these two men are standing and speaking with him. The content of the discussion is of his forthcoming death and resurrection at Jerusalem. This would happen in less than a year. Peter, James and John were very tired after their climb, but when they saw the Lord in His glory the Greek word Diagregoreo, indicates that they were instantaneously very wide awake. It was a great shock to them.

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

REFLECTION

Verse 28. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

This is the transfiguration, and what is happening is that the glory of Jesus Christ, that always was in heaven with the Father, that He still retained on earth, is now a showing its way through the covering of His glory. The brilliantly shining glory of our Lord was veiled by his physical body. We will later see a similar glimpse of His power occur when the temple police try to arrest the Lord in the Garden of Gethsemane, and He used the words “I AM”, which caused all the troops to fall back because of the power of the Lord released at that millisecond. He then meekly surrendered to the band and they led Him to the High Priest. **John 18:5-6.**

The disciples see the unveiling of the glory, the actual glory that Jesus will have in the Kingdom where He will no longer have a body that will hide His glory but will have a body which will complement the Shekinah glory. In Revelation 1 we are given a description of the glorified Son of Man, the way He appears here and will appear when He returns and rules in the Kingdom.

The change in the face and clothes of Jesus would have immediately reminded those present of Moses’ face shining with a bright light when he received the tablets of the Law. **Exodus 34:29-35.**

Verse 30. And, behold, there talked with him two men, which were Moses and Elias: 31. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

The bodies of Moses and Elijah were never found. God buried Moses’ body, **Deuteronomy 34:5-6**, and Elijah did not die but was taken up into heaven. **2 Kings 2:11-12, 15-18.** Moses is here representing the Law and Elijah representing the prophets. They “stood” with Him, perfect tense, with eternal results, for this is a unique event, the results of which flow on forever.

Now with His glory being visible, these two men are speaking with Him. The content of the discussion is of His forthcoming death and resurrection at Jerusalem. This would happen in less than a year.

Peter, James and John were very tired after their climb but when they saw the Lord in His glory the Greek word Diagregoreo indicates that they were instantaneously very wide awake. It was a great shock to them.

Verse 33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

What Peter and his fellow disciples are seeing here is the glory of the Son of God that will be shown in the kingdom. Peter does not yet understand the full outline of the death and resurrection of the Messiah but seeing the Messiah portrayed in glory before him he assumes that the kingdom is about to be established.

Peter knows the Feasts of Israel and that the Feast of Tabernacles is going to be fulfilled by means the kingdom. As he thinks that the Feast of Tabernacles is about to be fulfilled it is an understandable response to wish to set up tabernacles for those appearing at the commencement of the kingdom, as this was the custom of the Jews celebrating this particular feast.

Peter however does not understand the timing as yet. "Not Knowing", perfect tense, He doesn't understand that the Feast of Passover must be fulfilled prior to the Feast of Tabernacles; that the Cross must come before the Crown. It is therefore a highly proper response, but the timing is wrong. It is of interest however that the Catholic Church has built three tabernacles on Mount Tabor.

Suddenly there is the appearance of the glory cloud. The cloud was closely associated with the Shekinah throughout the Old Testament. As it descended on Mount Sinai where Moses was it now descends on Mount Hermon where the transfiguration occurs and out of the cloud they hear the voice of the Father.

This is the second time in the ministry of Jesus that the Father is heard speaking from heaven; the first time having been at the baptism of our Lord. There will be one more occasion on which this will occur.

The disciples did not disclose any detail of the events on the Mount of Transfiguration but kept it to themselves. What they "saw" (perfect tense) that day however is eternal in its significance. It was not until Peter was in the last few days before he died that he mentioned them. However, he said that the Word of God which you have in writing before you is 'more sure' than anything that you see with your eyes or hear with your ears.

APPLICATION

Peter however has forgotten one thing; pleasant circumstances do not make happiness for the believer. The believer who is orientated to the plan of God can enjoy the Christian life both in pleasant as well as adverse circumstances.

We all enjoy pleasant circumstances and a lovely environment, but relying on your circumstances for happiness means instability as life is made up of sunshine and shadow.

We must ensure that we do not try and superimpose our own will on the Plan of God but always be open to the leading of the Holy Spirit so that we are compatible and in tune with the will of God.

We must ensure that we never attempt to bribe God or coerce His free will by things that we do, our motivation must be honest and straightforward obedience.

It is of great importance that we get the timing of events correct in sequence as outlined in the Scriptures and not take texts out of context as we will not be able to rightly divide the truth as we are instructed to do.

PROPHECY

[1] JOHN THE BAPTIST

In a number of places in the Old Testament God stated that the Messiah would be rejected by the world as a whole during his first advent. This fact is attested to by references in the New Testament showing that the Lord Jesus Christ as Messiah was rejected in many areas.

This rejection is demonstrated in the person and ministry of John the Baptist.

PROPHECY

Malachi 4:5,6 (400 BC): Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

1. In this passage the return of Elijah the prophet is promised by God prior to the arrival of the Lord Jesus Christ as judge and then ruler.

2. When John the Baptist was ministering in the desert, the Jews sent priests and Levites from Jerusalem to ask him who he was. In **John 1:19-21** he denied he was Elijah: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No".

3. That John the Baptist was seen as Elijah but was rejected is seen in **Matthew 17 10-13**. "And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist".

4. Elijah will be one of the two witnesses prior to the Great Tribulation, the second half of the Tribulation period, who is slain and resuscitated in **Revelation 11:3-12**. It is therefore shown that not only was Jesus Christ rejected during the first advent but so was the first Elijah, John the Baptist.

[2] - SON OF GOD

PROPHECY

Psalms 2:7 (1000 BC): I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

FULFILMENT

Acts 13:33 (45 AD): God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

FULFILMENT

Hebrews 1:5 (64 AD): For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

FULFILMENT

Hebrews 5:5 (64 AD): So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

FULFILMENT

Mark 9:7 (32 AD): And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

1. Whilst Jesus became true humanity he nevertheless remained truly God. He is the God/man.
2. He is therefore unique. He is the Son of God and true humanity in one person forever
3. Jesus Christ is shown as a member of the Trinity (**Matthew 28:19**).
4. The work of Jesus Christ before his birth necessitates his pre-existence and deity (**Colossians 1:16**)
5. Jesus Christ is called Jehovah (**Zechariah 12:1**).
6. All divine characteristics are ascribed to Christ:
 - (a) Sovereignty (**Revelation 1:5**)
 - (b) Righteousness (**Luke 1:35**).

- (c) Justice (**John 5:22**).
- (d) Love (**John 13:1**).
- (e) Eternal life (**Colossians 1:16,17**).
- (f) All knowing (1 **Corinthians 4:5**)
- (g) All powerful (1 **Corinthians 15:28**)
- (h) Everywhere (**Matthew 28:20**).
- (i) Unchangeable (**Hebrews 13:8**).
- (j) Truth (**John 14:6**).

[3] ELIJAH WILL COME

PROPHECY

Malachi 4:5,6 (425 BC): Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

1. The Old Testament closes with these verses from Malachi, looking forward to the day of the second advent of Jesus Christ specifically. A herald, Elijah, will come to prepare the way of the king. Like many prophecies the prediction of Elijah's return has a dual fulfilment in both cases the person acting as the herald of Jesus Christ

2. Malachi, in common with other Old Testament prophets, saw both advents of the Messiah blended into one horizon. He did not see the separating interval described in **Matthew 13:16,17**. In addition, because of the lack of knowledge of the Church Age, this extended period was not seen in his prophecy (**Ephesians 3:5; Colossians 1:26**).

FULFILMENT

Matthew 17:12,13 (32 AD): But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

1. The initial fulfilment of this prophecy was in the person of John the Baptist, who was the herald of the Lord Jesus Christ at his first advent.

2. Recognising John as a man of God, the priests and Levites questioned him closely as to whether he was Elijah or not (John:15-28) John states he is not Elijah (**John 1:21**), but is a type of Elijah and would have been Elijah if Jesus Christ had been accepted at the first advent.

3. Both John and Elijah had similar ministries, with John exhorting the Jews to repentance (**Matthew 3:1-12**) and Elijah encouraging the conversion of the unbeliever in the Tribulation (**Revelation 11:3**).

FULFILMENT

Revelation 11:3-6 (Tribulation): And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

1. Elijah here appears with Moses, as witnesses to warn the population of the world of the coming judgment of God.

2. Both heralds, John and Elijah, complete their ministry with martyrdom.

3. Because Elijah dies again in **Revelation 11:9** it shows that he has as yet not received his resurrection body, which is imperishable. He will receive it at the second advent of Christ at the completion of the age of the Jews.

4. Elijah appears at the second advent of Christ with Moses, as shown at the Mount of Transfiguration (**Matthew 17:1-13**).

[4] PREVIEW OF THE SECOND ADVENT

PROPHECY AND FULFILMENT

Mark 9:1-7 (32AD): And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. 2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

1. In the case of the Second Advent, we not only have prophecy but also a practical demonstration of Christ's return at the Mount of Transfiguration.
2. On the Mount the Lord is seen in His resurrection body (verse 3).
3. Moses in his resurrection body represents all the saints who have died.
4. Elijah in his resurrection body represents all the saints who have been translated (**1 Thessalonians 4:13-18**).
5. Elijah and Moses are the two heralds of the Second Advent, just as John the Baptist was the herald of the first advent
6. Peter, James and John in their natural bodies depict the regenerate of Israel entering the millennial kingdom to repopulate the earth.
7. The multitude at the base of the mountain represent Gentile believers who also enter the millennial kingdom (**Isaiah 11:10**).
8. Here, therefore, we have the complete representation of the second advent with those in their physical bodies who, as believers, survive the tribulation: entering the millennium to repopulate the earth.

DOCTRINES

GOD: SHEKINAH GLORY – [see page 18]

HERALDS

A herald is a person who preceded a King in ancient times to announce his arrival. The King that we study is the Lord Jesus Christ.

a) First Advent:

i) Human herald - John the Baptist (**Matthew 3**)

ii) Angelic heralds - Angels (**Luke 2:1-15**).

b) Second Advent:

- i) Human heralds - Moses, Elijah (**Revelation 11**)
- ii) Angelic herald - The mighty angel (**Revelation 10**).

HAPPINESS: HAPPINESS AND EXPERIMENTS IN ECCLESIASTES

1. This is the state of well being in the soul when the person is content in whatever situation they find themselves.
2. True happiness is unrelated to the circumstances of life. **Philippians 4:11, 12, Hebrews 13:5, 6.**
3. The Lord has promised to provide everything we NEED. **2 Corinthians 9:8.**
4. Even in pain and persecution the truly mature believer can be happy. **1 Peter 3:14, 4:14, Psalms 146:5, Proverbs 16:20, 28:14.**
5. The more we know God the more truly happy we will be in this life **Psalms 43:4, 1 Timothy 6:15, 16.**
6. Many consider that great wealth, position or education will ensure happiness. King Solomon searched for happiness in all of these things, and concluded that true happiness can only be found in God.

a) EXPERIMENT 1 - EDUCATION (**Ecclesiastes 1:12-18**)

- i) Solomon introduces himself as the king and states that he undertook many educational courses. By hard study he attains a high standard in all his subjects but finds, with improved vocabulary, he is able to explain more to others how sad he is.
- ii) Solomon's conclusion on education - "All vanity and vexation of spirit" (v 14). Education does not produce happiness.

b) EXPERIMENT 2 - PLEASURE (**Ecclesiastes 2:1 -11**)

- i) Having spent time with study, Solomon decides to relax and pursue pleasure. He seeks pleasure in laughter (v 2), wine (v 3), great buildings (vs 4-6), servants (vs 7-9).
- ii) Solomon's conclusion: "All vanity and vexation of spirit" (v 11). Pleasure does not produce happiness.

c) EXPERIMENT 3 - A POSTERITY (**Ecclesiastes 2:12-26**)

- i) Solomon reflects that when his time came he would die just as the foolish man. When that day came, unless he had a number of children, he would be forgotten, together with his works. Solomon becomes depressed. He is sleepless at night and comes to the conclusion that one should eat, drink and be merry to eke out a little happiness.
- ii) Solomon's conclusion: "all vanity and vexation of spirit" (v 26). Posterity does not produce happiness.

d) EXPERIMENT 4 - PHILOSOPHY (**Ecclesiastes 3:1-22**)

- i) Solomon, in his philosophy, starts with facts and degenerates through rationalism to agnosticism.
- ii) He commences with looking at man in time. God's eternal existence, provision and future judgement of the world is given. (vs 13-15). By (v 19) however, Solomon has degenerated to common origin evolution that man is just another member of the animal kingdom and his future destiny is exactly the same as the animals (v 20).
- iii) He arrives at agnosticism (v 21) and finally humanism (v 22) where he "perceives [that there is nothing better than a man should rejoice in his own works".
- iv) Solomon concludes this in (Chapter 4) with "This also is vanity and vexation of spirit." Philosophy does not produce happiness.

e) EXPERIMENT 5 - MONEY (**Ecclesiastes 5:10-16**)

- i) Solomon who was one of the richest people who ever lived, soon concludes that money or wealth does not bring happiness. He finds that wealth does not satisfy (v 10), you support more and more people (v 11), you do not sleep well at night (v 12). When you die you cannot take your wealth with you (v 15).
- ii) Solomon concluded money does not produce happiness.

f) EXPERIMENT 6 - A GOOD REPUTATION (**Ecclesiastes 7:1-15**)

- i) With the forming of a good reputation over a long period of time, it is necessary to act in a sober, serious way (vs 2-5) rather than in a light-hearted, flippant way. By (v 15) however, Solomon has found that a good reputation does not ensure success or happiness.
- ii) Solomon concluded a good reputation does not produce happiness.

g) EXPERIMENT 7 - MORALITY (**Ecclesiastes 8:9-15**)

- i) Solomon observes that whilst the wicked will be punished in life many times, the wicked succeed and prosper to the human eye whilst the moral do not. He believes this is not fair (v 14) and as a consequence, returns to his solution of eating, drinking and making merry.
- ii) Solomon concludes that morality does not produce happiness.

7. THE TRUE SOURCE OF HAPPINESS (**Ecclesiastes 12:13-14**)

Having examined a whole range of ways which the world believes will make you happy, Solomon concludes: "Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgement with every secret thing, whether it be good or whether it be evil. " In this, Solomon is reflecting the principle of (**Joshua 1:8**).

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 **(Psalm 2:6)**
- c) Its Extent - The whole world. **(Psalm 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 **(Psalm 72:2-7, Isaiah 11:9)**
- d) Worldwide in extent **(Psalm 72:6-8)**
- e) Glorious **(Psalm 72:17-19)**
- f) Everlasting **(Daniel 7:13-14, Luke 1:32-33, Revelation 11:15)**
- g) Uplifting of the under privileged **(Psalm 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)**

PRAYER

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

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

2. Promises Involving Prayer

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

3. Prayer Divided into 4 Segments

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

4. Power of Prayer

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

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

6. To Whom are Prayers Addressed?

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

7. Prayers can be Divided into Petition and Desire

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

8. Four Possible Combinations

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

9. Reasons for Unanswered Prayer

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

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

10. Intercessory Prayer

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

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

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

JOSEPH AND ROMANS 8:28

SCRIPTURE: *"And we know that all things work together for good for those who love God for those who are the called according to His purpose."* (**Romans 8:28**)

- a) It was bad, that Joseph was favoured by his father - but it worked together for good as it gave him leadership training.
- b) It was good, that Joseph had the Word of God shown to him and it worked together for good as it gave him confidence when it was fulfilled.
- c) It was bad that his brothers hated him but it worked together for good for if he had not been sold he would not have been in a position to help his brothers in the future.

- d) It was good that the camel train was on time and it worked together for good. If it had been late or early, Joseph would have perished in the pit.
- e) It was bad that he was sold for 20 pieces of silver but it worked together for good.
- f) It was both bad and good that he was sold into Potiphar's household but it worked together for good.
- g) It was bad that he was a slave but it was good that it was Potiphar as it gave him training in management.

GOD: DIVINE GUIDANCE: THE WILL OF GOD

1. Three categories of will in history

- a) Divine will (sovereignty)
- b) Angelic will.
- c) Human will.

2. Main areas of the will of God (**1 John 3:23**)

- a) For the unbeliever - salvation (**2 Peter 3:9**)
- b) For the believer - spirituality (**Ephesians 5:18**)

3. Christ has free will (**Matthew 26:42, Hebrews 10:7, 9**)

- a) No free will in mankind would imply no free will in Christ.
- b) The basic principles of divine guidance however is based on the fact that man possesses free will to choose for or against God.

4. Type of will of God as related to the human race (e.g. Balaam)

- a) Directive (**Numbers 22:12**) -what God directs.
- b) Permissive (**Numbers 22:20**) - What God allows
- c) Overruling (**Numbers 23**) - When God overrules

5. Principles of Guidance

- a) Knowledge of biblical principles in the believer (**Psalm 32:8, Proverbs 3:1-6, Isaiah 58:11, Romans 12:2**)
- b) Surrender and filling of the Holy Spirit (**Romans 6:13, Romans 12:1-2, Ephesians 5:17-18, 1 John 1:9**)
- c) Growth - to eat meat and not rely on milk (**1 Corinthians 3:1-4**)

6. Categories of the will of God

- a) Viewpoint will of God - What does He want me to think?
- b) Operational will of God - What does He want me to do?
- c) Geographical will of God - Where does He want me to be?

7. An example of the will of God (**Acts 11**) - the Guidance of Peter

- a) Guidance through prayer (vs 5)
- b) Guidance through the mind (vs 6)
- c) Guidance through the word (vs 7-10)
- d) Guidance through providential circumstances (vs 11)
- e) Guidance through the filling of the Spirit (vs 12)
- f) Guidance through fellowship and comparison of data (vs 13-15)
- g) Guidance through remembering Scripture (vs 16)

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**)

CLOUDS

1. Clouds portray great armies or people. - **Revelation 1**. They are used for armies **Isaiah 60:8, Jeremiah 4:13**.
2. Clouds disappearing represent the blotting out of sin **Isaiah 44:22**

3. The day of clouds is one of catastrophe and divine judgment **Lamentations 2:1, Ezekiel 34:12, Joel 2:2.**
4. The cloud represent things that are transitory such as happiness. - **Job 30:15**
5. Clouds without rain are human promises without fulfilment **Isaiah 18:4, 25:5, Jude 12**
6. Clouds portray false teachers **2 Peter 2:17**
7. Clouds also portray divine presence **Exodus 16:10, 33:9 Numbers 11:25, Job 22:14, Psalm 18:11,12, Isaiah 19:1**
8. Cloud formations represent the power and wisdom of God. **Psalm 135:6,7, 147:8, Proverbs 8:28**
9. Clouds are used to illustrate man's ignorance :- Man cannot number the clouds - **Job 38:37**, He cannot account for their spreading - **Job 36:29**, He cannot balance the clouds - **Job 37:15,16**
10. Clouds close the scene of the incarnation Acts 1:9, of the Transfiguration - **Matthew 17:5**,
11. Clouds are used to represent the church coming with the Lord Jesus Christ
12. There are clouds of darkness at the Second Coming - **Ezekiel 32:7,8, Zechariah 14:6, Luke 21:25-27, Revelation 6:12.**

CHRIST: TRANSFIGURATION – SIGNIFICANCE

1. Scripture **Matthew 17:1-13, Mark 9:2-13, Luke 9:28-36**
2. The transfiguration was God's confirmation of the Messiahship of Jesus **Matthew 17:5, Mark 9:7, Luke 9:35**
3. It was in anticipation of the earthly kingdom as when that occurs His glory will not be hidden.
4. It guaranteed the fulfilment Scripture **2 Peter 1:16-21**
5. It is a pledge that there is a life beyond death as Moses died and was present here.
6. It showed what it cost for Jesus to come to the earth and become the Saviour **Hebrews 2:7**
7. It is a measure of His love for us that He was willing to have His glory veiled again

HARMONISATION

Peter, James and John ascend a high mountain probably Mount Hermon rather than Mount Tabor because the confession of Peter in the previous section was at the foot of Mount Hermon. Matthew tells us that it was six days after while Luke says about eight days. This is because Luke counts the day of the confession and the day of the transfiguration along with six days of the climb. In this harmony I will take Matthew's figure of six days as the period of time taken between the confession of Peter and the transfiguration of our Lord. There are therefore no apparent problems with a direct harmonisation of these accounts

HARMONY

CHRIST IS TRANSFIGURED

And after six days Jesus taketh with him Peter, James, and John his brother by themselves, and bringeth them up into a high mountain apart to pray, And as he prayed, he was transfigured before them, :the fashion of his countenance was altered and his face did shine as the sun, and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them and glistening as the light..

THE HERALDS OF THE SECOND ADVENT

And, behold, there talked with him two men, which were Moses and Elias who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him Peter said unto Jesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid.

GOD CONFIRMS THE MESSIAHSHIP OF JESUS

While Peter yet spake, behold, a bright cloud overshadowed them and they feared as they entered into the cloud. and behold a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when the voice was past, and when they had lifted up their eyes and had looked round about, they saw no man, save Jesus only with themselves..

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead And they kept it close, and told no man in those days any of those things which they had seen. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

JOHN THE BAPTIST AS A TYPE OF ELIJAH

And his disciples asked Jesus, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things and how it is written of the Son of man, that he must suffer many things, and be set at nought.. But I say unto you, That Elias is indeed come already, and they knew him not, but have done unto him whatsoever they listed as it is written of him.. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

88 HEALING OF THE DEMONIAK BOY

MATTHEW 17:14-21

Matthew 17:14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting.

KEY WORDS

Were come	Erchomai	Come [Aorist Active Participle]
Multitude	Ochlos	Crowd, Multitude
Came	Proserchomai	Come close to [Aorist Active Indicative]
Certain	-	Not found in the original
Man	Anthropos	Man
Kneeling down	Gonupeteo	Kneel down [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
Lord	Kurios	Lord, Master

Have Mercy	Eleeo	Have mercy [Aorist Active Imperative]
Son	Uihos	Son
Lunatick	Seleniazomai	To be a lunatic [Present Middle Indicative]
Sore	Kakos	Badly
Vexed	Pascho	Suffer [Present Active Indicative]
Offtimes	Pollakis	Often, Frequently
Falleth	Pipto	Fall [Present Active Indicative]
Fire	Pur	Fire
Oft	Pollakis	Often, Frequently
Water	Hudor	Water
Brought	Prosphero	Carry to [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Could	Dunamai	Have power [Aorist Passive Indicative]
Cure	Therapeuo	Cure, Heal [Aorist Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Faithless	Apistos	Faithless
Perverse	Diastrepho	Corrupt, Perverse [Perfect Passive Participle]
Generation	Genea	Generation
How long	Heos Pote	How long
Shall be	Eimi	Keep on being [Future Middle Indicative]
Shall suffer	Anechomai	Put up with, Suffer [Future Middle Indicative]
Bring	Phero	Carry [Present Active Imperative]
Hither	Hode	Hither, Here
Rebuked	Epitimao	Rebuke, Censure [Aorist Active Indicative]
Devil	Autos	It, it is a demon but not stated so here
Departed	Exerchomai	Go out, Exit [Aorist Active Indicative]
Child	Pais	Child
Cured	Therapeuo	Cure, Heal [Aorist Passive Indicative]
Very	Ekeinos	Exact, Very
Hour	Hora	Hour
Came	Proserchomai	Come to [Aorist Active Participle]
Apart	Kata Idios	By oneself
Said	Epo	Say [Aorist Active Indicative]
Could not	Dunamai	Have power [Aorist Passive Indicative]
Cast out	Ekballo	Cast out [Aorist Active Infinitive]
Said	Lego	Say [Present Active Indicative]
Because	Dia	Because
Unbelief	Apistia	Unbelief
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Have	Echo	Have and hold [Present Active Subjunctive]
Faith	Pistis	Faith
Grain	Kokkos	Grain
Mustard seed	Sinapi	Mustard
Say	Ereo	Say [Future Active Indicative]
Mountain	Oros	Mountain
Remove hence	Metabaino	Remove, Depart [Aorist Active Imperative]
Yonder place	Ekei	Thither, There
Shall remove	Metabaino	Remove, Depart [Future Middle Indicative]
Shall be impossible	Adunateo	Be impossible [Future Active Indicative]
Kind	Genos	Kind, Stock
Goeth out	Ekporeuomai	Go out
Prayer	Proseuche	Prayer
Fasting	Nesteia	Fast

PERFECT TENSE VERBS

DIASTREPHO – PERVERSE occurs 7 times in the New Testament with 3 occasions where the Perfect Tense is used. It is the only one of 4 verbs based on Strepho meaning to turn found in the Perfect Tense. Dia Strepho means to twist or distort.

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

Verse 14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, **15.** Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. **16.** And I brought him to thy disciples, and they could not cure him.

Out of the crowd comes a man who has had previous contact with a number of the disciples who could not deal with a case of demon induced illness. It is likely that the disciples with whom he had dealt did not include Peter, James and John who had been with the Lord on the Mount of Transfiguration.

The man comes into the presence of the Lord and kneels down, and immediately starts talking. The present tense of Lego shows that he kept on talking, he had a problem and once he had started he poured it all out. He addresses Jesus as Lord, recognising that He can do something about the situation.

He says, "Lord have mercy". His approach is correct because it is based on grace. He recognised that the solution to the problem was only by means of the mercy and grace of God. He asks for mercy on his son as his child is a "lunatic". The Greek word for lunatic is Seleniazomai, which means to be moonstruck, and is a word for a wide range of disturbed behaviours. This son was apparently demon possessed, and this resulted in atmospheric/climatic/lunar cycle triggered mental illness symptoms.

There are three sources of illness; one of which is physical, one mental, and the third is demon induced illness. In the case of the last form of illness it is important to note that Satan produced illness in Job as part of his testing in **Job 2:6-8**. God permitted it but Satan produced it. Also a woman who had a disease for 18 years had it through demon oppression. **Luke 13:11-16**.

Medicine can help in the first two categories of illness but cannot help in demon induced illness which requires the removal of the demon to solve the problem that individual has. Satan uses demons to produce disease, **Matthew 12:22**, **Acts 10:38**, and can genuinely heal a person if the demon is removed. Satan can use this power he has, by using so called "divine healers" who he wishes to accredit, and so remove a demon from one person and deliver them to another. Where the demonic is the correct cause of the problem, healing the sick requires spiritual gifting and power. In this sort of case the motivation of the healer is of importance, for God's servants will always be motivated by loving care, and will not seek fame.

The father continues to say that his son is "sore vexed". The word for "sore" is Kakos, meaning badly, while that for "vexed" is Pascho, which means to suffer, so the father is saying that his son suffers badly. He throws himself into fire, or into water often. This is causing his father to become frantic with concern. In verse 16 the father says that he has brought him to the disciples, and they could not cure him.

Verse 17. Then Jesus answered and said, **O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18.** And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Jesus calls them a faithless and perverse generation. The word perverse is the perfect passive participle of Diastrepho, meaning distorted or corrupted, and the results of their perverted/corrupted natures will be eternal in significance for them – they will not recognize their Messiah, rejecting or ignoring Him, and so they will spend eternity without Him. The passive voice shows that they have received this attitude by their determined decision making over time. Here they have been told of these things by the Lord, but they have not applied truth to their lives.

He points out that He has been with them for a long time, but they have not progressed. They have heard Him speak many days, and spiritual matters have been demonstrated constantly before them, yet they have failed. Because of the lack of response by the people, Jesus says that He is also suffering, just like the boy.

In verse 18 Jesus then rebuked the demon, who departed out of the demon possessed, and due to this the person is healed immediately. The source of the problem is therefore clearly indicated.

Verse 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? **20.** And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

The disciples ask, why could they not do this, and Jesus tells them that it is because of their unbelief or lack of faith in this case; they need to grow up in faith and trust in the Lord, and knowledge of the enemy's strategies. He tells them that with mature faith they can do many things. Of course all use of this spiritual power to deal with the enemy must be exercised in accordance with the Plan of God. It is very hard for people to be happy on this earth during times of adversity, but it is possible resting by faith in God's provision and quietly walking on God's called path.

Verse 21. Howbeit this kind goeth not out but by prayer and fasting.

This verse is not found in most ancient manuscripts. However there is a parallel verse in **Mark 9:29**. Simply stated this verse states that there must be prayerful concentration on the problem by believers before they act, as the demons obviously do not relinquish their possession of a person easily as demonstrated by the lack of success by the disciples. It should be noted that fasting means to spend time otherwise used for legitimate things, such as eating or sleeping, in Bible study and prayer. Real focus is required in the major battles of the "Angelic Conflict", and demon possession is not to be taken lightly and casting out demons treated casually by any believer. If in doubt, fast and pray!

MARK 9:14-29

Mark 9:14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. **15** And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. **16** And he asked the scribes, What question ye with them? **17** And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; **18** And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. **19** He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. **20** And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. **21** And he asked his father, How long is it ago since this **came** unto him? And he said, Of a child. **22** And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. **23** Jesus said unto him, If thou canst believe, all things are possible to him that believeth. **24** And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. **25** When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. **26** And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. **27** But Jesus took him by the hand, and lifted him up; and he arose. **28** And when he was come into the house, his disciples asked him privately, Why could not we cast him out? **29** And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

KEY WORDS

Came	Erchomai	Come [Aorist Active Participle]
Disciples	Mathetes	Disciple
Saw	Eido	See, Perceive [Aorist Active Indicative]
Great	Polus	Large
Multitude	Ochlos	Crowd
Scribes	Grammateus	Scribe
Questioning	Suzeteo	Question, Dispute, Investigate [Present Active Participle]
Straightway	Eutheos	Immediately
All	Pas	All
People	Ochlos	Crowd
Beheld	Eido	See, Perceive [Aorist Active Participle]
Greatly amazed	Ekthambeo	Greatly amazed [Aorist Passive Indicative]

Running	Prostrecho	Run to meet [Present Active Participle]
Saluted	Aspazomai	Greet [Imperfect Middle Indicative]
Asked	Eperotao	Ask [Aorist Active Indicative]
Question	Suzetoo	Question, Dispute, Investigate [Present Active Indicative]
One	Heis	One
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Master	Didaskalos	Teacher
Have brought	Phero	Carry [Aorist Active Indicative]
Son	Uihos	Son
Hath	Echo	Have and hold [Present Active Participle]
Dumb	Alalos	Mute, Dumb
Spirit	Pneuma	Spirit
Wheresoever	Hopou	Where ever
Taketh	Katalambano	Take [Aorist Active Subjunctive]
Teareth	Rhegnumi	Rend, Tear, Lacerate [Present Active Indicative]
Foameth	Aphrizo	Foam at the mouth [Present Active Indicative]
Gnasheth	Trizo	Grate the teeth [Present Active Indicative]
Teeth	Odous	Tooth
Pineth away	Xeraino	Wither away [Present Passive Indicative]
Spake	Epo	Say [Aorist Active Indicative]
Should cast out	Ekballo	Throw out, Eject [Aorist Active Subjunctive]
Could	Ischuo	Could [Aorist Active Indicative]
Answereth	Apokrinomai	Answer [Aorist Passive Participle]
Said	Lego	Say [Present Active Indicative]
Faithless	Apistos	Faithless
Generation	Genea	Generation
How long	Heos Pote	How long
Be	Eimi	Keep on being [Future Middle Indicative]
Suffer	Anechomai	Put up with, Suffer [Future Middle Indicative]
Bring	Phero	Carry [Present Active Imperative]
Brought	Phero	Carry [Aorist Active Indicative]
Saw	Eido	See [Aorist Active Participle]
Tare	Sparasso	Rend, Tear [Aorist Active Indicative]
Fell	Pipto	Fall [Aorist Active Participle]
Ground	Ge	Ground
Wallowed	Kulioo	Roll around [Imperfect Passive Indicative]
Foaming	Aphrizo	Foam at the mouth [Present Active Participle]
Asked	Eperotao	Ask [Aorist Active Indicative]
Father	Pater	Father
How long	Posos	How long
Is	Eimi	Keep on being [Present Active Indicative]
Ago	Chronos	Interval of Time
Came	Ginomai	Come into being [Perfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Child	Paidiothen	Since infancy
Offtimes	Pollakis	Often, Frequently
Cast into	Ballo	Throw [Aorist Active Indicative]
Fire	Pur	Fire
Waters	Hudor	Water
Destroy	Apollumi	Destroy [Aorist Active Subjunctive]
Canst do	Dunamai	Have ability or power [Present Middle Indicative]
Have compassion	Splagchnizomai	Have compassion [Aorist Passive Participle]
Help	Boetheo	Help [Aorist Active Imperative]
Said	Epo	Say [Aorist Active Indicative]
Canst	Dunamai	Have power, ability [Present Middle Indicative]
Canst believe	Pisteuo	Believe [Present Active Participle]
All things	Pas	All
Are	-	Not found in the original
Possible	Dunatos	Possible, Able to be done
Believeth	Pisteuo	Believe
Straightway	Eutheos	Immediately

Child	Paidon	Child
Cried out	Krazo	Cry out [Aorist Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Tears	Dakru	Tears
Lord	Kurios	Lord
Believe	Pisteuo	Believe [Present Active Indicative]
Help	Boetheo	Help [Present Active Imperative]
Unbelief	Apistia	Unbelief
Saw	Eido	See, Perceive [Aorist Active Participle]
Running	Episuntrecho	Run together [Present Active Indicative]
Rebuked	Epitimao	Rebuke [Aorist Active Indicative]
Foul	Akathartos	Foul, Unclean
Saying	Lego	Say [Present Active Participle]
Deaf	Kophos	Deaf
Charge	Epitasso	Command [Present Active Indicative]
Come out	Exerchomai	Come out [Aorist Active Imperative]
Enter into	Eiserchomai	Enter in [Aorist Active Subjunctive]
Cried	Krazo	Cry out [Aorist Active Participle]
Rent him	Sparasso	Rend, Tear [Aorist Active Participle]
Came out	Exerchomai	Come out [Aorist Active Indicative]
Was	Ginomai	To become [Aorist Middle Indicative]
Dead	Nekros	Corpse
Many	Polus	Many
Said	Lego	Say [Present Active Infinitive]
Is dead	Apothnesko	To be dead [Aorist Active Indicative]
Took	Krateo	Take [Aorist Active Participle]
Hand	Cheir	Hand
Lifted	Egeiro	Lift up [Aorist Active Indicative]
Arose	Anistemi	Rise up [Aorist Active Indicative]
Was come	Eiserchomai	Come in [Aorist Active Participle]
House	Oikos	House
Asked	Eperotao	Ask [Imperfect Active Indicative]
Privately	Kata Idios	By themselves
Could	Dunamai	Have the power or ability [Aorist Passive Indicative]
Cast out	Ekballo	Cast out [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Kind	Genos	Kind, Stock
Can	Dunamai	Have the power [Present Middle Indicative]
Come forth	Exerchomai	Come out [Aorist Active Infinitive]
Nothing	Oudeis	Nothing
Prayer	Proseuche	Prayer
Fasting	Nesteia	Fast

PERFECT TENSE VERB

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 mean 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.

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

REFLECTION

Verse 14. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. **15.** And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. **16.** And he asked the scribes, What question ye

with them? 17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18. And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

When Jesus and the three disciples, Peter, James, and John, reached the base of the mountain an intense discussion was going on among some Scribes, the crowd and the other disciples. As soon as the Lord appeared the conversation broke up and the crowd rushed to him and greeted him. He asked them what the problem was.

The problem here is that the disciples had been asked to cast out a demon, and although we have seen previously that they had the power to cast out demons, there is something about this demon that they could not do anything about. It is a real faith test situation.

The demon is not just causing epilepsy, but is also what they called “a dumb demon” – a demon causing the person to be unable to speak at all. This is the kind of demon that the Pharisees said only the Messiah will be able to cast out. The scribes say to the disciples, “if you are the disciples of the Messiah, you should be of the cast out a dumb demon to prove you are disciples of the Messiah”, but that was not correct – this is a demon that only Messiah would deal with, and do so as a sign of who he was. Having tried to deal with the demon in Jesus name, they failed and a lot of interest was generated because of the failure. This is the situation Jesus finds in when he returns from the Mount of Transfiguration.

The father of the demon possessed son appears out of the crowd and tells Jesus that he had brought his son to the disciples so that he could be cured. He mentions that not only does the demon inflict fits with foaming at the mouth and grinding of the teeth, but the demon has rendered his son mute, he is unable to speak. These violent convulsions also have a side effect as they are causing the child to waste away.

Verse 19. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

This statement is not dealing specifically with the disciples as such, but more with the Scribes and Pharisees who have committed the unforgivable sin by rejecting the work of the Lord Jesus Christ, and categorising Jesus work as an act of Satan. The Scribes and Pharisees only attitude towards Jesus or the disciples is one of aggressive criticism rather than really trying to find out the truth.

Verse 20. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. 26. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 27. But Jesus took him by the hand, and lifted him up; and he arose.

They brought the young man to him and immediately the demon causes him to convulse. Jesus asks the father how long this problem has existed to which the Father answers from infancy.

The effect of the demon on this unfortunate young man is very dramatic, with the demon not only causing physical problems, but also attempting to throw the victim into fire or water. Even during the exorcism the demon continues to buffet the victim. The father of the son now pleads with Jesus to sort out the problem.

We note that Jesus is now doing miracles in response to personal needs, but this is also on the basis of faith and in this case there has been no faith expressed, in fact what has been demonstrated is an expression of doubt by the man saying, if you can rather than if you will.

He performs a miracle quickly before the crowd has time to gather, since the miracles are not for the masses as a marketing tool. This miracle is a Messianic one also and so it is important it is done in front of the Pharisees and Scribes, that they might be without excuse in refusing to believe in Him.

When Jesus ordered the unclean spirit to leave the child, there was another terrible spasm, then the little body relaxed as if dead. The Saviour raised him up and restored him to his father. This was a Messianic sign and all know it, but those determined to reject Him will continue to do so.

Verse 28. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? **29.** And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

The disciples ask Jesus privately why they failed, why they were unable to cast the demon out. Jesus confirms by his action that the dumb demon was unique, and only the Messiah can cast out a dumb demon. In addition He says that there must be much prayer in the successful removal of this particular demon.

LUKE 9:37-43A

9:37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. **38** And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. **39** And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. **40** And I besought thy disciples to cast him out; and they could not. **41** And Jesus answering said, O faithless and **perverse** generation, how long shall I be with you, and suffer you? Bring thy son hither. **42** And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

KEY WORDS

Came to pass	Ginomai	Come into being [Aorist Middle Indicative]
Next	Hexes	Next, Following
Day	Hemera	Day
Come down	Katerchomai	Come down [Aorist Active Participle]
Hill	Oros	Hill, Mountain
Much	Polus	Many, Much, Large
People	Ochlos	Crowd, Multitude
Met	Sunantao	Meet with [Aorist Active Indicative]
Behold	Idou	Behold, Lo
Man	Aner	Man
Company	Ochlos	Crowd
Cried out	Anaboao	Cry out [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Master	Didaskalos	Teacher
Beseech	Deomai	Beseech, Request [Present Middle Indicative]
Look	Epiblepo	Look upon [Aorist Active Infinitive]
Son	Uihos	Son
Is	Eimi	Keep on being [Present Active Indicative]
Only child	Monogenes	Only child, Only born
Lo	Idou	Behold, Lo
Spirit	Pneuma	Spirit
Taketh	Lambano	Take [Present Active Indicative]
Suddenly	Exaiphnes	Suddenly, Unexpectedly
Crieth out	Krazo	Cry out [Present Active Indicative]
Teareth	Sparasso	Rend [Present Active Indicative]
Foameth	Aphrizo	Foam at the mouth [Present Active Indicative]
Bruising	Suntribo	Bruise [Present Active Participle]
Hardly	Mogis	Hardly
Departeth	Apochoreo	Go away [Present Active Indicative]
Besought	Deomai	Request, Beseech [Aorist Passive Indicative]
Disciples	Mathetes	Disciple
Cast out	Ekballo	Cast out [Aorist Active Subjunctive]
Could	Dunamai	Have power [Aorist Passive Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]

Said	Epo	Say [Aorist Active Indicative]
Faithless	Apistos	Faithless
Perverse	Diastrepho	Corrupt, Perverse [Perfect Passive Participle]
Generation	Genea	Generation
How long	Heos Pote	How long
Be	Eimi	Keep on being [Future Middle Indicative]
Suffer	Anechomai	Put up with, Suffer [Future Middle Indicative]
Bring	Prosago	Bring [Aorist Active Imperative]
Hither	Hode	Hither, Here
Was yet	Eti	Yet
Coming	Proserchomai	Coming, Approaching [Present Middle Participle]
Devil	Daimonion	Demon
Threw down	Rhegnumi	Lacerate [Aorist Active Indicative]
Tare	Sparasso	Rend [Aorist Active Indicative]
Rebuked	Epitimao	Rebuke [Aorist Active Indicative]
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Healed	laomai	Heal [Aorist Middle Indicative]
Delivered	Apodidomi	Deliver again, Give again [Aorist Active Indicative]
Father	Pater	Father
Were amazed	Ekplesso	Amazed [Imperfect Passive Indicative]
All	Pas	All
Mighty	Megaleiotes	Majesty, Mighty power
Power	Dunamis	Power
God	Theos	God

PERFECT TENSE VERB

DIASTREPHO – PERVERSE - The verb occurs 7 times in the New Testament, with 4 occasions where the Perfect Tense is used. It is the only one of 4 verbs based on Strepho, meaning to turn, found in the Perfect Tense. Dia Strepho means to twist or distort.

In Matthew 17:17 and **Luke 9:41** Jesus calls them a faithless and perverse generation. The word perverse is the perfect passive participle of Diastrepho meaning distorted or corrupted. The passive voice shows that they have received this by their life style choices – they have opened themselves to satanic blindness and perversity and received satanic fruit in their lives as a result. Here they have been told of these things but they have not applied it to their lives. He points out that He has been with them for a long time but they have not progressed. They have heard Him speak many days and spiritual matters have been demonstrated constantly before them yet they have failed.

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

REFLECTION

Verse 37. And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

The Lord now descends from the mountain. The word translated “hill” in this passage is exactly the same Greek word “Oros”, which is translated “mountain” in verse 28 in the previous section on the Mount of Transfiguration, and should therefore be corrected to mountain.

Jesus is met by many people at the base for mountain one of whom cries out to him. This man is very concerned about his only son. An only son was extremely important to a father in this culture, as the social, economic support in his old age, and the passing on of his ancestral line. All these things were all of great importance in the ancient world.

They ought not be today for the believer – we are to focus on the Lord.

The young person is demon possessed, and it is giving the boy an extremely difficult time. The possessed person's lack of control over his own responses parallels examples of spirit possession in many cultures throughout history, and is demonstrated today in studies of demon possession.

Greek medical texts of the time mention foaming at the mouth in connection with epilepsy the symptoms of which are demonstrated in this case. Obviously epilepsy is not always caused by or associated with demonic possession. It is seen that this tormenting of the boy is almost constant and extremely distressing for his father. He therefore approaches the Lord for assistance.

Verse 40. And I besought thy disciples to cast him out; and they could not. 41. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

Some ancient Jewish teachers were seen as miracle workers but not often did they expect their disciples to be able to do miracles also. This was a particularly difficult exorcism, which according to the traditions of the religious leaders could only be accomplished by the Messiah, as the demon had caused the boy to be dumb. It was unreasonable for the Scribes to expect the disciples to perform a successful exorcism themselves, as only Messiah could do this.

Jesus' criticism of the hearers is not specifically directed at the disciples, but at the crowd in general, in which many religious people are involved. Society as a whole at the time of the Lord's First Advent completely rejected the gospel message, and did not see who Jesus Christ really was.

Verse 42. And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43. And they were all amazed at the mighty power of God.

The demon inside the young man appears to have become very agitated as the young boy approached the Lord Jesus Christ. This is probably due to the fact that the demon did not want to be removed from the boy, as well as the demon knowing that the Lord Jesus Christ is eventually going to judge them and throw them into the Lake of Fire. They wish to keep out of the spot-light and specifically away from the Lord.

Exorcists in the ancient world normally tried to subdue demons by incantations, invoking higher spirits, or by using foul smelling material or other techniques. Jesus here by using only His verbal command, thereby showing His unique authority, and again proved to the crowd that He was the Messiah.

The miracle of the healing of the child and his delivery back to his father is greeted with tremendous amazement by the multitude, who see this as an act of God, which it is. They are greatly impressed at the power and the general ministry of the Messiah.

APPLICATION

Down at the bottom of the mountain we find a world of confusion, compromise and impotence. Jesus Christ is at the summit of the mountain, which is the equivalent of being "absent from this world", and at the right hand of the Father. The people at the base of the mountain, which in this case are the nine disciples, are incapable of solving the problem before them.

Sometimes in our Christian service we have a sense of defeat and frustration. We have laboured tirelessly, conscientiously, yet there has been no evidence of the Holy Spirit of God working in power. If that is the case we need to confirm that we are in fellowship with the Lord. **1 John 1:5-10.**

In a similar way to Jesus only being able to assist the demon possessed boy, only Jesus can help the unbeliever of this world by returning them to a spiritually restored condition. We need to take our problems direct to the Lord.

We need to recognise that no true believer in the Lord Jesus Christ can be demon possessed because greater is He that in you than he that is in the world. **1 Corinthians 12:13, 2 Corinthians 13:5, 1 John 4:4.**

When people see the true works of God in their lives or the lives of others they can be in a state of complete amazement as the source of these things is from above.

DOCTRINES

ANGELS: DEMONS

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

ANGELS: SATAN'S DESTINY

1. Satan is called a "prince" indicating that he had his own power and followers. (**John 12:31, 14:30, 16:11, Ephesians 2:2, 2 Corinthians 4:4**)
2. Yet he is still a creature, and is still ultimately subject to God (**Job 1:12**)
3. At the cross, Christ defeated Satan, as his main power was through sin and death. (**John 12:27-32, Romans 5:12, 1 Corinthians 15:54-56, Colossians 2:14-15, Hebrews 2:14-15**)
4. God purpose with the world is not yet complete - therefore the enforcement of Satan's defeat will not take place until the end of the Millennium (**Hebrews 1:13, Revelation 20:10**)
5. Satan's final judgment is sure:-
 - a) When he fell he was condemned, this was before (**Genesis 1:2**).
 - b) In the garden the certainty of God's judgment was announced. (**Genesis 3:15**)
 - c) The Cross was his final defeat. (**John 12:31, Colossians 2:14-15**)
 - d) In the midst of the Great Tribulation his access to heaven will be stopped. He will no longer be able to slander believers. (**Revelation 12 :7-12**)
 - e) At the Second Advent he is arrested and bound. (**Revelation 20:1-3**)
 - f) After the Millennium he is briefly released to lead the last great rebellion against God, and is finally cast into the Lake of Fire. (**Revelation 20:10**)
 - g) There are therefore four falls of Satan:-
 - i) from his place in eternity past to the earth with access to heaven.
 - ii) then that access is denied causing him to be restricted to the Earth.
 - iii) he is then contained in Hades for a thousand years.
 - iv) then his final fall into the Lake of Fire.
6. Satan has six abodes in his journey from the throne room of God to the Lake of Fire.
 - a) The Throne of God - **Ezekiel 28:12**
 - b) The Mineral Garden of Eden - **Ezekiel 28:13**
 - c) The Atmospheric Heavens - **Ephesians 2:2, 6:12**
 - d) The Earth - **Revelation 12:7-12**
 - e) The Abyss - **Revelation 20:1-3**
 - f) The Lake of Fire - **Revelation 20:7-10**

RELIGION

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

- f) Counterfeit way of life. (**Matthew 23**)
- g) Counterfeit power. (**2 Thessalonians 2:8-10**)
- h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

HARMONISATION

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

HARMONY

THE CURING OF THE DEMONIAK BOY

And it came to pass, that on the next day, when they were come down from the hill to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them?

And when they were come to the multitude, there came to him a certain man from the multitude kneeling down to him, and saying, Master, I beseech thee, look upon my son: for he is mine only child. He is a lunatick which hath a dumb spirit and is sore vexed; And wheresoever the spirit taketh him he suddenly crieth out, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away and bruising him hardly departeth from him.

Lord, have mercy on my son:: for oftentimes he falleth into the fire, and oft into the water. I spake to thy disciples that they should cast him out and they could not cure him. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

And as he was yet a coming, the devil threw him down, and tare him the spirit tare him; and he fell on the ground, and wallowed foaming.. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead but Jesus took him by the hand, and lifted him up; and he arose and healed the child and the child was cured from that very hour., and delivered him again to his father. And they were all amazed at the mighty power of God.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And Jesus said unto them, because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. This kind of demon can come forth by nothing, but by prayer and fasting.

89 CHRIST AGAIN FORETELLS THE CRUCIFIXION

MATTHEW 17:22-23

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

KEY WORDS

Abode	Anastrepho	Lodge, Abide [Present Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Shall	Mello	Shall [Present Active Indicative]
Be betrayed	Paradidomi	Betray [Present Passive Infinitive]
Hands	Cheir	Hand
Shall kill	Apokteino	Kill [Future Active Indicative]
Third	Tritos	Third
Day	Hemera	Day
Shall be raised	Egeiro	Arise, Rise up [Future Passive Indicative]
Were sorry	Lupeo	Sad, Anguish, Distressed[Aorist Passive Indicative]
Exceedingly	Sphodra	Greatly, Very

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 22. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

The Lord again tells them that the Cross must come before the crown. He has been teaching this as a part of the Plan of God but they still do not want to accept it. The disciples here understand what the Lord is saying but respond to it in a very human way, they were exceedingly sorry.

Rather than seeing this statement from the Lord as something that had been foreordained and was absolutely necessary for the salvation of mankind, and face the problems from God’s viewpoint they respond emotionally to it.

The adverb for exceedingly shows they had overwhelming sorrow. Lupeo, which is the word for sorry, is in the passive voice showing that they received sorrow. Instead of being controlled by doctrine they are controlled by emotion. Emotion choked out doctrine.

MARK 9:30-32

30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him.

KEY WORDS

Departed	Eserchomai	Depart [Aorist Active Participle]
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Passed through	Paraporeuomai	Travel near or through [Imperfect Passive Indicative]
Would	Thelo	Will [Imperfect Active Indicative]
Any man	Tis	Someone
Should know	Ginosko	Know [Aorist Active Subjunctive]
Taught	Didasko	Teach [Imperfect Active Indicative]
Disciples	Mathetes	Disciple
Said	Lego	Say [Imperfect Active Indicative]
Son	Uihos	Son
Man	Anthropos	Man
Delivered	Paradidomi	Deliver up [Present Passive Indicative]
Hands	Cheir	Hand
Shall kill	Apokteino	Kill, Slay, Put to death [Future Active Indicative]
Is killed	Apokteino	Kill, Slay, Put to death [Aorist Passive Participle]
Shall rise	Anistemi	Rise again [Future Middle Indicative]
Third	Tritos	Third
Day	Hemera	Day
Understood not	Agnoeo	Not understand [Imperfect Active Indicative]
Saying	Rhema	Saying
Afraid	Phobeo	Fear [Imperfect Passive Indicative]
Ask	Erotao	Ask [Aorist Active Infinitive]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 30. And they departed thence, and passed through Galilee; and he would not that any man should know it. 31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32. But they understood not that saying, and were afraid to ask him.

Jesus and his disciples departed from Caesarea Philippi and were passing through southeast and northeast Galilee heading towards Capernaum. This was the first leg of their final journey southward to Jerusalem. Jesus wanted to keep their presence from becoming known because his public ministry in Galilee had ended and now he wished to prepare his disciples for the future.

The suffering of the Messiah was not part of the expectation for the Messiah in the Lord's Day. To understand Jesus' message the people needed to have a major shift in their values and understanding.

His coming death was a constant theme of His teaching on this journey. The word "betrayed" is Paradidomai and it means to be delivered up or handed over. It is used both of Judas in his betrayal of Jesus and also of God's delivering up Jesus to death for the redemption of sinners. The fact that the verb is in the passive voice suggests that it is the latter concept that is in focus here rather than in the case to Judas where the active voice of the verb would more likely be used.

Disciples always tried to be respectful towards their rabbis. They would regard their fellow disciples as their peer group and thus might not include the rabbi in a discussion amongst themselves. In addition it was fresh in their minds that the Lord had rebuked Peter in a very strong manner so soon after praising him for correctly identifying Him as the Messiah.

LUKE 9:43b-45

Luke 9:43b But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

KEY WORDS

Wondered	Thaumazo	Wonder [Present Active Participle]
Everyone	Pas	All
All things	Pas	All
Did	Poieo	Do [Imperfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Let	Humeis	Yourselves
Sayings	Logos	Word
Sink down	Tithemi	Sink down, sink in [Aorist Middle Imperative]
Ears	Ous	Ear
Son	Uihos	Son
Man	Anthropos	Man
Shall	Mello	Shall [Present Active Indicative]
Be delivered	Paradidomi	To deliver up [Present Passive Infinitive]
Hands	Cheir	Hand
Understood not	Agnoeo	Not understand [Imperfect Active Indicative]
Saying	Rhema	Saying
Was	Eimi	Keep on being [Imperfect Active Indicative]
Hid	Parakalupto	Hide [Perfect Passive Participle]
Perceived	Aisthanomai	Apprehend, Perceive [Aorist Middle Subjunctive]
Feared	Phobeo	Fear [Imperfect Middle Indicative]
To ask	Erotao	Ask [Aorist Active Infinitive]

PERFECT TENSE VERBS

PARAKALUPTO – HID - Occurs only once in the New Testament and is in the Perfect Tense. It is one of 7 Greek verbs translated Hid, Hidden, Hide, and has the concept of hiding something behind a veil. In **Luke 9:45**. Why did they not understand this prediction? Simply because they lapsed back into thinking of the Messiah as a popular hero and His death would mean defeat for their cause according to their thinking. Their own hopes for a conquering and triumphal Messiah were so strong that they were unable to entertain any other contrary view. It was not God who concealed the truth from them but their own determined refusal to believe in the Plan of God. They were even afraid to ask for clarification almost as if they were afraid to have their fears confirmed!

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

REFLECTION

Verse 43. But while they wondered every one at all things which Jesus did, he said unto his disciples, 44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

The disciples might have been inclined to think that the Messiah would continue to perform miracles until at last the whole nation would have acclaimed Him as their King. However the Lord again reminds them that He must be betrayed into the hands of evil men and be killed. This is the second announcement of His death and for the second time the disciples do not understand, for they do not want to believe that the nation as a whole will reject him.

Why did they not understand this prediction, simply because they lapse back into thinking of the Messiah as a popular hero? His death would mean defeat for their cause according to their thinking. They didn't want to believe an awful thing. It was "hidden" from them – their thinking was veiled and they didn't see it.

Their own hopes for a conquering and triumphal Messiah were so strong that they were unable to entertain any other contrary view.

It was not God who concealed the truth from them but their own determined refusal to believe in the Plan of God. They were even afraid to ask for clarification almost as if they were afraid to have their fears confirmed!

APPLICATION

If you want to be unhappy in your Christian life you look at events and problems in from a human point of view. Happiness in the face of problems is exclusive to Biblical Christianity and the filling of the Holy Spirit. In adverse conditions we can still have inner happiness or joy.

Often we tend to look at the Christian way of life from a human point of view. Our understanding may be coloured by religious traditions, our culture, our education, or even our experiences rather than the Word of God. God says that His ways are far above our ways and His thoughts above our thoughts, so it is of critical importance that we read the Scriptures and apply the Scriptures to our Christian walk. **Isaiah 55:6-11**.

We notice here how patiently the Lord deals with His disciples who seem to have difficulty in grasping many of the facts and doctrines which the Lord presents to them. We can gain comfort from the fact that the disciples, hearing the Word straight from Jesus did not understand it first time around.

By knowledge of prophecy from the Old Testament it would have been clear to the disciples that the Messiah would suffer.

We need to know what the Word of God says so we are not caught out by the propaganda or traditions of the world.

DOCTRINES

BLOOD SACRIFICE

1. Ever since the earliest recorded time God has required a blood sacrifice for sin. It is implied by the coats of skin provided by the Lord in the garden after Adam and Eve had attempted to clothe their nakedness with leaves. Abel brought an acceptable animal sacrifice, unlike Cain's who brought an unacceptable bloodless offering.

2. The requirement for blood sacrifices was continued with Noah after the flood; (cf. the near sacrifice of Isaac by Abraham); and was established as a requirement not only by the Passover lamb but also in the Levitical offerings.

3. When recording the will of God for Israel in the matter of food and the abstinence from eating "any manner of blood" Moses states, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul".

4. It is clear from the above that the life of an innocent victim (the animal sacrifice) acted as a shadow until the once and for all payment was paid with the true sacrifice of Christ.

5. There is an absolute necessity of the unique sacrifice of the Lord Jesus Christ as indicated by the phrase "the blood of Christ". (**Romans 3:25, Ephesians 1:7, Hebrews 9:22**)

6. Up to the time of the once and for all sacrifice the sins of believers were set aside adjacent to them (gk. para) but since the cross they have been taken fully away.

7. The twelve elements of grace which involve the blood of Christ:-

a) The New Covenant. (**Hebrews 8:8, 9:20-21**)

b) The blood is the life. (**John 6:53**)

c) Purchase and Redemption. (**Acts 20:28, Ephesians 1:7, 1 Peter 1:18-19**)

d) Propitiation. (**Romans 3:25**)

- e) Justification. (**Romans 5:9**)
- f) Sanctification. (**Hebrews 13:12**)
- g) Cleansing. (**Hebrews 9:14, 1 John 1:7, Revelation 7:14**)
- h) Victory. (**Revelation 12:11**)
- i) The blood of sprinkling. (**Hebrews 10:22, 1 Peter 1:2**)
- j) Made nigh. (**Ephesians 2:13**)
- k) Peace. (**Colossians 1:20**)
- l) Boldness to enter. (**Hebrews 10:19**)

8. It is of interest that the resurrection body consists of flesh and bone but apparently no blood.

CHRIST: ISAIAH CHAPTER 53: SUFFERING OF JESUS CHRIST

Isaiah 53 is one of the most famous chapters in the Bible and portrays prophetically the sufferings of the Lord Jesus Christ.

Prophecy - 53:1 "Who hath believed our report? and to whom is the arm of the LORD revealed?"

Fulfilment - **John 12:38**

Prophecy - 53:2 "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Fulfilment - **Philippians 2:5-8**

Prophecy - 53:3 "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not"

Fulfilment - **John 1:11, Matthew 26:38; 27:20-22,**

Prophecy - 53:4 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Fulfilment - **Matthew 8:16, 27:41-43**

Prophecy - 53:5 "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Fulfilment - **Matthew 27:26-29, Colossians 1:20, 1 Peter 2:24**

Prophecy - 53:6 "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Fulfilment - **Romans 3:23, 2 Corinthians 5:21.**

Prophecy - 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." –

Fulfilment - **Matthew 27:12-14, 1 Peter 2:23.**

Prophecy - 53:8 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

Fulfilment - **Luke 23:4-33, John 18:3-30**

Prophecy - 53:9 "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Fulfilment - **Matthew 27:24, 57-60**

Prophecy - 53:10 "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Fulfilment - **John 3:16, Romans 8:32**

Prophecy - 53:11 "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.:"

Fulfilment - **John 19:34, Romans 4:25**

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

Fulfilment - **Mark 15:27, Luke 23:34, John 19:28-31**

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 – 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**

RESURRECTION

1. The resurrection of Christ is central to the gospel. (**1 Corinthians 15:3-4**)
 - a) Had there been no resurrection then we would all still be in our sins. (**1 Corinthians 15:17**).
 - b) Resurrection indicates completion of justification. (**Romans 4:25, 2 Corinthians 5:21**)
 - c) Resurrection is a guarantee of ultimate sanctification. (**1 Corinthians 15:20-23**)
 - d) The resurrection is the Father's seal on Christ's completed work, and the public declaration of its acceptance.
 - e) Without the resurrection it is impossible for Christ to be glorified. The humanity of Christ is glorified higher than the angels. (**John 7:39, John 16:14**)
2. Historical proof of the resurrection:
 - a) The empty tomb. (**Matthew 28**)
 - b) Many of witnesses died rather than change their testimony.
 - c) Subsequent changes and confidence of the disciples after the resurrection.
 - d) The day of Pentecost. The reality of the resurrection was so well known that when Peter preached the first two sermons in Jerusalem over 8000 people were saved. (**Acts 2:41, Acts 4:3-4**)
 - e) The observance of the first day of the week as the worship day. (**Acts 20:7, 1 Corinthians 16:2, Revelation 1:10**)
 - f) The historic existence of the church. The church worships a literal risen Saviour, and not merely the memory of a dead martyr. (**Romans 5:12, 14, 17, 6:3-9, 8:2, 1 Corinthians 15:26,54-55, Hebrews 2:14**)
3. Baptism is a sign of the new resurrection life. (**Romans 6:3-11, Colossians 2:12**).
4. The Lord's Supper is a reminder of the expected return of the risen Lord. (**1 Corinthians 11:23-26**)
5. Order of the resurrections:-
 - a) The first for believers only including Jesus Christ which is divided into four parts.
 - i) The resurrection of Christ. (**1 Corinthians 15:23, Romans 1:4, 1 Thessalonians 1:10, 1 Peter 1:3**)
 - ii) The Rapture of the church (**1 Corinthians 15:51-57, 1 Thessalonians 4:16-18**)
 - iii) The Old Testament saints and tribulation martyrs at the end of the Tribulation. (**Daniel 12:13, Isaiah 26-19-20, Revelation 20:4**)
 - iv) The Millennial saints and those who survive the Tribulation to enter the Millennium in their physical bodies.
 - b) The second resurrection occurs at the end of the Millennium and is for unbelievers only. They are judged and cast into the lake of fire forever. (**1 John 5:28, 29, Revelation 20:12-15, 2 Peter 3:7, Matthew 25:41**)

- c) Jesus, who must be the first eternally resurrected human, was not raised until three days after the crucifixion.
- d) People in the Old Testament who were "raised from the dead" were merely resuscitated, and later died.
- e) **Matthew 27:52-53** is a transfer scene not a resurrection scene. The transfer is one of saints from paradise to the third heaven (**Ephesians 4:8**). Some were given resuscitated bodies to witness to the Jews.

6. The sequence of events at the Lord's resurrection is as follows:-

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

7. Recorded appearances after his resurrection.

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

8. The resurrection body of Jesus Christ -

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

HARMONISATION

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

HARMONY

JESUS AGAIN PREDICTS HIS DEATH AND RESURRECTION

But while they wondered every one at all things which Jesus did they departed thence, and passed through Galilee; and he would not that any man should know it. And while they abode in Galilee, Jesus he taught his disciples and said unto them, The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

90 THE TRIBUTE MONEY

MATTHEW 17:24-27

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

KEY WORDS

Were come	Erchomai	Come [Aorist Active Participle]
Received	Lambano	Receive [Present Active Participle]
Tribute	Didrachmon	Double drachma, Tribute
Money	-	Not found in the original
Came	Proserchomai	Come into the presence [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Doth not	Ou	Not
Master	Didaskalos	Teacher
Pay	Teleo	Pay [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Was come	Eiserchomai	Come in [Aorist Active Participle]
House	Oikia	House
Prevented	Prophthano	Anticipate [Aorist Active Indicative]
Saying	Lego	Say [Aorist Active Indicative]
Thinkest	Dokeo	Think [Present Active Indicative]
Do the	Ho	The
Kings	Basileus	King
Earth	Ge	Earth
Take	Lambano	Take [Present Active Indicative]
Custom	Telos	Levy, Custom
Children	Uihos	Son
Strangers	Allotrios	Strangers, Aliens
Saith	Lego	Say [Aorist Active Participle]
Saith	Phemi	Confirm [Aorist Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Free	Eleutheros	Free, Liberty
Lest	Hina Me	So as not
Should offend	Skandalizo	Offend, Scandalise [Aorist Active Subjunctive]
Go	Poreuomai	Go [Aorist Passive Participle]
Sea	Thalassa	Sea
Cast	Ballo	Cast [Aorist Active Imperative]
Hook	Agkistron	Hook
Take up	Airo	Take up [Aorist Active Participle]
Fish	Ichthus	Fish
First	Protos	First
Cometh up	Anabaino	Come up [Aorist Active Participle]
Hast opened	Anoigo	Open

Mouth	Stoma	Mouth
Shalt find	Heurisko	Find [Future Active Indicative]
Piece of money	Stater	Piece of money, Certain coin
Take	Lambano	Take [Aorist Active Participle]
Give	Didomi	Give [Aorist Active Imperative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 24. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? **25.** He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? **26.** Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. **27.** Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

When the party arrived in Capernaum, those who collect that Temple Tax due come to Peter to ask whether Jesus pays the temple tax? It is Matthew as an ex tax collector that recounts this incident. At that time every Jewish male was required to pay to the Temple a half shekel tax, which was due at the Passover time. **Exodus 30:13-16.** This incident however takes place close to the time of the feast of Tabernacles, meaning that Christ’s payment of the temple tax was significantly overdue, which is why the temple-tax collectors have come inquiring.

Peter says “yes”, that he will pay the temple tax, but doesn’t ask Jesus first. When Jesus comes into the house he already knows what has gone on and says, “what you think Simon?” “From whom do the Kings take tribute?” Is tribute taken from their sons or from others? Peter replies, “From others”. Then Jesus says to him, “then are the sons free”. Romans citizens did not pay this tax, neither did the sons of the client kings.

Jesus is Lord of the temple, for as the Son of God it is His house, and therefore clearly HE is not subject to the tax. He is also the Son of David on both sides of the family, and therefore is exempt from taxation. In addition the believers in Jesus are considered His sons therefore believers are exempt from paying the temple tax. However to avoid problems Jesus tells Peter to go fishing and in the mouth of the fish which he will catch will be sufficient money to pay both Peter’s and the Lord’s taxation. The coin was a Stater, which was worth four drachmas. As the temple tax was Didrachmon or two drachmas, both Peter and the Lord’s taxation liabilities are satisfied.

Some fish in the Lake of Galilee had mouths large enough to hold a stater, which was the coin that was found. One such fish was what is now named after Simon Peter, “Chromis Simonis” (St Peter’s Fish).

APPLICATION

We, as born again believers, have responsibilities toward our nation (and church to support the pastor), and that while we are not “of this world” as we are seated in heavenly places with Christ, we have the responsibility to pay our taxes. Jesus will make this principle clear here and in other places – so there is no argument – believers must pay their taxes.

It may well be that the taxes are not particularly fair, and they certainly were not under the Romans, but we should be seen to do the right thing, so that we do not bring the name of the Lord Jesus Christ into disrepute.

DOCTRINES

GOD: DIVINE INSTITUTIONS - NATIONAL GOVERNMENT

1. National Government is the fourth Divine Institution, the others being volition or freewill, marriage and family. It should be noted that all Divine Institutions are for the human race as a whole and are not for

Christians only. They allow for the orderly function of humanity and each Institution is built on a previous one. For instance marriage is built on freewill, family is based on marriage and freewill and so on.

2. The first three were instituted at creation whilst National Government did not occur until after the Flood.

3. Definition - God's delegated authority to mankind to judge it's own evil until Christ returns. It is therefore a temporary divine institution lasting from the Flood to the second advent of Christ.

4. Prior to national governments the rule of law was by God - **Genesis 4:17**. Here Cain was jealous of his brother and killed him with a sacrificial knife. As a result he was excluded from the family but he was not killed. God said that anyone who killed him would be avenged 7 times over. Obviously at that time God was doing the judgment Himself. If there was to be any killing it would be done by God. The delegated authority was therefore capital punishment.

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

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

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

8. Two limitations are put on government

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

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

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

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

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

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

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

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

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

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

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

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

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

13. Law comes from one of four sources.

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

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

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

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

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

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

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

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

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

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

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

Deuteronomy 16:11

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

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

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

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

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

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

19. **Deuteronomy 22:1-3** illustrates how the Old Testament society functioned. The right of the individual had to be respected. Individual rights come because they were created in us. This says to respect your brother's property even if there are no policemen present. This passage gives the ability to have private property. This is confirmed in **Exodus 20** where it states you shall not steal. You cannot steal something which is your own.

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

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

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

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

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

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

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

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

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

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

27. To secure a capital conviction there had to be two or more witnesses **Deuteronomy 17:6**. The individual citizen was the informant showing a civic responsibility and acted as the police.

Upon securing conviction the witnesses were the ones to throw the first rock in the execution. Perjury was seen as a major crime. Punishment for a false witness was that which he had accused the other party. **Deuteronomy 19:18**

The court procedure was such that the trials were quick and soon after the offence. The complaint was brought by the plaintiff and not by a lawyer. The judgment was considered to be not against the state but against God. **Deuteronomy 1:17** The penalties were either a fine, corporal punishment or capital

punishment but apart from waiting to appear in court no imprisonment. Any corporal punishment was undertaken in front of the judge to ensure fairness. **Deuteronomy 25:1-3**

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

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

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

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

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

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

34. Freedoms in a nation are to be protected

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

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

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

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

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

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

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

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

ROYAL FAMILY OF GOD

1. Definition.

All believers of the Church Age belong to a unique system of royalty. **Revelation 1:6**. This royalty is based on spiritual principles of Bible doctrine. While regeneration has occurred in every generation since the beginning of time, it is only the believers of the Church Age who form this eternal nobility.

2. Basis of royalty in the Church Age.

- a. The baptism of the Holy Spirit is the basis of royalty. **Acts 1:5; Romans 6:3,4**
- b. No believer before or after the Church Age receives at salvation the baptism of the Holy Spirit; it is peculiar to this Age of history. **Colossians 1:25,26**
- c. In every dispensation, the believer is regenerated by the Holy Spirit at the moment he believes in Christ; but in the Church Age the Holy Spirit also baptises the believer into the Body of Christ. **1 Corinthians 12:13**

3. Precedent for Royalty.

- a. The order or battalion of Melchizedek provides both the pattern and precedent. **Hebrews 5:6,10**
- b. However, Melchizedek acquired his royalty by becoming king of Salem, while Jesus Christ was born Royalty in the line of David. **Matthew 1**

- c. Through the baptism of the Spirit, every believer is entered into union with Christ; hence, believers are known as the Body of Christ. **Colossians 1:18**
- d. As a member of the Body of Christ, every believer of the Church Age is eternally and personally related to the King of Kings. **Galatians 3:26-29**
- d. When the Body of Christ is completed, the Church Age terminates with the resurrection or the Rapture, at which time the Body of Christ becomes the Bride of Christ. **Matthew 25:1-13; I Thessalonians 4:16-18**
- e. During the Tribulation, the Bride is prepared for, "Operation Footstool", the second phase of Christ's strategic victory, when all enemies are put under His feet. **Hebrews 1:13**

4. Sign of Royalty.

- a. The sign of royalty is the unprecedented universal indwelling, of the Holy Spirit. **I Corinthians 6:19-20**
- b. The purpose of this indwelling is to glorify Jesus Christ. **John 7:37-39**

5. Security of Royalty.

- a. The sealing ministry of the Holy Spirit guarantees the eternal security of the believer. **Ephesians 1:13,14**
- b. Positional sanctification places every believer in the "palace" (heaven) forever. **Ephesians 1:3,4,11**

6. Function of Royalty

- a. The believer must advance toward the objective of spiritual maturity, at which time he receives the accoutrements of royalty as well as the tactical victory of the angelic conflict.
- b. The believer fulfils the status of royalty in the modus operandi of the new priesthood. **Hebrews 7-13**

7. Future of Royalty.

As members of the Body of Christ and the Royal Priesthood (**I Peter 2:9**) all Church Age believers will return with Christ at the Second Advent to participate in the strategic victory of the overthrow of Satan and the Millennial reign of Christ. **I Thessalonians 3:13; Revelation 5:10**

HARMONY

MONEY FOR THE TAX DEPARTMENT

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

91A THE GREATEST IN THE KINGDOM

MATTHEW 18:1-9

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

KEY WORDS

Same	Ekeinos	Very same
Time	Hora	Hour
Came	Proserchomai	Come into the presence [Aorist Active Indicative]
Disciples	Mathetes	Disciple
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Greatest	Meizon	Greatest
Kingdom	Basileia	Kingdom
Heaven	Ouranos	Heaven
Called	Proskaleomai	Call close, Summons [Aorist Middle Participle]
Little child	Paidon	Little child
Set	Histemi	Place, Bring [Aorist Active Indicative]
Midst	Mesos	Middle
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Except	Ean me	If not, Except
Converted	Strepho	Turn around [Aorist Passive Subjunctive]
Become	Ginomai	To become something [Aorist Middle Subjunctive]
Shall not	Ou Me	Not ever
Enter	Eiserchomai	Enter in [Aorist Active Subjunctive]
Shall humble	Tapeinoo	Humble self [Future Active Indicative]
Same	Houtos	Same
Is	Eimi	Keep on being [Present Active Indicative]
Greatest	Meizon	Greatest
Receive	Dechomai	Receive [Aorist Middle Subjunctive]
One	Heis	One
Name	Onoma	Name
Receiveth	Dechomai	Receive [Present Middle Indicative]
Shall offend	Skandalizo	Offend [Aorist Active Subjunctive]
Little ones	Mikros	Least
Believe	Pisteuo	Believe [Present Active Participle]
Were better	Sumphero	Advantage, Better [Present Active Indicative]
Millstone	Mulos Onikos	Millstone, literally a grinder turned by a mule
Hanged about	Kremannumi	To hang [Aorist Passive Subjunctive]
Neck	Trachelos	Neck, Throat
Were drowned	Katapontizo	Drown [Aorist Passive Subjunctive]
Depth	Pelagos	Depth
Sea	Thalassa	Sea
Woe	Ouai	Alas, Woe
World	Kosmos	World
Offences	Skandalon	Offence

Must be	Eimi	Keep on being [Aorist Active Indicative]
Needs	Anagke	Need
Come	Erchomai	Come [Aorist Active Infinitive]
Man	Anthropos	Man
Cometh	Erchomai	Come [Present Middle Indicative]
Hand	Cheir	Hand
Foot	Pous	Foot
Offend	Skandalizo	Offend [Present Active Indicative]
Cut off	Ekkopto	Cut off [Aorist Active Imperative]
Cast from	Ballo	Cast [Aorist Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Better	Kalos	Better
Enter	Eiserchomai	Enter into [Aorist Active Infinitive]
Life	Zoe	Life
Halt	Cholos	Lame
Maimed	Kullos	Crippled
Having	Echo	Have and hold [Present Active Participle]
Two	Duo	Two
Cast into	Ballo	Cast [Aorist Passive Infinitive]
Everlasting fire	Aionios	Everlasting
Fire	Pur	Fire
Eye	Ophthalmos	Eye
Offend	Skandalizo	Offend [Present Active Indicative]
Pluck out	Exaireo	Pluck out [Aorist Active Imperative]
Cast from	Ballo	Cast [Aorist Active Imperative]
Is	Eimi	Keep on [Present Active Indicative]
Enter	Eiserchomai	Enter into [Aorist Active Subjunctive]
With one eye	Monophthalmos	Having one eye
Having	Echo	Have and hold [Present Active Participle]
Cast	Ballo	Cast [Aorist Passive Infinitive]
Hell	Geenna	Hell

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 1. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? **2.** And Jesus called a little child unto him, and set him in the midst of them, **3.** And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

At the same time relates back to the temple taxation conversation between the Lord and Peter. While Peter is off fishing, the other disciples come to see the Lord and ask who is the greatest in the Kingdom of Heaven. They perhaps were jealous that Peter had been chosen to undertake the fishing task marking him out as the leader of the disciples. They come to see Jesus to finalise the question they are asking.

The takes place in Peter's house, and it is possible that the little child that the Lord calls to Him was Peter's child, or at least a relative, as we know Peter was married. The little child is not evangelised, he is a training aid; he is an example for a principle of doctrine. The principle is that the little child represents a believer.

Jesus places the little child in the middle of the group of disciples and says, "except, which is a third class condition (maybe you will and maybe you will not), ye be converted and become as little children you will not enter into the kingdom of heaven". We need to remember that one of the disciples, Judas Iscariot, is not even in the kingdom, as he is an unbeliever.

The word "as" sets up an analogy. He is not converting the child but showing that entrance into the kingdom of heaven is by faith as faith is the only system of perception that a young child has.

Verse 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5. And whoso shall receive one such little child in my name receiveth me. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Jesus continues teaching, using this little child as an example. He says that the greatest in the kingdom of heaven is a person who humbles himself like a little child. The child realises that in the home they have no concern of need for status, since they already recognise the authority of the parents and know that the parents rule the house, and they are child-members of the household. This is a call to childlike servanthood.

In verse 5 he continues with the concept of Christian fellowship. The little child again here is a believer in the Lord Jesus Christ as is seen in verse 6 and we should receive the brethren because by doing so we receive the Lord and His blessing. Christian fellowship therefore is extremely important because we are all in the same family due to our position in Christ.

Those who offend against the believer are unbelievers who are antagonistic towards the gospel. Jesus says that it will be better for the unbeliever that a millstone was hanged about his neck, and that he was drowned in the depth of the sea. Those who attack believers are dealt with by the Lord. The unbeliever, if he dies without accepting the Lord Jesus Christ as Saviour will spend eternity with Satan and his demons, for they have made the same choices, all their lives having been proved by the facts to be meaningless. The Lord's judgment on unbelievers is very severe, for they have ignored, opposed, abused and insulted grace.

Verse 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Woe unto the world because of offences. Offences, here, mean things that will produce sin: that will cause us to sin, or temptations to induce others to sin. Such is the depravity of man that there will be always some who are attempting to make others sin; some people of wickedness endeavouring to lead Christians and unbelievers astray into destructive evils, and rejoicing when they have succeeded in causing them to fall.

No wickedness can be more deeply seated in the heart than that which attempts to shatter the peace of mind, defile the purity, and destroy the souls of others; and yet in all ages there have been multitudes, who by various means have endeavoured to seduce Christians from the faith and to lead them into sin.

Worldly pursuits, friendships, and activities of any kind that cannot be participated in without leading us into sin must be abandoned. The examples here are a method of teaching by shock and the Lord makes a great contrast between offences and the consequence and making priorities in our lives.

It is noted that what John called the "Lake of Fire" where all unbelievers are forever locked is indeed eternal. This is conclusive proof that the sufferings of the wicked will be eternal, for all life is eternal and God provides for the lost, as He provides for the saved – they have their own company forever. It is a stark and terrifying prospect, the contrast between the future of the believer and the unbeliever is very clear cut in these verses. Many false teachers today deny the reality of Hell and the Lake of Fire, but the Lord is clear! Select your company believer – do you walk with Jesus or false teachers?

MARK 9:33-50

Mark 9: 33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid

him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For he that is not against us is on our part. 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he **were cast into** the sea. 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44 Where their worm dieth not, and the fire is not quenched. 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46 Where their worm dieth not, and the fire is not quenched. 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48 Where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

KEY WORDS

Came	Erchomai	Came [Aorist Active Indicative]
Being	Ginomai	To become [Aorist Middle Participle]
House	Oikia	House
Asked	Eperatao	Ask [Imperfect Active Indicative]
Was disputed	Dialogizomai	Dispute, Discuss [Imperfect Middle Indicative]
Among	Pros	Between, Among
Way	Hodos	Road, Way
Held their peace	Siopao	Refuse to speak, Remain dumb [Imperfect Active Indicative]
Had disputed	Dialegomai	Discuss [Aorist Passive Indicative]
Should be	-	Not found in the original
Greatest	Meizon	Greatest
Sat down	Kathizo	Sit down [Aorist Active Participle]
Called	Phoneo	Call out [Aorist Active Indicative]
Twelve	Dodeka	Twelve
Saith	Lego	Say [Present Active Indicative]
Any man	Tis	Someone
Desire	Thelo	Desire, Wish [Present Active Indicative]
Be	Eimi	Keep on being [Present Active Infinitive]
First	Protos	First
Same	-	Not found in the original
Shall be	Eimi	Keep on being [Future Middle Indicative]
Last	Eschatos	Last
All	Pas	All
Servant	Diakonos	Deacon, Server at table
Took	Lambano	Take [Aorist Active Participle]
Child	Paidion	Small child
Set	Histemi	Set, Place [Aorist Active Indicative]
Midst	Mesos	Middle
Had taken in arms	Enagkelizomai	Embrace [Aorist Middle Participle]
Said	Epo	Say [Aorist Active Indicative]
Receive	Dechomai	Receive [Aorist Middle Subjunctive]
One	Heis	One
Name	Onoma	Name
Receiveth	Dechomai	Receive [Present Middle Indicative]
Receive	Dechomai	Receive [Present Middle Subjunctive]
Receiveth	Dechomai	Receive Present Middle Indicative]
Sent	Apostello	Send out [Aorist Active Participle]
Answered	Apokrinomai	Answer
Saying	Lego	Say [Aorist Active Indicative]
Master	Didaskalos	Teacher
Saw	Eido	See, Perceive [Aorist Active Indicative]
Casting out	Ekballo	Throw or Cast out [Present Active Participle]
Devils	Daimonion	Demon
Followeth	Akoloutheo	Follow [Imperfect Active Indicative]

Forbade	Koluo	Forbid [Imperfect Active Indicative]
Followeth	Akoloutheo	Follow
Said	Epo	Say [Aorist Active Indicative]
Forbid	Koluo	Forbid [Present Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
No man	Oudeis	No one
Shall do	Poieo	Do [Future Active Indicative]
Miracle	Dunamis	Miracle
Can	Dunamai	Have power [Future Middle Indicative]
Lightly	Tachu	Speedily, Lightly
Speak evil	Kakologeio	Speak evil [Aorist Active Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Against	Kata	Against
Is	Eimi	Keep on being [Present Active Indicative]
Shall give a drink	Potizo	Irrigate, Give a drink [Aorist Active Subjunctive]
Cup	Poterion	Cup
Water	Hudor	Water
Belong	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Shall not	Ou Me	Not at all
Lose	Apollumi	Lose [Aorist Active Subjunctive]
Reward	Misthos	Reward
Shall offend	Skandalizo	Offend [Aorist Active Subjunctive]
One	Heis	One
Little ones	Mikros	Least
Believe	Pisteuo	Believe [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Better	Kalos	Better
Millstone	Mulikos Lithos	Mill stone
Hanged	Perikeimai	To hang [Present Middle Indicative]
About	Peri	About, Around
Neck	Trachelos	Neck, Throat
Were cast into	Ballo	Throw [Perfect Passive Indicative]
Sea	Thalassa	Sea
Hand	Cheir	Hand
Offend	Skandalizo	Offend [Present Active Subjunctive]
Cut off	Apokopto	Cut off [Aorist Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Enter	Eiserchomai	Enter into [Aorist Active Infinitive]
Life	Zoe	Life
Maimed	Kullos	Crippled
Having	Echo	Have and hold [Present Active Participle]
Two	Duo	Two
Go into	Aperchomai	Enter [Aorist Active Infinitive]
Hell	Geenna	Hell
Fire	Pur	Fire
Never be quenched	Asbestos	Unquenchable
Worm	Skolex	Worm
Dieth	Teleutao	Die, Expire
Is quenched	Sbennumi	Quench
Foot	Pous	Foot
Offend	Skandalizo	Offend [Present Active Subjunctive]
Cut off	Apokopto	Cut off [Aorist Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Enter	Eiserchomai	Enter into [Aorist Active Infinitive]
Halt	Cholos	Lame
Having	Echo	Have and hold [Present Active Participle]
Cast into	Ballo	Throw [Aorist Passive Infinitive]
Never be quenched	Asbestos	Unquenchable
Dieth	Teleutao	Die, Expire

Quenched	Sbennumi	Quench
Eye	Ophthalmos	Eye
Offend	Skandalizo	Offend [Present Active Subjunctive]
Pluck out	Ekballo	Pluck out [Aorist Active Imperative]
Is	Eimi	Keep on [Present Active Indicative]
Enter	Eiserchomai	Enter into [Aorist Active Infinitive]
Kingdom	Basileia	Kingdom
God	Theos	God
With one eye	Monophthalmos	Having one eye
Having	Echo	Have and hold [Present Active Participle]
Cast into	Ballo	Cast [Aorist Passive Infinitive]
Dieth	Teleutao	Die, Expire [Present Active Indicative]
Is not quenched	Sbennumi	Quench [Present Passive Indicative]
Every one	Pas	All
Shall be salted	Halizo	Salted [Future Passive Indicative]
Every	Pas	All
Sacrifice	Thusia	Sacrifice
Shall be salted	Halizo	Salted
Salt	Halas	Salt
Is	-	Not found in the original
Have lost its saltiness	Ginomai Analos	To become insipid [Aorist Middle Subjunctive]
Will season	Artuo	Season, Spice [Future Active Indicative]
Have	Echo	Have and hold [Present Active Imperative]
Have	Eireneuo	Have peace, Be at peace [Present Active Imperative]
One with another	Allelon En	In each other

PERFECT TENSE VERB

BALLO – THROW, CAST, LAY occurs 125 times in the New Testament with 8 times in the Perfect Tense all within the Gospels and mostly in the Passive Participle format. These “Perfect Tenses” in Ballo can be put into two areas, firstly the very sick and secondly the likelihood of judgment resulting in death. In the first category there are three cases, Matthew 8:6, Matthew 8:14, Matthew 9:2, and Mark 7:30, we have terminally ill people in the form of the Centurion’s servant, Peter’s mother in law, the man with the palsy and the demon possessed girl. In all cases without the intervention of the Lord Jesus Christ by miraculously healing their future would have been death.

In the second category there are four cases two of which in **Mark 9:42**, Luke 17:2 [Rhipto], with a person who “*offend one of these little ones that believe in me*”, and Barabbas who had been convicted of, “*that for sedition and murder*”, in Luke 23:25, where Permanent Divine judgment was in order. In the other two in John 3:24, John the Baptist will be cast into prison where he will be killed, while the satanic infiltration of Judas to betray Jesus Christ in John 13:2, will lead to Judas’ death as an unbeliever.

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

REFLECTION

Verse 33. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

Jesus and His disciples came to Capernaum for the last time after an absence of several months. When they were in the house Jesus asked them what they were arguing about on the road. The disciples were ashamed to admit that they had been arguing about who was to be the greatest among them. Perhaps the privileges given to Peter, James, and John had fuelled their arguments.

In many circles in the ancient world rank was assigned by noble birth, by age or by education, thus for example the Qumran sect annually re-evaluated each member’s rank, which determined their seating and speaking order.

By whatever means it was determined, rank was a critical issue in the ancient world. Legalistic structures always delight in assigning “rank” and looking down on the less accepted! Legalism is pride based, as is all satanic, or “worldliness” systems.

Many Jewish people hoped for a new status in the world to come, based not on noble birth but on their faithfulness to God’s Covenant, and for the Pharisees, upon the rules they had drawn up. Because of the status of the humble birth of the disciples, the world to come was the area in which they were particularly interested, but they secretly hoped the Lord would give them rank when he ruled, and they thought they were only months away from that.... **Revelation 21:14** tells us these men will be honoured forever.

Verse 35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Analysis of this verse shows that having sat down [Aorist Active Participle] He calls out to his disciples once [Aorist Active Indicative] and keeps on saying [Present Active Indicative] that those who constantly seek after a position [Present Active Indicative] in order to be first and to have the prime position [Present Active Infinitive] the same will in the future, to their detriment, keep on being [Future Middle Indicative] last of all, and shall be the deacon or servant of all.

Verse 36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

Much more than today, in antiquity, children were especially powerless in society and dependent on parents, and in some homes treated like slaves, although we have already met children being loved dearly by parents in the Gospels, and every interaction with the Lord is a lovely one. Therefore to illustrate servanthood Jesus sets a little child from the home among the disciples. To be a servant of all included giving attention to a small child who was the least significant person in Jewish as well as Roman society. Such societies including particularly the Greek society idealised the mature adult.

Jesus took the child in his arms. To serve or show kindness to one of these little children who represented the least important disciple is the equivalent to welcoming Jesus himself. But to do this was not only to welcome Jesus but also the Heavenly Father who sent him to earth. This gives great importance to the act of serving others.

Verse 38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. 39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40. For he that is not against us is on our part.

John now addresses Jesus as “Master/teacher” to report an attempt by the disciples to stop an anonymous exorcist from driving out demons in Jesus’ name. They did this because he was not one of them, he was a disciple, but not one of the 12 or the 70 specifically commissioned by Jesus to do the work. It was not the man’s misuse of Jesus name that troubled them, but rather his unauthorised use of the name.

Here the disciples, who previously could not cast out a demon by using Jesus’ name, criticise one of the “little/insignificant ones”, an unauthorised disciple who did act successfully in Jesus’ name by casting out demons. Having the faith to do a miracle in the name indicates that this man was not just a typical exorcist trying to use a more powerful name to accomplished miracles as they often did. **Acts 19:13 – 16.**

Jesus taught them to stop hindering the exorcist, because no one performs an almighty deed in His name and then immediately turns around and publicly speaks evil of Him. Jesus acceptance of him was reinforced by the quotation of a proverb. The proverb, “*He who is not against you is for you*”, which the Lord quoted is recorded in other ancient world sources including Cicero the first century BC Roman author.

Verse 41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

With a solemn statement Jesus broadened His words to include activity besides casting out of demons. Even one who performs a small act of hospitality in Jesus’ name, such as giving a cup of water to someone because he belongs to Christ, will certainly not lose his reward.

He/she will ultimately be rewarded by participation in God's kingdom, not on the basis of merit but because of God's gracious promises to people of faith. True faith will always be expressed in life, and may be expressed in a very basic behaviour, as giving water to drink, but all real faith will be expressed. Unexpressed faith is not real faith at all. **James 2:16-26.**

Here Jesus perhaps also refers to those who are so poor that they have only water to give when one of the disciples comes to them. This action reflects the hospitality that one would normally show to teachers and although a minor action, does express faith, and so will be the subject of rewards.

Verse 42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Jesus now turns to the situation of an offence against believers. He shows that it is a very bad attitude to be negative towards a believer. Millstones were extremely heavy; one would certainly drown with a millstone tied around one's neck. Further the millstone referred to, is the term for a heavier kind of millstone turned by a donkey, rather than a light one a woman would use in a home. Punishment by drowning someone that way was no doubt familiar to Jesus' disciples, as Josephus tells us in his "Antiquities of the Jews" of a time when the Galileans revolted against Herod and killed his men by drowning, and he killed a number of the rebels by drowning.

Jewish people regarded this punishment as the awful type of punishment that pagans might execute. Death without burial including death at sea was regarded as the worst kind of death. Pagans even believed that the spirit of the deceased hovered eternally over/under the waters where the person had died, never at rest. The perfect tense of the verb "to cast" expresses that permanent judgment.

Verse 43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44. Where their worm dieth not, and the fire is not quenched. 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46. Where their worm dieth not, and the fire is not quenched. 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48. Where their worm dieth not, and the fire is not quenched.

These strong words warned the disciples about the danger of letting themselves be led astray. Thus whatever tends to cause the disciple to cling to this world's life must be removed, much as a surgeon removes a cancerous, or gangrenous limb. This world's life could include earthly possessions. An unbeliever retains his allegiance to this world and refuses eternal life with God on His terms and so on death, will be thrown into hell, and at the end of time will enter the Lake of Fire.

The word Gehenna is a transliteration from the Hebrew word meaning valley of Hinnom, a place south of Jerusalem where children were once sacrificed to the pagan god Molech. Later during the reforms of King Josiah the site became Jerusalem's rubbish dump where fires burned, continually fuelled by regular deposits of worm infested garbage. This is the picture of eternal torment that the Jewish people understood.

In Jewish imagery of fire and worms vividly portray the place of future eternal punishment for the wicked. It is Jesus who uses the word Gehenna in all but one of its twelve New Testament occurrences, the one exception is **James 3:6.** Clearly Jesus believed in hell. **Isaiah 14:4-23.**

The concept given here is corporal punishment, versus capital punishment; the latter being that of eternal death pronounced by a heavenly court. Some Jewish thinkers believe that one would be resurrected in exactly the form in which one had died, with limbs missing in the case of many martyrs, before being made whole. This is not the biblical expectation, although Jesus resurrection body had his wounds visible.

In verse 48 the imagery is from the last verse in the book of Isaiah, **Isaiah 66:24.** *"And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."*

The worm represents internal torment whilst the unquenchable fire represents external torment and vividly portrays the unending conscious punishment that awaits all who refuse God's salvation. The essence of hell is unending torment and eternal exclusion from God's presence.

Verse 49. For every one shall be salted with fire, and every sacrifice shall be salted with salt. 50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

The present active imperative dealing with having salt, points to the disciples need to have salt, which is good. Here salt depicts what distinguishes a disciple from a non disciple, with a disciple maintaining her/his allegiance to Jesus and all costs.

Salt was used on sacrifices. Real salt does not lose its saltiness, as opposed to the impure salt mixtures available from some inland sea of deposits. The main source of salt in Palestine was from the area southwest from the Dead Sea. The coarse impure salt from the saline deposits of this area was susceptible to deterioration leaving savourless salt like crystals as a residue.

Being at peace with one another contrasts with the divisiveness related in **Mark 9:33 - 38**. What the Lord Jesus Christ is saying here is, to be loyal to him and then they will be able to maintain peace with one another instead of arguing about their very temporary earthly status.

LUKE 9:46-50

Luke 9:46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

KEY WORDS

Arose	Eischerchomai	Come into [Aorist Active Indicative]
Reasoning	Dialogismos	Argument, Discussion
Should be	Eimi	Keep on being [Present Active Optative]
Should be greatest	Meizon	Greatest
Perceiving	Eido	Perceive, See [Perfect Active Participle]
Thought	Dialogismos	Argument, Discussion
Heart	Kardia	Heart
Took	Epilambanomai	Seize, Take hold [Aorist Middle Participle]
Child	Paidion	Young child
Set	Histemi	Set [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Receive	Dechomai	Receive [Aorist Middle Subjunctive]
Name	Onoma	Name
Receiveth	Dechomai	Receive [Present Middle Indicative]
Receive	Dechomai	Receive [Aorist Middle Subjunctive]
Receiveth	Dechomai	Receive [Present Middle Indicative]
Sent	Apostello	Send out [Aorist Active Participle]
Is	Huparcho	Live, Exist [Present Active Participle]
Least	Mikros	Least
All	Pas	All
Same	Houtos	Same
Shall be	Eimi	Keep on being [Present Active Indicative]
Great	Megas	Great
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Master	Epistates	Commander
Saw	Eido	See, Perceive [Aorist Active Indicative]
One	Tis	One
Casting out	Ekballo	Cast out [Present Active Participle]
Devils	Daimonion	Demon

Forbad	Koluo	Forbid [Imperfect Active Indicative]
Because	Hoti	Because
Followeth	Akoloutheo	Follow [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Forbid	Koluo	Forbid [Present Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Against	Kata	Against
Is	Eimi	Keep on being [Present Active Indicative]

PERFECT TENSE VERB

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

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

REFLECTION

Verse 46. Then there arose a reasoning among them, which of them should be greatest. 47. And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

The disciples not only expected the glorious kingdom to come into being in the immediate future, but were concerned as to what their individual position would be when this happened. Already they were arguing amongst themselves who would be the greatest, but the Lord saw (perfect tense) their hearts.

Knowing the question that was concerning them Jesus brought a little child beside him and explained that anyone who received a little child in his name received him. This does not seem to have any connection with the question which was troubling the disciples, but what the Lord was saying was that a mentality of servanthood and of humbleness was required to excel in the coming kingdom, not the attitude of grasping and pride centred thinking that was common with the Roman client kings. **Matthew 20:25-28.**

The Lord indicated that it was a matter of identifying oneself with the lowliest among God’s children which involves taking a place of humility as He himself did. The Lord perceived (perfect tense) the lasting significance of their arrogance, controlling behaviours, and score card keeping, and knew that if it didn’t stop it would lead them into greater and more destructive evil thinking. The perfect tense reminds us that the consequences of thinking wrongly are eternal unless we reverse our dodgy logic!

Verse 49. And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 50. And Jesus said unto him, Forbid him not: for he that is not against us is for us.

The disciples had found a person who was casting out demons in the name of the Lord Jesus Christ but this person was not one of the inner-circle of 12 or even the 70 disciples.

The disciples had forbidden him to do these things whereas they should have been glad that the demon was being cast out of the man. They had their eyes on their status and “authorization” rather than doing good to others.

They should never have been jealous of anyone that might cast out more demons than they did. Their action spoke of petty mindedness. Every disciple had to guard against this desire for a monopoly of spiritual power and prestige; there was to be no “scores kept” in the Lord’s service.

As far as the person and work of the Lord Jesus Christ is concerned there can be no neutrality or arrogance. If men are not for Christ they are against Him so those who are genuinely working for the Lord should be encouraged.

APPLICATION

The Lord using the young child as an example shows that salvation is by faith alone. The young child has only faith as a means of perception thus faith is the means of salvation. **Acts 16:31**.

Jesus is specifically evangelising Judas here, as he is the only disciple who is an unbeliever. We need to continue to share the means of salvation to unbelievers as the Lord leads. While they live there is hope and that hope must be communicated any way we can. **1 Corinthians 9:19-27**.

The little child has a relationship with the parents and are fed and clothed by the parents not because they earn it or deserve it but because of the relationship. Once we have a relationship with Christ our provision for the Christian life comes from the Lord.

True greatness in the Christian life is seen in a loving care for those who are helpless, for those whom the world passes by. Jesus was referring to a person who humbled himself to associate with believers who are nondescript, insignificant and despised. We need to remember that all spiritual gifts given to us by the Holy Spirit are servanthood gifts that are used for the benefit of others. **1 Corinthians 12:4-11, 12-21**.

We as followers of the Lord Jesus Christ should never be critical of others who are also genuinely working for the Lord nor should we be jealous or bitter as these are mental attitude sins, which destroy the Christian life.

DOCTRINES

HUMILITY

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

CHRISTIAN LIFE: GIFTS - SPIRITUAL GIFTS

1. Three general passages which list spiritual gifts (**Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8**).
2. The purpose of spiritual gifts is to serve and build up the church (**Ephesians 4:8-13**)
3. The gifts are given by the Holy Spirit at the point of salvation (**1 Corinthians 12**)
4. Some gifts were temporary (**1 Corinthians 13:8-10**) and others permanent (**1 Corinthians 12:28 cf. 1 Corinthians 13:8**)
5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (**1 Corinthians 13:8-10**)
6. The operation of a spiritual gift depends entirely on the filling of the Holy Spirit to be effective (**Acts 2:4**)

HELL AND HADES

1. HELL is from the Greek GEHENNA. This was a place where children were burned as offerings to Molech. (**2 Chronicles 33:6, Jeremiah 7:31**). Molech was a huge idol with outstretched paws on which the children were tied prior to being burnt to death.
2. HELL is the same as the Lake of Fire where the lost spend eternity. (**Revelation 19:20, 20:10**)
3. Hades (Gk) in the New Testament is often translated HELL. SHEOL (Hb) is the Old Testament equivalent. Hades and Sheol are in the centre of the earth, cf. Saul, Samuel (from Paradise or Abraham's Bosom) and the Witch of Endor. (**1 Samuel 28:7-19**) Hades or Sheol is the place of the souls and spirits of people who died while awaiting the resurrection. Hades is also the place of imprisonment of a certain group of angels - TARTARUS.
4. HADES is divided into three sections, one section being divided from the other two by a "Great Gulf Fixed". (**Luke 16:19-31**)
It should be noted that the story of Lazarus is a true story, and not a parable, because it mentions proper names (Lazarus) and a geographical location - Hades.)
 - a) Abraham's Bosom or Paradise - The abode of the saved until the ascension of Jesus Christ. The Lord said to the repentant thief - "This day shall thou be with me in Paradise. (**Luke 23:43**)
 - b) Torments - The abode of the unsaved, reserved until the last judgment at the end of the millennium. This is a place of great sorrow and suffering. (**Revelation 20:13**)
 - c) Tartarus - The prison of fallen angels who kept not their first estate. These are fallen angels from Genesis 6. This is a place of imprisonment (**2 Peter 2:4**)
5. Since the ascension of Christ - Paradise has been empty, with the saved being transferred to the Third Heaven. (**2 Corinthians 12:1-4, Ephesians 4:7-10**)
6. Those who die now as believers go directly to the Third Heaven ("at home with the Lord"), with soul and spirit but no resurrection body. (**2 Corinthians 5:8**)
7. Those in Hades (Torments) will be brought before the Great White Throne after which they will be thrown into the Lake of Fire. (**Revelation 20:13-15**). This is the Last Judgment.
8. Hades is in the heart of the earth. (**Matthew 12:40; 1 Samuel 28:7-15**)
9. There are no degrees of punishment in the Lake of Fire.
 - a) Degrees of punishment tend to deny the literal lake of fire. There is nothing to indicate the temperature of the lake of fire is not constant.
 - b) Degrees of punishment is contrary to the doctrine of unlimited atonement. Christ died for every sin that has ever been committed. Man is not judged on the basis of his sins but human good. (**Revelation 20:11-15**)
 - c) Degrees of punishment destroys the principle of salvation. Its concept is that one rejecter of grace gets less fire than another rejecter of grace. The unsaved are unsaved because they reject grace.

- d) Degrees of punishment is based on the theory that for a thesis there is an antithesis and when they come together you have synthesis (the Hegelian fallacy).
- e) False concept:- One person commits a bad sin, one person performs a marvellous good work. Obviously there must be different degrees of punishment in eternity.

CHRISTIAN LIFE – MENTAL ATTITUDE

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

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**).

BITTERNESS

1. Bitterness can get hold of the soul of man if we do not deal with temptation, pressure or sin in a godly way. Bitterness is self centeredness, and a deep resentment at what has happened to us, as if we are being unfairly treated. It is an expression of lack of faith in the plan of God for our life, or a reflection of the discipline we have received in our life because of our walking away from the plan. Refer, SIN, DISCIPLINE OF BELIEVERS, REPENTANCE.
2. If we confront our inner oppression of spirit, and take it before the Lord our bitterness and deep self centred hurt can be healed. **Isaiah 38:14-20**.
3. Bitterness is the active state of all who reject the plan of God, the Word of God and the Will of God. **Isaiah 33:2-16, Romans 3:10-19**.
4. If we get caught in bitterness of spirit, we have previously been caught in sin and disobedience and repentance is needed quickly or the bitterness will deepen. **Ephesians 4:30-32, Hebrews 12:9-15**. Refer DEPRESSION.
5. If bitterness is not dealt with as a sin it will destroy the marriage relationship. **Colossians 3:19**.
6. Bitterness distracts us from getting right with God and dealing with the true source of our suffering, and the will of the Lord within it. **Job 7:7-21, 42:1-6**. Refer SUFFERING.

CHURCH: BROTHERHOOD OF BELIEVERS

1. All believers are referred to as brothers (gk adelphos), the Greek word used indicating family relationship with both male and female included. As members of the same family who will rule throughout all eternity together it is of the greatest importance to have a special attitude towards our fellow believers. **(1 Peter 2:5, 9-10, Revelation 5:10)**
2. This attitude should be one of agape love or caring for the ultimate well being of others. **(1 Peter 2:17, 3:8, 1 John 3:23, 4:12)**
3. We are our brother's keepers, not by way of interference but by being active and alert for their good. **(Genesis 4:9 cf James 5:20, 2 Thessalonians 3:15)**
4. Because of family closeness there is a danger that one member may lead another astray, so discipline is required. **(1 Corinthians 5:11)**
5. In our family there must be a readiness to forgive. **(Matthew 18:21)**
6. The world has its own brotherhood of evil and sin. **(John 15:19)**
7. The soul and fruit of a person shows the family to which they belong. **(Matthew 12:33)**
8. All of us were born into Adam's family. **(1 Corinthians 15:22)**
9. We either stay there in sin or become a member of the Lord's family. **(John 8:42-44)**
10. Our attitude towards other believers is given in **1 Peter 3:8-9**

[a] Be of one mind. -To be of one mind means to avoid any behaviour that would create an argument leading to a church split, or violence of any kind. Mindless unity is not called for, it is to be a unity of the mind, based on well thought through positions, rooted and grounded in apostolic teaching.

[b] Show compassion. - Compassion is rooted in the mental attitude that sees others as Christ sees them. The heart that shows compassion, shows it because they see the others needs and short-comings, and feels sorrow for the lack in the life of the other rather than arrogantly despising them.

[c] Love as brethren. - This fruit of the Holy Spirit is demonstrated in life. The word used is philadelphos, the word for brotherly love; the caring practical love for those within the same family. It looks for a practical thing it can do for the much loved brother or sister. It is the reminder that we are in the same family as these fellow believers, and we are being watched by our heavenly father, who looks to us to behave as blood bought brethren.

[d] Be tender hearted to each other. - The Greek word here is a great one; eusplagnos, which literally means, "good intestines". It catches what the Greeks meant by the word. It refers to deep feelings in the stomach, the emotional feelings towards one we love that we can literally "feel deep within". This is the level of the deep tenderness we should feel for our brethren.

[e] Be courteous. - The word here, almost another synonym, brings further encouragement to love in practical ways our fellow believers. Act in such a way that others looking on would know you are friends.

[f] Do not render evil for evil. - This instruction reminds us that believers are not perfect, and at times a young or disobedient believer will verbally attack us, and practice, even 'evil' against us. What is to be our response? It is not to be in accordance with the Mosaic Law **(Exodus 21:23,24, Leviticus 24:19-22)**, which gave the right to all Jews to demand justice and reparation for every blow or insult. Peter is saying to all believers that we are NOT TO DEMAND our rights under the old law of lex taliones, but to place ourselves under the higher spiritual laws, the Law of Love, the Law of Supreme Sacrifice. We are now under the "Law of Christ" **(Galatians 6:2)**, and the demands of that law are the ones Peter makes here.

[g] Do not give verbal abuse for verbal abuse (railing). - When we are verbally abused, or lied about, we are not to respond in kind and lash back. We are to treat them as Christ has by showing a love and care that shames the sinning brother rather than copies them.

[h] Give rather blessing. - The Lord's words come back to us here. "Ye have heard that it has been said, **(Leviticus 19:17,18, Deuteronomy 23:6)**, 'thou shalt love thine neighbour and hate thine enemy'. But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (in order that) ye may be the children of your Father which is in heaven, . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" **(Matthew 5:43-48, Luke 6:27- 36)**. These commands are clearly our Lord God's standard of behaviour.

They are the commands of the Lord Jesus Christ to us all. If we would be his disciples we are to obey, and if we would be called his friends, then we are to be following these commands daily **(John 15:9-17, 1John 3: 11-24)**.

HARMONISATION

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

HARMONY

DISPUTATION REGARDING THE GREATEST IN THE KINGDOM OF HEAVEN

At the same time he came to Capernaum: then there arose a reasoning among them, which of them should be greatest. and being in the house and Jesus, perceiving the thought of their heart, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. Then came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

BECOMING AS A LITTLE CHILD

Jesus called a little child unto him and set him by him in the midst of them: and when he had taken him in his arms, he said unto them, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. for he that is least among you all, the same shall be great.

NON AUTHORIZED DISCIPLES

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not with us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is for us.

ATTITUDE TOWARDS BELIEVERS

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into and drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

KEEPING FROM GOING ASTRAY

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire, into the fire that never shall be quenched And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell fire. Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

91 B PARABLE OF THE LOST SHEEP

MATTHEW 18:10-14

Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. **11** For the Son of man is come to save that which was lost. **12** How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? **13** And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which **went not astray**. **14** Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

KEY WORDS

Take heed	Horao	See, Perceive, Take heed [Present Active Imperative]
Despise	Kataphroneo	Despise, Think against [Aorist Active Subjunctive]
One	Heis	One
Little ones	Mikros	Little one, Least
Say	Lego	Say [Present Active Indicative]
Heaven	Ouranos	Heaven
Angel	Aggelos	Angel
Do behold	Blepo	See, Behold [Present Active Indicative]
Do always	Dia pas	Always
Face	Prosopon	Face
Father	Pater	Father
Is in	En	In
Son	Uihos	Son
Man	Anthropos	Man
Is come	Erchomai	Come
Save	Sozo	Save
Lost	Apollumi	Lose
Think	Dokeo	Think [Present Active Indicative]
Hundred	Hekaton	Hundred
Sheep	Probaton	Sheep
Gone astray	Planao	Go astray [Aorist Passive Subjunctive]
Doth he not	Ouchi	Not indeed
Leave	Aphiemi	Leave [Future Active Indicative]
Ninety	Ennnekontaenne	Ninety nine
	a	
Goeth	Poreuomai	Go [Aorist Passive Participle]
Mountains	Oros	Mountain, Hill
Seeketh	Zeteo	Seek [Present Active Indicative]
Is gone astray	Planao	Go astray [Present Passive Participle]
Be	Ginomai	Become, Come into being [Aorist Middle Subjunctive]
Find	Heurisko	Find [Aorist Active Infinitive]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Rejoiceth	Chairo	Rejoice [Present Active Indicative]
More	Mallon	Much more
Went astray	Planao	Go astray [Perfect Passive Participle]
Even so	Houto	In this way
Is	Eimi	Keep on being [Present Active Indicative]
Will	Thelema	Will
Is in	En	In
Should perish	Apollumi	Perish [Aorist Middle Subjunctive]

PERFECT TENSE VERB

PLANAO – DECEIVE, GO ASTRAY, ERR - Occurs 39 times in the New Testament. In **Matthew 18:13** this passage does not relate to salvation, but to the Christian way of life. The sheep that went astray was in the flock and wandered off. He left as a sheep did not turn into a goat, was pursued by the shepherd and was

restored to the flock as a sheep. One hundred was an average sized flock in Palestine. Greek and Jewish literature tells of examples of shepherds who had to leave their flock to look for a lost animal. 1 Samuel 9:3.

We see the attitude of the shepherd who in this case is the Lord Jesus Christ seeks the sheep. The word seek Zeteo is in the present tense showing that he keeps on seeking until he finds the wayward sheep.

He knows where you are and offers forgiveness. If he finds you means if you do confess your sins and come back into the fold He rejoices as you can then work in accordance with the Plan of God. God has a length of time for people on the earth and He is not willing that any should die before their time. God has your life in His hands but if you are persistent in sin He will take you home as a poor ambassador.

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

REFLECTION

Verse 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Jewish readers would generally recognize here the concept the guardian angel, it was typically believed that every Jewish person had one. Further angels received their orders from God's throne, but unlike the angels and mortals, only the highest angels regularly saw God's glory. Those who mistreated these little ones would hence be reported directly to God by the greatest angels, and the report would cause them difficulties at the judgment.

Jesus however states that each of these little ones have a guardian angel, **Hebrews 1:14**, who are constantly in the presence and have access to God in heaven. God of course does not need to know from external sources what is going on, because He knew from eternity past what would occur in each and every person life during the whole history of man. The mention of the angels is simply to underline God's care for us – we are seriously well looked after – the angels look out for us - the Holy Spirit indwells us, and the Son is walking with us!

Verse 11. For the Son of man is come to save that which was lost.

It is noted that in the majority of ancient manuscripts this verse does not exist and therefore does not occur in most translations. The statement however is biblically true, and therefore the second reason why we should not despise Christians is that the Son of man came to seek and save them. **2 Peter 3:9**.

He came in search of them when lost; he found them; he redeemed them. It was the great object of His life; and, though they may be obscure and insignificant in the eye of the world it cannot be an object of contempt, which the Son of Man sought by his toils and His death.

We note that here the Lord is called the Son of Man, as it was the humanity of Christ that died on the Cross. God cannot die and it was because of this that Jesus came in the form of man but without a sinful nature to pay the penalty for the sin of mankind. 'That which was lost' is the wicked, miserable wanderer from God.

These Jesus came to save by giving His own life a ransom, and shedding His own blood that they might be recovered and saved. Any person without a passion for the lost is not a believer in the Lord Jesus Christ. The Holy Spirit will always produce desire to reach the lost. **Romans 8:9, Hebrews 3:12-15**.

Verse 12. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

"How think ye", is in the present tense, meaning you have to keep on thinking. It is a third class condition meaning, "maybe yes, maybe no". If a man, the Lord Jesus Christ has one hundred sheep, representing one hundred believers.

As we noted above, this passage does not relate to salvation, but to the Christian way of life. The sheep that went astray was in the flock and wandered off. He left as a sheep, did not turn into a goat, was pursued by the shepherd and was restored to the flock as a sheep. One hundred was an average sized flock in Palestine. Greek and Jewish literature tells of examples of shepherds who had to leave their flock to look for a lost animal. **1 Samuel 9:3**.

Religious leaders who failed to care for the broken and weak were rejected by God, **Ezekiel 34 2-10**, and God himself would then go after the sheep. **Ezekiel 34:2-10, 11-16**. God's people were often described as lost sheep in the Old Testament, and the pastor is the shepherd. **Psalms 78:52, 95:7, 100:3, 119:176, Isaiah 53:6-7, Jeremiah 50:6, 17**.

In this section we have the principle of grace expressed in restoration. When we sin and go astray and become carnal, we need to confess the sin and return to the Lord using **1 John 1:9, Psalm 103:8-16**, where we are told to confess our sins to God, with absolute assurance of forgiveness.

We see the attitude of the shepherd, who in this case is the Lord Jesus Christ, as He seeks the lost sheep. The word seek Zeteo, is in the present tense, showing that he keeps on seeking until He finds the wayward sheep. He knows where you are and offers forgiveness. If He finds you means if you do confess your sins and come back into the fold He rejoices as you can then work in accordance with the Plan of God.

God has a length of time for people on the earth and He is not willing that any should die before their time. God has your life in His hands but if you are persistent in sin He will take you home as a poor ambassador.

The word perish, Apollumi, is in the aorist middle subjunctive. The middle voice combined with the negative shows that the believer is not benefited by this as a loss of time means a loss of rewards. This is a parallel parable to the Prodigal son in **Luke 15:11-32**.

The perfect tense related to the verb for "gone astray", reminds us that there are serious consequences when we lapse into carnality and wander away from God's path, and the consequences of our loss of eternal rewards lasts forever. Let's not be wanderers!

APPLICATION

Each of us as believers has a guardian angel, an angel who ministers to us and protects us in the angelic conflict. **Hebrews 1:14**.

As stated above we know that all adult believers have ministering angels, and this passage indicates that all children have guardian angels, so it is assumed that the guardian angel departs from the person when they have reached the age of accountability without accepting the Lord Jesus Christ as Saviour.

We are involved in a constant war with forces that we cannot see who are very powerful and God has provided for us not only the protection of the guardian angel but the indwelling of the Holy Spirit. Greater is he that is in us than he that is in the world. **1 John 4:4**.

Christ also tells us not to worry because He has overcome the world. We should therefore walk very closely with the Lord.

Once you are a sheep, (or a believer), you keep on being a sheep/believer whether you are close to the shepherd or you have wandered away, showing again the fact of eternal security. **John 10:28, Romans 8:26-39**.

When you have gone astray, as long as you are alive on this earth, the Lord is seeking you. He is not seeking in the sense of knowing where you are, He is seeking in the sense that He wants you to get back into fellowship. If you keep out long enough He will bring you back into heaven through the sin unto death. **Revelation 3:20-22**.

DOCTRINES

ANGELS – see page 42

CHRIST: HYPOSTATIC UNION – THE GOD MAN - see page 15

CHRIST – SHEPHERD

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

CHRISTIAN LIFE - BACK-SLIDING AND RECOVERY

1. Definition - falling from the standard of living that the Lord calls us to and living at a lower level of belief, behaviour, and emotion. Living in a state of embarrassment at the gospel, thinking as an unbeliever would.
2. The Lord knows who are his, we don't. **2 Timothy 2:19**. A backslider is out of fellowship, and may resemble an unbeliever in every way yet still be saved. They are like the prodigal son. **Luke 15:3ff**. These people are different (although they appear to be the same) to religious unbelievers. **2 Peter 2:1 -22, Jude 4 - 13, 18, 19, 22**.
3. The Lord desires these people to be restored. **Matthew 18:12 -14, Luke 15:3 -32**. In the Old Testament this message is also clear. **Hosea 4:14-19, 11:7, 8, 14:1-4, Jeremiah 2:19, 3:6, 8, 11, 12, 14, 22, 5:6, 8:5, 14:7, Jeremiah 31:22, 49:4**.
4. Believers who are "offended" at the Word have failed to grow spiritually **John 6:61 -63, Matthew 11:6, 1 Corinthians 10: 13, Matthew 13:21, Mark 4:17, John 16:1, Matthew 24:9, 10**.

5. The disciples all were offended at the Lord at his death. **Matthew 26:31, 33-35, cf. 67-75.**
6. Falling from grace is another way of expressing backsliding. **Colossians 1:23, Galatians 5:4, 2 Peter 3:17.** It means to fall from a place where you stand for grace and adopt an inferior way of living the Christian way of life, like legalism.
7. God disciplines the backslider, but their eternal security is secure. **Hebrews 12:5 -13, 16, 17, 1 Corinthians 3:12-15, 1 Peter 1:4, 5, 2 Timothy 2:11- 13, John 1:12, Ephesians 1:13.**
8. The Lord is able to keep us from falling, although we can walk away from his provision by following our pride rather than his truth. **Jude 24. 1 Corinthians 10:11 -14, 1 Timothy 3:6, 7.**
9. At the end of the church age the Lord prophesied that there would be a time of almost total backsliding on the part of the organised church. **2 Thessalonians 2:3, 1 Timothy 4:1- 6, 2 Timothy 4:3, 4.**
10. The Lord warns all backsliders very directly in **Revelation 2:5.** No fruit for too long = sin unto death! **John 15:1-5.**

11. Backsliding and Recovery

Seven Steps Downwards

- a. Trifling with Sin **Romans 13:14**
- b. Yielding to Sin **Romans 6:13**
- c. Habitually Serving Sin **2 Peter 2:8**
- d. Abandoning Ourselves to Sin **Ephesians 4:19**
- e. Being Abandoned by God to Sin **Romans 1:24, 26, 28**
- f. Encouraging Others to Sin **Romans 1:32**
- g. Experiencing Hell on Earth **James 3:6, 1 Timothy 5:6**

Seven Steps Upwards

- a. Resisting Sin in our Attitudes **James 4:7**
- b. Overcoming Sin by Faith in Christ **Galatians 5:16**
- c. Habitually being Victorious over Sin **Romans 6:14, 1 John 5:4-5**
- d. Entering into the Secret of a Victorious Life Hid with Christ in God **Romans 8:37, 2 Corinthians 2:14, Colossians 3:1-3**
- e. Being Taken by God into Deeper Fellowship **1 Timothy 1:12, 1 Corinthians 4:2**
- f. Delivering Others from Sin. **Jude 22-23**
- g. Experiencing Heaven on Earth **Jude 24-25, Philippians 4:6-7**

CHRISTIAN LIFE: CONFESSION AND FORGIVENESS

1. Forgiveness is by the death of Christ (**Matthew 26:28, Revelation 1:5**)
2. Divine forgiveness is to all who believe in Christ (**Acts 10:43, Acts 16:31**)
3. The penalty of sin was paid by Christ on the cross. (**Hebrews 9:22, 2 Corinthians 5:21**)
4. When a believer sins his fellowship with God is disrupted. God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins. (**1 John 1: 9**).
5. Jesus Christ is our propitiation. (**1 John 2:1, 2**)
6. In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32). This can only be accomplished by the filling of the Holy Spirit. (**Ephesians 5:18, Galatians 5:22, 23**)
7. Steps towards restoration of fellowship
 - [a] Examine yourself for genuineness of motivation. [**2 Corinthians 14:5**]
 - [b] Act on what you see [**Romans 4:7-8**]

[c] Deal with any sin by confession. [**1 John 1:9, Psalm 66:18**]

[d] Forget the sin which you have confessed. Do not proceed into a pattern of guilt. [**Philippians 3:13-14, Psalm 103:10-12**]

[e] Resume your active spiritual walk. Avoid areas where you might be tempted by the sin which so easily besets us. [**Hebrews 12:12-13**]

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

[g] Get moving and grow up. [**2 Peter 2:17-18**]

CHRIST – FAITHFULNESS OF CHRIST

1. Christ is immutable (includes stability); he is absolutely stable/dependable in his character. **Hebrews 13:8**
2. Principle of faithfulness if found in **Lamentations. 3:21-24.**
3. The promises that believers can claim in this life (one day at a time) are based on Christ's faithfulness. **Hebrews 10:23**
4. Christ is faithful to us in testing, never pushing us too far. **1 Corinthians 10:13**
5. Faithfulness of Christ is the basis of human stability; we can be secure because we take our life from Him. **2 Thessalonians 3:3**
6. Christ is faithful even when we are unfaithful. **2 Timothy 2:13**
7. Christ if faithful to the Father in execution of the Divine Plan.

GOD – FAITHFULNESS OF GOD

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

15. Jesus Christ is synonymous with faithfulness - **Revelation 19:11**

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**

TIME

1. As God is eternal He is not constrained with time "*A thousand years are a day and a day as a thousand years*"
2. Man requires time
3. There is a principle of planned time (**James 4:13-17**).
4. We are to redeem the time - not to waste time in vain pursuits (**Ephesians 5:16-18**).
5. The principle of utilised time (**1 Corinthians 7:29-31**). In order to maximise the effectiveness of your Christian life you have to utilise time and time has to be planned.

SIN: SIN UNTO DEATH

1. There is a sin unto death (**1 John 5:16, 17, 1 Corinthians 11 :31,32**)
2. The sin unto death is the physical death of a believer, where ultimate discipline is administered to the Christian due to unconfessed sin of a serious nature.
3. Confession of sin under the concept of **1 John 1:9** is the way to forgiveness.
4. Examples of sin unto death:-
 - (a) The Corinthian Pervert - (**1 Corinthians 5**)
 - (b) The Corinthians who habitually came to the Lord's table in an unworthy manner. (**1 Corinthians 11:27-32**)
 - (c) Moses (**Deuteronomy 32:48-52**)
 - (d) Achan (**Joshua 7:16-26**)
 - (e) Ananias and Sapphira (**Acts 5: 1 -11**)
5. Whilst there is a sin unto death there is no condemnation to them in Christ Jesus - all believers (**Romans 8:1**).
6. The effect of the sin unto death is to reduce the time which a believer can spend on earth accumulating good of eternal worth. The gold, silver and precious stones of **1 Corinthians 3:11-15**.

HARMONY

PARABLE OF THE LOST SHEEP

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

91 C SIN AND FORGIVENESS

MATTHEW 18:15-22

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. **16** But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. **17** And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. **18** Verily I say unto you, **Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.** **19** Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. **20** For where two or three **are gathered together** in my name, there am I in the midst of them. **21** Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? **22** Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. **23** Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. **24** And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. **25** But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

KEY WORDS

Brother	Adelphos	Brother
Shall trespass	Hamartano	Offend, Sin against [Aorist Active Subjunctive]
Go	Hupago	Go [Present Active Imperative]
Tell a fault	Elegcho	Tell, Rebuke, Reprove [Aorist Active Imperative]
Between	Metaxu	Between
Alone	Monos	Alone
Shall hear	Akouo	Hear [Aorist Active Subjunctive]
Gained	Kerdaino	Gain, Win [Aorist Active Indicative]
Will hear	Akouo	Hear [Aorist Active Subjunctive]
Take	Paralambano	Take with [Aorist Active Imperative]
One	Heis	One
Two	Duo	Two
Mouth	Stoma	Mouth
Three	Treis	Three
Witnesses	Martus	Witness
Word	Rhema	Word, Saying
May be established	Histemi	Establish [Aorist Passive Subjunctive]
Shall neglect to hear	Parakouo	Neglect to hear, Mishear [Aorist Active Subjunctive]
Tell	Epo	Tell [Aorist Active Imperative]
Church	Ekklesia	Church, Assembly
Neglect to hear	Parakouo	Neglect to hear, Mishear [Aorist Active Subjunctive]
Let be	Eimi	Keep on being [Present Active Imperative]
Heathen man	Ethnikos	Heathen man

Publican	Telones	Tax collector
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Bind	Deo	Bind [Aorist Active Subjunctive]
Earth	Ge	Earth
Shall be	Eimi	Keep on being [Future Middle Indicative]
Bound	Deo	Bind [Perfect Passive Participle]
Heaven	Ouranos	Heaven
Shall loose	Luo	Loose [Present Active Indicative]
Shall be	Eimi	Keep on being [Future Middle Indicative]
Loosed	Luo	Loose [Perfect Passive Participle]
Say	Lego	Say [Present Active Indicative]
Shall agree	Sumphero	Concur [Aorist Active Subjunctive]
Touching	Peri	About
Anything	Pas Pragma	All business, Matters
Shall ask	Aiteo	Ask [Aorist Middle Subjunctive]
Done	Ginomai	Come into being [Future Middle Indicative]
Father	Pater	Father
Is in	En	In
Are	Eimi	Keep on being [Present Active Indicative]
Gathered together	Sunago	Gather together [Perfect Passive Participle]
Name	Onoma	Name
Am I	Eimi	Keep on being [Present Active Indicative]
Midst	Mesos	Middle
Came	Proserchomai	Come close [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord
Oft	Posakis	How many times
Sin	Hamartano	Sin
Forgive	Aphiemi	Forgive [Future Active Indicative]
Seven times	Heptakis	Seven times
Saith	Lego	Say [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Seventy times	Hebdomekontakis	Seventy times

PERFECT TENSE VERBS

LUO – LOOSE - Occurs 19 times in the New Testament but only twice in the Perfect Tense. In both Matthew 16:19 and **Matthew 18:18** we have the disciples under the guidance of the Holy Spirit loose items on earth resulting in the same things being loosed permanently in heaven. This complies with the concept that if an individual is being controlled by the Holy Spirit they will always make decisions compatible with God's plan as the Holy Spirit is God

SUNAGO – GATHERED – This verb occurs 62 times in the New Testament with 7 appearances in the Perfect Tense, and is always in the Passive Participle meaning, "having received gathering together", indicating that God had drawn them together as part of His plan. This is seen very clearly in Revelation 19:19 with the verb in the Passive Participle, showing that the armies had received gathering together at Armageddon. The leaders of the armies in their arrogance believe they have done this of their own accord but in fact it is God who has drawn them there so He can deal permanently with them as he does as shown in this chapter. There is also groups coming together for worship, **Matthew 18:20**, for receiving the Holy Spirit at Pentecost Acts 4:31 and where Pilate was dealing with Barabbas. Nothing happens by chance.

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

REFLECTION

Verse 15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word

may be established. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

As a result of the pride and arrogance/lust based antagonism and rivalry between the disciples, the Lord now introduces the means by which disputes among believers should be resolved. The level of formality grows with each of the three verses, dealing with it privately in verse 15, with other brethren in verse 16, and before the whole assembly in verse 17.

“If thy brother trespass against you”. This has been going on since they started arguing regarding who is the greatest in the Kingdom of Heaven. ‘Shall trespass’ is in the subjunctive mood showing there is a potential for this to happen.

“Go and tell him his fault”. This does not authorise you to go and tell everybody their faults. This type of attitude is covered by Matthew 7:1ff, which tells us not to judge otherwise we will be judged ourselves. This is where a person has actually wronged you, and you know it. Go and talk to them about the problem between you and them. It is on a one on one basis, it is a private matter. You may in fact find out that the reports are erroneous and that there are two sides to the argument, and so the problem is solved quickly. If you are unable to reconcile privately then you take two witnesses with you and discuss the matter again with your adversary. If this method does not accomplish reconciliation it is brought before the assembly.

The Greek word Ekklesia, can be translated church, synagogue, or assembly. At this specific time the Church did not exist, so the word would be better translated assembly, rather than church. The assembly in this case is the church leaders who act as a court in these matters. If all these things fail, you put as much distance as possible between yourself and the other person, as you are still going to have to love that person and it is best done by loving them from afar.

The separation is as if the person is a heathen or tax collector, the latter being considered to be the lowest of the low as far as a desirable relationship was concerned. Separation is also found in **Romans 16:17-20**, *“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly [emotions]; and by good words and fair speeches deceive the hearts of the simple”. 18 “Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.”*

The threefold reason for separating from believers with whom you are in conflict is now given.

Firstly to be effective as far as witnessing is concerned, given that the “dodgy” brother/sister will destroy your reputation and the Lord’s. The binding and loosing deals with the keys to the kingdom which was dealt with in **Matthew 16:19**.

Binding, which is the Greek word “Deo” on earth, means to witness on earth and get a decision that then is binding in heaven.

The subjunctive mood of the verb “to bind on earth”, shows potential, but if it happens the perfect tense of Deo in heaven shows that the results are permanent. In addition the second occurrence of the verb to bind is in combination with the verb to keep on being Eimi in the Future tense. Consequences are eternal when we witness to the Lord.

The two verbs occurring together is a fairly rare combination called a periphrastic. This shows that a decision on earth gives permanent results in heaven. The second Deo is in the passive voice, which means that the person receives this, in this case from God, and the entire verse demonstrates the truth of eternal security.

The combination is again reflected in the loosing, which shows that we receive the power to witness from heaven with a periphrastic in the second verb combination.

The **second** reason for removing hostility among believers is the provision of effective prayer. You cannot have an effective prayer life if you are out of fellowship and in conflict with other believers. If you are in accord or agreement in your prayers, then they will be effective. The word for agree is Sumphero, from which we get the English word Symphony.

The **third** area for biblical separation is for Christian fellowship and worship, which requires a lack of division among the participants.

Verse 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Peter has come back from paying his and the Lord's Temple tax, and now asks a question about forgiveness. In the Old Testament forgiveness was required only four to five times **Amos 1:6**. "*Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom*".

Peter thinks he has done a good thing as he has exceeded the general requirements; he has been generous with his forgiveness standard as far as the Rabbis are concerned, but the Lord's standards are higher than the Rabbinic standard.

The Lord challenges him and says that it is not seven times to forgive, but seventy times seven, which is a Hebrew idiom for an infinite number of times. We are told in **Colossians 3:13** to forgive as the Lord forgave.

APPLICATION

It is of great importance to sort out problems between believers as soon as possible so that the damage to the body of Christ is minimised.

It is also important to follow the biblical principals in resolving difficulties. If you can sort out the problem with the person privately, do so. This is not a parent child relationship where the parent has every right to tell the child what to do.

Taking one or two more witnesses does not mean your friends right or wrong, the witnesses need to be neutral to both sides. They need to be objective.

You cannot love all believers up close. At times you have to separate yourself from a believer in order to love him or her from afar. It is not possible to have rapport love with some believers, but caring love (agape) should always exist towards them – you seek their eternal best - but may not be able to live too close to them.

Any time a person on earth believes in the Lord Jesus Christ the act of belief is complemented by the eternal security of the person's salvation in heaven.

It is essential to have unity of purpose when you enter into prayer. You do not have to have the same personality but like an orchestra playing in symphony [Sumphero] we all need to have a common goal.

It only takes two or three people to come together to form a legitimate worship service.

On the question of forgiveness and forgiving an infinite number of times we need to remember that with the area of weakness we have in our character the Lord has forgiven us sins in this area many times.

We are to forgive as Christ forgave **Colossians 3:13**. "*Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye*".

DOCTRINES

CHRISTIAN LIFE: SEPARATION

1. Believers are instructed to be separated from habitually carnal believers. (**1 Corinthians 5:10, 11**)
2. Separation is ordered from apostate religious organisations. (**2 Corinthians 6:17**)
3. Separation is commanded from unbelievers where scripture is compromised by the relationship or marriage, business partners. (**2 Corinthians 6:14 ff**)

4. Separation is commanded from the human viewpoint. (**Romans 12:2, Romans 16:17, 18**)
5. Separation is commanded from pseudo spirituality. (**Romans 16:17, 18**)
6. Separation is commanded from those who seek pleasure in fast living - pursuit of parties, immoral situations. (**1 Peter 4:4**)
7. Separation is commanded from other believers who reject Bible doctrine. (**2 Thessalonians 3:14, 15**)

CHURCH: CHURCH DISCIPLINE

1. Those who will not heed the Word of God within the church are to be first warned and then rebuked (privately if the error is private, or publicly if their error is public). **2 Thessalonians 3:14, Titus 1:13, 14.**
2. If they still will not listen to the truth then the individuals are to be isolated from the fellowship and others are to separate themselves from them. **1 Timothy 6:3-5.**
3. If they still refuse to change they are to be expelled from the fellowship. **Titus 3:10 Galatians 1:6 -10.**
4. Paul warns about false doctrine **1 Timothy 1: 4, 11.** Then he expels the two false teachers, Hymeneus, and Alexander, that they might learn the truth and stop blaspheming. **1 Timothy 1:18-20.**
5. Any expulsion is only temporary, it applies only so long as the person is unrepentant. When they repent they are to be received back again as was the prodigal son, **Luke 15:11-32,** and the man in adultery. **1 Corinthians 5:1-13. 2 Corinthians 2:5-11.**

CHRISTIAN LIFE: LOVE

1. Love for God is total appreciation for all He is and has done.
2. Words for love in Greek language
 - a) eros (sexual love) not used in the New Testament
 - b) storge (comradeship) not used in New Testament
 - c) agape (concerned love for others, great esteem for the loved one, reverence, a love that springs from adoration and veneration, and is a love of the will that chooses the loved one and devotes self to them to the exclusion of lesser objects. It may mean a self denying and compassionate devotion to the loved one)
 - d) phile (a love that embraces and kisses. This love is that of the affections and speaks of friendship and all one will do for a friend).
3. Our Lord makes it clear to Peter in **John 21: 15-19** that he wants Peter to love him with agape love that flows from a deep occupation with the Lord. Agape, as a love of the will, must work out in service of the Lord, and this will express the believers love (agape) for other believers also.
4. Do not love of the things the world has to offer **1 John 2:15-17.**
5. True love of God will always lead to love of the brethren. **1 John 1:3 -11, 1 John 3:1-3, 10, 4:7 -12, 19,**
6. Love is expressed in worship and in service. **1 John 5:1-5.**
7. Love for God will flow and grow from knowledge of his word. **1 Corinthians 2:9.**
8. This deep love will be expressed in witness for the Lord to others, **2 Corinthians 5:14.**
9. God loves every believer with perfect and unchanging love because we are united with His beloved Son.
10. It is also noted that the unbeliever has "agape" love for darkness rather than light **John 3:19**

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

12. There are three types of love:-

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

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

14. LOVE FOR GOD

(a) Love for God is a response to the love of God. **(Deuteronomy 6:5)**

(b) The capacity for this love depends on your maturity. **(Philippians 1:20, 21; Ephesians 3:17-19; 1 John 4:17-18)**

(c) For the Church age believer love for God occurs first through the filling of the Spirit. Confession of sin is therefore critically important. **(Ephesians 5:2, cf. 5:18)**

(d) Jesus Christ is the initiator of love of God through grace. **(Ephesians 5:25-27; 1 John 4:8-10; 4:19)**

(e) The believer loves God using his free will.

(f) The believer who does not love Christ is under a special curse and perpetual discipline. **(1 Corinthians 16:22)**

(g) Love for God is the true motivator for working for God such as witnessing. **(2 Corinthians 5:14)**

(h) This love is initiated by grace and increased in the believer who has a gracious attitude towards God and mankind. **(Daniel 9:4; Psalm 31:23; 119:132; 1 Corinthians 2:9)**

(i) Love for God was commanded to all Old Testament saints. **(Deuteronomy 6:5; 10:12; 11:1; 11:13)**

(j) Love for God is the basis of all true happiness as well as capacity for loving members of the human race. **(Deuteronomy 30:16)**

(k) Love for God provides courage in battle. **(Joshua 23:10-11)**

(l) As we see God through his Word it is impossible to love God except through his Word. **(Psalm 119:165-167, 1 Peter 1:8)**

15. LOVE FOR YOUR SPOUSE

(a) This is love for a member of the opposite sex designed by God for you in eternity past unless you have the gift of celibacy. **(Song of Solomon 8:6-7)**

(b) It is as strong as death and is a provision from God.

(c) Death does not destroy this love. **(Ecclesiastes 9:5-6)**

(d) This type of love is exclusive to one person. **(Proverbs 5:18-19)**

(e) This type of love is protective both in absence **(Song of Solomon 1:13, 4:6)** and in presence. **(Song of Solomon 2:4)** The man is a banner of protection to the woman.

(f) Love for your spouse illustrates relationships with the Lord. **(Ezekiel 16:8, Ephesians 5:23-33)**

(g) Mental sins attack all forms of love. **(1 John 5:18)**

(h) God has set aside time in each life for love. **(Ecclesiastes 3:8)**

16. LOVE FOR OTHERS

- (a) Love for others has great stability and power. (**2 Samuel 1:26, Proverbs 27:9, 10, John 15:13, Galatians 5:4**)
- (b) Love for others provides pleasant and relaxing environment. (**Romans 13:10, Proverbs 10:12**)
- (c) Love for others is free from hypocrisy. (**Romans 12:9**)
- (d) Love for others is outgoing and objective. (**Galatians 5:13, 2 Samuel 1:26**)
- (e) Love for others promotes orientation to grace. (**Philemon 9-12**)
- (f) Love for others has enemies and can be destroyed by:-
 (i) Mental attitude sins. (**Job 19:19, Proverbs 16:28**)
 (ii) Sins of the tongue. (**Proverbs 17:9**)
 (iii) National catastrophe. (**Jeremiah 6:21-23, 20:4-6**)
- (g) Love for others can be counterfeited. (**Proverbs 19:6-7**)
- (h) Love for others can be removed because of divine discipline. (**Psalms 38:11, 88:18**)
17. We are recipients of God's love (AGAPE=ultimate concern) through the cross. **1 John 4:10, 19, John 3:16.**
18. We must give out the gospel to all that they might see God's love towards them **Matthew 28:18-20.**
19. Our attitudes to one another should show God's love in action. **1 John 4:12, John 13:35.**
20. Love is commanded of all believers towards other believers, **John 13:34, 1 John 4:7, 8, Philippians 2:2-8.**
21. This only becomes possible as we grow in Christ, as his word changes our minds giving us the capacity for love. **1 Peter 3:18.** Love is a fruit of the Spirit.
22. Agape love in the believer puts the eternal issues of the other person's life ahead of all else, so that all is done to them with their eternal state in mind. **1 Corinthians 13:1-8.**
23. We show our love towards believers by our practical concern for their spiritual growth and physical welfare. **2 Thessalonians 3:15, James 5:13-16, 1 Timothy 5:1-3, 1 Thessalonians 5:11-24.**
24. We have strength to love others through the word in which we see that we are under the much more love of God: We are in the beloved and the beloved is in us, we are always recipients of His love. **Romans 8:37, John 13:1, 20:2, 21:7, 20, 15:9, Ephesians 2:4, 5:2, 25, Revelation 1:5.**

CHURCH - WORSHIP AND PRAISE

1. The Hebrew word used in worship is "Shoko" - to bow down.
2. The Greek words are as follows:-
 a) proskueo - prostrate yourself. (**1 Corinthians 14:5**)
 b) sebomai - lack of arrogance. (**Matthew 15:9**)
 c) sebazomai - stand in awe. (**Romans 1:25**)
 d) eusebeo - act with devotion. (**Acts 17:23**)
3. Worship is the attitude of the believer when he approaches God in awe, fear and respect. (**1 Chronicles 29:20, Matthew 22:21, Romans 13:17**)
4. We should never be casual or flippant with God. (**John 13:13, Hebrew 10:19-21**)

5. Worship is an expression of bible doctrine that a believer has in him and is applying. All expression of doctrine is worship. **(Nehemiah 8:6-10, 9:3)**
6. We must worship the Lord in spirit, controlled by the Spirit, and in truth, reflecting doctrine accurately. **(John 4:23-24)**
7. It is therefore of critical importance that we worship in accordance with biblical doctrines. This is especially important in singing as because of pleasant music it is easy to forget or ignore the meaning of the words being sung.
8. People worshipped the Lord Jesus Christ. **(Matthew 2:11, 9:38)**
9. People who do not worship God will worship demons. **(Deuteronomy 8:19-20, 11:16, 30:17-20, Romans 1:25)**
10. All will eventually bow before Jesus Christ and acknowledge Him as Lord, either for blessing or before they are judged eternally. **(Isaiah 45:23, Romans 14:11, Philippians 2:10)**
11. In eternity there will be perfect worship as there will be perfect knowledge of doctrine. **(Revelation 4:8-11)**
12. Worship begins at salvation. **(Mark 5:1-10, 18-20)**
13. Worship expresses a believer's concentration on his Lord. **(Psalms 29, 66, 96, John 12:1-11)**
14. The song of worship. **(1 Chronicles 16:7-36)**
15. We worship through:-
 - a) Reading God's Word. **(Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13)**
 - b) Studying God's Word. **(2 Timothy 2:15, 3:15)**
 - c) Teaching God's Word. **(Acts 2:42, 6:7, 12:24, 18:28, 1 Timothy 4:6, 2 Timothy 1:13, 2:2)**
 - d) Preaching God's Word. **(2 Timothy 4:2)**
 - e) The sacrifice of our praise. **(Hebrews 13:15)**
 - f) The sacrifice of our good works. **(Hebrews 13:16)**
 - g) The sacrifice of our bodies. **(Romans 12:1)**
 - h) The sacrifice of our substance. **(Philippians 4:18)**
 - i) The receiving of His Son. **(John 1:11-12)**
 - j) The keeping of the Ordinances. **(1 Corinthians 11:2)**
 - k) Through the singing of Psalms, Hymns and Spiritual Songs. **(Ephesians 5:19, Colossians 3:16, James 5:13)**
 - l) Prayers, Intercessions, Supplications and Thanksgiving. **(Acts 2:42, Ephesians 6:18, Philippians 4:6, Colossians 4:2, 1 Thessalonians 5:17, 1 Timothy 2:1-2, 8)**

CHRISTIAN LIFE: DISAGREEMENTS

1. In Paul's last words to the church, he records the danger of distracting arguments that lead believers away from Christ centeredness. The challenge for believers is to remain focused on the study of God's Word in the filling and teaching of the Holy Spirit. We are not to be prophecy "nuts" or have any other pet doctrines, but rather we are to grow in Christ likeness. **2 Timothy 2:14-19, 23-25, 3:10-17.** Refer, HOLY SPIRIT (Ministries), MATURITY, FRUIT, SPIRITUALITY.
2. Good men and women differ in their opinions on some doctrines, due to their different interpretation of a passage of the Word of God. The possibility is that either or both are wrong. There are some things that we will only be sure of when we get to heaven, and we must operate on earth upon "best practice" in exegesis and life. Major differences on minor doctrines in today's churches centre around prophetic interpretation; with pre, mid and post tribulational views regarding the Rapture. There is also great difference regarding the manner of baptism, and the gifts of the Holy Spirit.

3. Spirituality is determined not by correctness of doctrine, but by holiness and Christ likeness of the person's life. Refer HOLINESS. A great saint of the past identified several tests for truth regarding interpretations of scripture. They are useful to consider before arguing – which is, by the way, always a sign you have it wrong!
- Does my interpretation make me more practical and loving towards others?
 - Does my interpretation make me more evangelistic for the lost?
 - Does my interpretation make me more keen to serve in the local church?
 - Does my interpretation make me focus on others rather than myself?

4. If you discover that these questions are not true for your viewpoint, then on the basis of scripture you are 100% likely to be wrong in your interpretation and application of the text you have just "twisted". **2 Peter 3:14-18**. Refer Love, Sanctification, Servanthood. **Matthew 12:15-21, 20:27, Mark 9:35, 10:44, John 15:4-10, 16-17**.

HARMONY

SIN AND FORGIVENESS

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the assembly: but if he neglect to hear the assembly, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

91D - PARABLE OF THE UNFORGIVING SERVANT

MATTHEW 18:23-35

Matthew 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. **24** And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. **25** But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. **26** The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. **27** Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. **28** But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. **29** And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. **30** And he would not: but went and cast him into prison, till he should pay the debt. **31** So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. **32** Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: **33** Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? **34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. **35** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

KEY WORDS

Is the Kingdom Heaven Likened Certain King Would Take Account Servants Had begun Reckon One Was brought Owed Ten thousand Talents Forasmuch as he Had Pay Lord Commanded Be sold Wife Children All Had Payment be made Fell down Worshipped Saying Have patience Will pay Moved with compassion Loosed Forgave Debt Same Went out Found Fellowship Owed Hundred Pence Laid hands Took by the throat Saying Pay Owest Fell down Feet Besought Saying Have patience Will pay Would Went Cast into Prison Should pay	Ho Basileia Ouranos Homoioo Anthropos Basileus Thelo Sunairo Logos Doulos Archomai Sunairo Heis Prosphero Opheiletes Murioi Talanton Autos Echo Apodidomi Kurios Keleuo Piprasko Gune Teknon Pas Echo Apodidomi Pipto Proskuneo Lego Makrothumeo Apodidomi Splagchnizomai Apoluo Aphiami Daneion Ekeinos Exerchomai Heurisko Sundoulos Opheileo Hekaton Denarion Krateo Pnigo Lego Apodidomi Opheileo Pipto Pous Parakaleo Lego Makrothumeo Apodidomi Thelo Aperchomai Ballo Phulake Apodidomi	The Kingdom Heaven Liken unto [Aorist Passive Indicative] Human, Man King Desire [Aorist Active Indicative] Reckon, Compute [Aorist Active Infinitive] Word, Records Slave, Servant Begin [Aorist Middle Participle] Reckon, Compute [Present Active Infinitive] One Carry into the presence [Aorist Passive Indicative] Debtor, Who owed Very many, Innumerably many Talent He Have and hold [Present Active Participle] Repay [Aorist Active Infinitive] Lord, Master Command, Order [Aorist Active Indicative] Sell [Aorist Passive Infinitive] Wife Dependant children All Have and hold [Present Active Indicative] Repayment [Aorist Passive Infinitive] Fall down [Aorist Active Participle] Worship [Imperfect Active Indicative] Say [Present Active Participle] Be patient [Aorist Active Imperative] Repay [Future Active Indicative] Be moved with compassion or sympathy [Aorist Passive Participle] Set at liberty [Aorist Active Indicative] Forgive [Aorist Active Indicative] Debt Self same Go out [Aorist Active Participle] Find [Aorist Active Indicative] Fellow slave Owe [Imperfect Active Indicative] One hundred Denarius, Seize [Aorist Active Participle] Take by the throat, Throttle Say [Present Active Participle] Repay [Aorist Active Imperative] Owe [Present Active Indicative] Fall down [Aorist Active Participle] Feet Beseech [Imperfect Active Indicative] Say [Present Active Participle] Be patient [Aorist Active Imperative] Repay [Future Active Indicative] Would [Imperfect Active Indicative] Go [Aorist Active Participle] Throw [Aorist Active Indicative] Prison Repay [Aorist Active Subjunctive]
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Debt	Opheileo	Owe [Present Passive Participle]
Saw	Eido	Perceive [Aorist Active Participle]
Was done	Ginomai	Come into being [Aorist Middle Participle]
Were very sorry	Lupeo Sphodra	To be very sorry [Aorist Passive Indicative]
Came	Erchomai	Come [Aorist Active Participle]
Told	Diasapheo	Report in detail [Aorist Active Indicative]
Was done	Ginomai	Come into being [Aorist Middle Participle]
Called	Proskaleomai	Summons [Aorist Middle Participle]
Said	Lego	Say [Present Active Indicative]
Wicked	Poneros	Wicked
Forgave	Aphiemi	Forgive [Aorist Active Indicative]
Desiredest	Parakaleo	Beseech, Desire [Aorist Active Indicative]
Shouldest	Dei	Should [Imperfect Active Indicative]
Have compassion	Eleeo	Have mercy [Aorist Active Infinitive]
Had pity	Eleeo	Have mercy [Aorist Active Indicative]
Was wrath	Orgizo	Be very angry [Aorist Passive Participle]
Delivered	Paradidomi	Deliver up [Aorist Active Indicative]
Tormentors	Basanistes	Tormentor
Till	Heos	Until
Should pay	Apodidomi	Repay [Aorist Active Subjunctive]
Was due	Opheileo	Owe [Present Passive Participle]
So likewise	Houto	In this way
Shall my	Mou	My
Heavenly	Epouranios	Heavenly
Father	Pater	Father
Do	Poieo	Do [Future Active Indicative]
Hearts	Kardia	Heart
Forgive	Aphiemi	Forgive [Aorist Active Subjunctive]
Everyone	Hekastos	Each, Every
Brother	Adelphos	Brother
Trespases	Paraptoma	Trespass, Error

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. **24.** And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. **25.** But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. **26.** The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. **27.** Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

This section deals with treating others in grace. Here a king has a slave who owes him a huge amount of money. As a result of his evaluation of his financial situation the slave is brought to him and is told that he and his family and goods are to be sold in order to redeem some of the debt.

The servant fell down and kept on begging him for patience so that he could have extra time to pay the debt. The king was filled with sympathy for the man's plight and graciously forgave the man the immense debt.

Verse 28. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. **29.** And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. **30.** And he would not: but went and cast him into prison, till he should pay the debt.

The forgiven servant goes out and finds a fellow servant who owes him a hundred denarius and roughly seized him demanding that he be paid back immediately. The Greek clarifies that scene saying that the servant found this person who owed him money at a point in time [Aorist tense of *Heurisko*], and that the debt had been owed in the past with the fact it was still owing [imperfect mood of *Opheileo*]. Having seized the servant [Participle of *Krateo*], he kept on saying [Present tense of *Lego*] that he must repay [Imperative mood of *Apodidomi*] the debt. Having fallen at his feet [Participle of *Pipto*] he kept on pleading with the servant [Imperfect mood of *Parakaleo*] that he must have patience [Imperative mood of *Makrothumeo*] and that he will repay [Future tense of *Apodidomi*] but the servant kept on rejecting this [Imperfect mood of *Thelo*] and at a point in time [Aorist tense of *Ballo*] threw the debtor into prison until he would repay [Subjunctive mood of *Apodidomi*] shows that there was a potential only of the debt being repaid] the debt [Passive voice] the debt that had been received or accumulated.

Verse 31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The other servants see the injustice and lack of grace on the part of the indebted senior servant, and they are offended and appalled by his behaviour. This forgiven servant is brought again before the king who puts the servant under great discipline. This is a picture of a believer who is unforgiving, and fails to treat others in grace. He is a carnal Christian and will be disciplined by the Lord to effect confession and return to fellowship with the Lord.

Jesus finishes this passage with a command to the disciples to be gracious to one another and treat each other by being their servants. He also indicates that the forgiveness must come from what you think rather than just words, which may hypocritically camouflage a judging and unforgiving mind.

APPLICATION

When we accept the Lord Jesus Christ as Saviour, God forgives us an incalculable debt that we owe Him because we have transgressed the perfect Law of the Lord.

We are forgiven on the basis of grace as it is not by works that we have done but by his mercy, grace in action that He saved us.

As we are subject to the grace of God we should treat others in a gracious manner. If we are to be imitators of the Lord we need to operate under the principle of grace.

The unforgiving and implacable believer is miserable as he will be disciplined by the Lord as out of fellowship he cannot be blessed by God.

You can never be happy with a spirit of antagonism in your life against others.

DOCTRINES

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 (**Psalms 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**)

LEGALISM

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

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

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

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

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

6. The legalist emphasises the commandments he keeps. The honest person recognises the commandments he breaks.
7. Doctrine removes legalism and self righteousness on the basis of grace.
8. Legalism minimises the weakness or besetting sin of the sinful nature while emphasising the weakness or besetting sin of someone else.
9. Legalism condemns those who fail in their own area of strength but legalism does not recognise that all have sinned.
10. Sometimes legalism is so strong that it fulfils both categories of **1 John 1:8, 1 John 1:10**.
11. To be guilty one only has to sin once not the thousands of times one does (**James 2:10**)

CHRISTIAN LIFE: DISCIPLINE OF BELIEVERS

1. Divine discipline is the result of a believer disobeying the will of God.
2. God disciplines all true children. Those who are not true children do not know discipline. (**Hebrews 12:8; 1 Peter 5:9-10**).
3. God's discipline of believers is shown in
 - a) Old Testament (**Proverbs 3:11,12**);
 - b) New Testament (**Hebrews 12:3-13; Revelation 3:19**).
4. Attitudes towards God's discipline (**Hebrews 12:3-15**).
 - a) Think lightly of it (v 5).
 - b) Faint or become disheartened (v 5).
 - c) Endure discipline (v 7).
 - d) Learn and benefit from discipline. (v 11).
5. The effect of God's discipline
 - a) Discipline blesses the believer (**Psalms 94:12**)
 - b) Lives are changed (**Hebrews 12:11**)
 - c) It is for a limited time. (**1 Peter 1:6,7**)
 - d) It is for the believer's benefit (**Hebrews 12:10**)
6. The believer who refuses to repent may be disciplined to the extent of death (**1 Corinthians 11:30-31, 1 John 5:16**)
7. Divine discipline never implies a loss of salvation. **Galatians 3:26, 2 Timothy 2:11-13**.

CHRISTIAN LIFE: IMITATE CHRIST

1. Imitation is the foundation of discipleship, the surest and quickest method of training - **1 Corinthians 4:16**
2. The Corinthians could imitate Paul, for he was imitating Jesus Christ. In context the imitation has to do with self sacrifice for the cause of the ministry - **1 Corinthians 10; 23-33, 11:1**
3. As the believer imitates Christ he reflects the character of the invisible God. Here the imitation relates specifically to God's love expressed in forgiveness - **Ephesians 4:32, 5:1-2**
4. Peter illustrates the fact that the minister of God's Word is to be an example to those he teaches - **1 Peter 5:2-3**
5. To become an example you first must be an imitator. - **1 Thessalonians 1:6-7**
6. Imitation is the primary teaching method of Jesus Christ - **1 Peter 2:21**

7. The call of "follow me" was used by ancient rabbis to call their disciples to a life of learning by imitation - **Matthew 4:19, John 21:19,22**
8. The principle of imitation is conformity. - **Matthew 10:24-25; Luke 6:40**
9. This principle was fulfilled when the training of the disciples was finally completed. - **Acts 4:13**
10. The quest of the pastor teacher must be to imitate Christ and to be imitated in the faith. - **Hebrews 13:7**

HARMONY

PARABLE OF THE UNFORGIVING SERVANT

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

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HARMONY**A BLIND MAN HEALED**

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

PETER IDENTIFIES JESUS AS THE MESSIAH

When Jesus came into the coasts and into the towns of Caesarea Philippi And it came to pass, as he was alone praying, his disciples were with him, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, that one of the old prophets is risen again.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then he straitly charged them, and commanded his disciples that they should tell no man that he was Jesus the Christ.

PETER REBUKES THE LORD

From that time forth began Jesus to teach them and to shew unto his disciples, how that he must go unto Jerusalem, and must suffer many things and be rejected of the elders and chief priests and scribes, and be slain, and after three days be raised again. And he spake that saying openly.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But when he had turned about and looked on his disciples, he rebuked Peter, saying Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God but the things that be of men..

And when he had called the people unto him with his disciples also, he said unto them "Whosoever will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake and the gospel's, the same shall save it.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul, or be cast away? or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he comes in his own glory, and in his Father's, and of the holy angels. and then he shall reward every man according to his works.

And he said unto them, Verily I say unto you, That there be some of them that are standing here, which shall not taste of death, till they have seen the Son of Man coming in the kingdom of God with power.

CHRIST IS TRANSFIGURED

And after six days Jesus taketh with him Peter, James, and John his brother by themselves, and bringeth them up into a high mountain apart to pray, And as he prayed, he was transfigured before them, :the fashion of his countenance was altered and his face did shine as the sun, and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them and glistening as the light..

THE HERALDS OF THE SECOND ADVENT

And, behold, there talked with him two men, which were Moses and Elias who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

And it came to pass, as they departed from him Peter said unto Jesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid.

GOD CONFIRMS THE MESSIAHSHIP OF JESUS

While Peter yet spake, behold, a bright cloud overshadowed them and they feared as they entered into the cloud. and behold a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when the voice was past, and when they had lifted up their eyes and had looked round about, they saw no man, save Jesus only with themselves..

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead And they kept it close, and told no man in those days any of those things which they had seen. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

JOHN THE BAPTIST AS A TYPE OF ELIJAH

And his disciples asked Jesus, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things and how it is written of the Son of man, that he must suffer many things, and be set at nought.. But I say unto you, That Elias is indeed come already, and they knew him not, but have done unto him whatsoever they listed as it is written of him.. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

THE CURING OF THE DEMONIAK BOY

And it came to pass, that on the next day, when they were come down from the hill to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, What question ye with them?

And when they were come to the multitude, there came to him a certain man from the multitude kneeling down to him, and saying, Master, I beseech thee, look upon my son: for he is mine only child. He is a lunatick which hath a dumb spirit and is sore vexed; And wheresoever the spirit taketh him he suddenly crieth out, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away and bruising him hardly departeth from him.

Lord, have mercy on my son:: for oftentimes he falleth into the fire, and oft into the water. I spake to thy disciples that they should cast him out and they could not cure him. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

And as he was yet a coming, the devil threw him down, and tare him the spirit tare him; and he fell on the ground, and wallowed foaming.. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead but Jesus took him by the hand, and lifted him up; and he arose and healed the child and

the child was cured from that very hour., and delivered him again to his father. And they were all amazed at the mighty power of God.

And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And Jesus said unto them, because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. This kind of demon can come forth by nothing, but by prayer and fasting.

JESUS AGAIN PREDICTS HIS DEATH AND RESURRECTION

But while they wondered every one at all things which Jesus did they departed thence, and passed through Galilee; and he would not that any man should know it. And while they abode in Galilee, Jesus he taught his disciples and said unto them, The Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

MONEY FOR THE TAX DEPARTMENT

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

DISPUTATION REGARDING THE GREATEST IN THE KINGDOM OF HEAVEN

At the same time he came to Capernaum: then there arose a reasoning among them, which of them should be greatest. and being in the house and Jesus, perceiving the thought of their heart, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. Then came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

BECOMING AS A LITTLE CHILD

Jesus called a little child unto him and set him by him in the midst of them: and when he had taken him in his arms, he said unto them, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. for he that is least among you all, the same shall be great.

NON AUTHORIZED DISCIPLES

And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not with us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is for us.

ATTITUDE TOWARDS BELIEVERS

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into and drowned in the

depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

KEEPING FROM GOING ASTRAY

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire, into the fire that never shall be quenched. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell fire. Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

PARABLE OF THE LOST SHEEP

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

SIN AND FORGIVENESS

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the assembly: but if he neglect to hear the assembly, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

PARABLE OF THE UNFORGIVING SERVANT

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.