

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA



HARMONY OF THE GOSPELS.

WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE

VOLUME 11

THE BREAD OF LIFE

by

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[BOOK 74-11]

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.

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PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021

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

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

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

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

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

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

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

LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
74-6	CHRIST'S MINISTRY IN GALILEE
74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
74-12	MOUNT OF TRANSFIGURATION
74-13	THE LAST JOURNEY
74-14	FEAST OF DEDICATION
74-15	MINISTRY IN PEREA
74-16	RAISING OF LAZARUS
74-17	THE RICH YOUNG RULER
74-18	PRESENTATION OF THE KING
74-19	CONFLICT WITH AUTHORITY
74-20	THE OLIVET DISCOURSE
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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) |

76 TRIUMPHAL ADVANCE THROUGH GENNESARET**MATTHEW 14:34-36**

34 And when they were gone over, they came into the land of Gennesaret. **35** And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; **36** And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

KEY WORDS

Gone over	Diaperao	Sail over, Pass over, Go over [Aorist Active Participle]
Came	Erchomai	Come [Aorist Active Indicative]
Land	Ge	Land
Men	Aner	Men
Place	Topos	Location
Had knowledge	Epiginosko	Know [Aorist Active Participle]
Sent out	Apostello	Send out [Aorist Active Indicative]
All country round about	Perichorus	Around the region
Brought unto	Prosphero	Bring to [Aorist Active Indicative]
Were	Echo	Have and hold [Present Active Participle]
Diseased	Kakos	Diseased
Besought	Parakaleo	Invite, Desire [Imperfect Active Indicative]
Might only	Monon	Merely
Touch	Haptomai	Touch [Aorist Middle Subjunctive]
Hem	Kraspedon	Border, Hem
Garment	Himation	Robe, Cloak
As Many As	Hosos	As many as
Touched	Haptomai	Touch [Aorist Middle Indicative]
Were made whole	Diasozo	Completely secured [Aorist Passive Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 34. And when they were gone over, they came into the land of Gennesaret. **35.** And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; **36.** And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

In this passage the Lord and His disciples arrive at the land of Gennesaret. The people had heard of His ministry. The word translated knowledge is the Greek word Epiginosko, which means a thorough knowledge, or in other words, they were certain that it was the Lord.

Knowing that it was Jesus, the true Messiah, they scoured the countryside for the sick and brought them to Him for the healing that only Messiah could accomplish.

The Greek verbs here indicate that having known [participle of Epiginosko], they sent out [active voice of Apostello from which we get the word Apostle], and brought the sick, [active voice of Prosphero a compound verb Pros meaning close to or face to face, and Phero to carry].

They kept on desiring [Imperfect tense of Parakaleo], that they might touch the hem of His robe [Subjunctive mood of Haptomai indicating a possibility]. Those who did touch the hem of our Lord's garment were benefited [Middle Voice of Haptomai], as they all receive healing [Passive voice Diasozo].

It is of interest that by their stipulation, that the means of healing should be by touching His cloak, they limited the means by which He healed in this particular occasion, as it is clear that the Lord healed in many ways, often without actually seeing the sick person, as in the case of the Centurion's servant where the Centurion said that He did not need to go to his house, thus leaving the means by which the healing took place to the prerogative of the Lord.

When we seek the Lord's action it is always best to leave it to the Lord as to the means HE applies. We must be careful to not tell the Lord how He is to act, but place ourselves at His disposal totally. **Zechariah 4:6**, "*Not by might, not by power, but by My Spirit, saith the Lord*".

MARK 6:53-56

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. **54** And when they were come out of the ship, straightway they knew him, **55** And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. **56** And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

KEY WORDS

Passed over	Diaperao	Sail over, Pass over, Go over [Aorist Active Participle]
Came	Erchomai	Come [Aorist Active Indicative]
Land	Ge	Land
Drew to shore	Prosormizo	Draw to the shore, Anchor [Aorist Passive Indicative]
Were come out	Eerchomai	Come out [Aorist Active Participle]
Ship	Ploion	Ship
Straightway	Eutheos	Immediately, Soon after
Knew	Epiginosko	Know [Aorist Active Participle]
Ran through	Peritrecho	Run around [Aorist Active Indicative]
Whole	Holos	Complete
Region Roundabout	Perichorus	Around the region
Began	Archomai	Begin to [Aorist Middle Indicative]
Carry about	Periphero	Carry about [Present Active Infinitive]
Beds	Krabbatos	Mattress, Bed
Were	Echo	Have and hold [Present Active Participle]
Sick	Kakos	Diseased
Heard	Akouo	Hear [Imperfect Active Indicative]
Was	Eimi	Keep on being [Present Active Indicative]
Whithersoever	Hopou	Which spot, Where
Entered	Eisporeuomai	Enter into [Imperfect Passive Indicative]
Villages	Kome	Village , Town
Cities	Polis	City
Country	Agros	Rural areas
Laid	Tithemi	Lay down [Imperfect Active Indicative]
Sick	Astheneo	Diseased [Present Active Participle]
Streets	Agora	Market place, Street
Besought	Parakaleo	Invite, Desire [Imperfect Active Indicative]
Might touch	Haptomai	Touch [Aorist Middle Subjunctive Indicative]
Border	Kraspedon	Border, Hem
Garment	Himation	Robe, Cloak
As many as	Hosos	As many as
Touched	Haptomai	Touch [Aorist Middle Indicative]
Made whole	Sozo	Made whole [Imperfect Passive Indicative]

PERFECT TENSE VERBS – None found

REFLECTION

Verse 53. And when they had passed over, they came into the land of Gennesaret, and drew to the shore. **54.** And when they were come out of the ship, straightway they knew him, **55.** And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. **56.** And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Gennesaret was a plain on the northwest shore of the Sea of Galilee. The people knew who He was and what He was able to do, so as soon as they confirmed that He had arrived by boat in the area, they sent out search parties for the sick and brought them on their mattresses to meet the Lord. Mark notes Peter's recollection of the focused hunting for the sick by the people, that they might make maximum use of Jesus visit. They expected Him to heal, and believed He had the power! He did and He still has – are we ready to be used in whatever He calls us, through the Holy Spirit, to do?

As He progressed through the region He was confronted by the sick laid out in the market places and streets and requested that if they should touch the hem of his cloak or robe they would be healed. As many as did touch the robe were healed. By implication those who did not make contact in this way were left unhealed.

APPLICATION

It is very important that we do not put conditions on the way in which we seek the Lord to bless us. In the case of healing at Gennesaret the people stipulated that the sick should touch the hem of the cloak or outer garment that the Lord was wearing thus limiting the healing to those who succeeded in doing so.

There is sadly a similar limitation on the power of God today because of the superimposition of requirements from individuals and organisations, rather than having the attitude that it is up to the Lord and His plan to sort out the problem that is facing you. An example would be the variation of the ministries of the Holy Spirit, with some people only thinking the Spirit works a certain way, and only seeking what is part of their expectation. Refer to doctrine of HOLY SPIRIT OPERATION below.

In **John 6:27** the Lord indicates that the crowd were seeking Him for the wrong reason. They were seeking Him for signs and miracles, not to authenticate the fact that He is the Messiah, but for the results of healing and provision of food. If they would just recognize who he truly was, and welcome Him as their Saviour-King all the other things, like healing, would flow from that expression of faith. So it is with us today. **Luke 12:31**.

DOCTRINES**MIRACLES OF CHRIST**

MIRACLES OF CHRIST: CATEGORIES

1. Healing Miracles of Command
 - a) Healing the sick from afar:-
 - i) Nobleman's son at Cana. (**John 4:46-54**)
 - ii) Centurion's servant. (**Matthew 8:5-13**)
 - b) Healing the sick in person:-
 - i) Man with the withered arm. (**Matthew 12:9-13**)
 - ii) Man by the pool of Bethesda. (**John 5:1-15**)
 - iii) The ten lepers. (**Luke 17:11-19**)
 - iv) Two blind men between the two Jerichos. (**Luke 18:35-43**)
2. Healing Miracles of Touch
 - a) Simple Touch:-
 - i) Peter's mother in law. (**Matthew 8:14-15**)
 - ii) A leper. (**Matthew 8:2-4**)
 - iii) Woman with a haemorrhage. (**Matthew 9:20-22**)

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

3. Resuscitation Miracles

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

4. Miracles where Faith was an Issue

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

b) Touch:-

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

5. Miracles where Sin was an Issue.

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

6. Miracles associated with Parables or Teaching.

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

7. Miracles associated with the Sabbath Controversy.

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

MIRACLES OF CHRIST: CHRONOLOGICAL ORDER

MIRACLE	MATTHEW	MARK	LUKE	JOHN
Water made wine - at Cana				2:1-11
Healing the Nobleman's Son				4:46-54
The Drought of Fishes			5:1-11	
The Man with an unclean spirit		1:23-26	4:33-35	
Healing Simon's Mother-in-law	8:14-15	1:30-31	4:38-39	
Healing the leper	8:2-4	1:40-45		
Healing the Paralytic	9:2-7	2:1-12	5:17-26	
The Impotent Man				5:1-15
The Withered Hand	12:9-14	3:1-6	6:6-11	
The Centurion's Servant	8:5-13		7:1-10	

The Widow's Son at Nain				7:11-17
The Man Dumb and Blind	12:22			
Stilling the Storm	8:23-27	4:35-41	8:22-25	
The Gadarenes Demoniac	8:28-34	5:1-20	8:26-39	
The Daughter of Jairus	9:18-26	5:21-43	8:40-56	
The Afflicted Woman	9:20-22	5:25-34	8:43-48	
Two Blind Men, Dumb Demoniac	9:27-34			
Feeding of the Five Thousand	14:13-21	6:30-44	9:10-17	6:1-15
Syrophoenician Woman's Daughter	15:21-28	7:24-30		
Deaf and Dumb Man	15:29-31	7:31-7		
Feeding of the Four Thousand	15:32-8	8:1-9		
The Blind Man near Bethsaida		8:22-6		
The Demoniac Boy	17:14-20	9:14-29	9:37-43	
The Temple tax tribute money	17:24-7			
The Man born Blind				9:1-41
The Dumb Demoniac			11:14	
The Crippled Woman			13:10-17	
The Man having Dropsy			14:1-6	
The Raising of Lazarus				11:1-46
The Ten Lepers			17:11-19	
The Blind Man near Jericho	20:29-34	10:46-52	18:35-43	
The Withered Fig tree	21:20-22	11:20-25		
Healing the ear of Malchus			22:49-51	
The Draught of Fishes				21:6-11

GOD: CHARACTER OF GOD

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

a) SOVEREIGNTY

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

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

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

b) RIGHTEOUSNESS

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

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

The Spirit The Holy Spirit

c) JUSTICE

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

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

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

d) LOVE

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

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

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

e) ETERNAL LIFE

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

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

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

f) ALL-KNOWING

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

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

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

g) EVERYWHERE

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

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

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

h) ALL-POWERFUL

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

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

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

i) UNCHANGEABLE

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

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

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

j) TRUTH

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

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

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

MIRACLES - PURPOSE

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

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

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

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

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

i) The miracles of the Lord.

ii) The miracles performed by the apostles.

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

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

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

2. Their purpose includes the following.

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

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

c) To provide evidence for belief in Jesus as Messiah (**John 6:2, 14, 10:37-38, 20:30-31, 1 Corinthians 15:13-20**)

d) To demonstrate the Lord's superiority over the forces of evil. (**Matthew 9:27-34; Mark 5:1-20; Luke 4:31-37**)

e) To demonstrate the uniqueness of the Lord Jesus Christ, God with us. (**John 1:14**)

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

i) The Lord's creative work of turning water into wine at Cana. (**John 2:1-11**)

ii) His power when stilling the storm on Galilee. (**Mark 4:35-41; Matthew 8:18**)

iii) The feeding of the 5000 and the 4000. (**Mark 6:33-44; 8:1-9**)

iv) Walking on the water at Galilee. (**Mark 6:47-52**)

v) His arrest in Gethsemane. (**John 18:6**)

b) The Righteousness of God was illustrated in:-

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

c) The Justice of God was illustrated in:-

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

d) The Love of God was illustrated in:-

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

e) The Eternal Life of God was illustrated in:-
The great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

i) His knowledge of where unseen shoals of fish were. (**Matthew 4:18-22, Mark 1:16-20, John 21:1-14**)

ii) Where the fish was with just enough money in its mouth to pay the required tax. (**Matthew 17:24-27**)

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

g) The Omnipresence of God was illustrated in:-

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

h) The Omnipotence of God was illustrated in:-

The raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

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

j) The Veracity of God was illustrated in:-

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

k) The Grace of God was illustrated in:-

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

MIRACLES: 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.

POWER

1. Five Greek words for power.

a) Dunamis - from which we get dynamite - inherent power.

b) Energes - from which we get energy - operational power.

c) Kratos - part of our word autocratic - ruling power.

d) Iscuous - endowed power.

e) Exhusios - authoritative power or authority.

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

a) God the Father's power. (**1 Peter 1:5**)

b) God the Son's power (**2 Corinthians 12:9, 10**)

c) God the Holy Spirit's power. (**Acts 1:8**)

d) The power of the Word. (**Hebrews 4:12**)

e) Kingdom of God power. (**1 Corinthians 4:20**)

MOTIVATION

1. True motivation is the result of the Holy Spirit's ministry together with the application of bible doctrines and principles. (**Philippians 2:13**)

2. Sometimes a good motive is maligned. (**Exodus 17:3**)

3. Sometimes a wrong motive is turned into good. (**Genesis 50:20**)

4. The Word of God is the critic of motivation. (**Hebrews 4:12**)

5. The issue in giving is not how much you give, but the motivation to give. (**2 Corinthians 9:7**)

6. False motivation hinders production, in the Christian life. (**Philippians 2:14**)

HOLY SPIRIT - DIFFERENT MEANS OF THE HOLY SPIRIT WORKING

The Holy Spirit works in different ways in different circumstances and locations, according to God's Plan not your desires. Let us look at two locations; Antioch and Iconium. It clearly shows that the outworking of the Holy Spirit varies from place to place. (**Acts 15:22-35**) (Antioch) (**Acts 14:1-7**) (Iconium).

1. In Antioch there was preaching only. At Iconium there was preaching and miracles.
2. Believers cannot base a system of procedures on one successful operation.
3. Because the Holy Spirit permitted miracles in Iconium it does not follow that there will be miracles everywhere.
4. The same success was obtained at Antioch by the preaching and teaching of the word without miracles.
5. The ministry of the believer must be related to the Holy Spirit. Such a ministry may be communicated by doctrine or verbally and may or may not contain accompanying supernatural phenomena.
6. The believer cannot compel the Holy Spirit to a type of procedure as at Iconium such as the tongues and healing that was used in the ancient world. Because God permitted these things in the past it does not follow that they will be used in the present.
7. The demand for healing miracles and tongues is tantamount to dictating to God and this places the believer in opposition to the plan of God.
8. Miracles were always used to focus attention on the message from the word and were never used as a sign of spirituality and power:
 - (i) The message and not the miracles was always the important factor.
 - (ii) By emphasising miracles we either detract from the message or have no message at all. The Holy Spirit always emphasises the message.
 - (iii) Today emphasis on miracles, tongues and healing obscures the issue of God's Word.

In **Hebrews 2:1-4** we have the fruit of the Spirit as the true test of the origin of the gifts being demonstrated. The writer to the Hebrews follows the other apostles. The great miracles were associated with the apostles, the ones who were with the Lord. How were the gifts received? According to the will of the Holy Spirit, the will of God. **1 Corinthians 12:7-14**. The Holy Spirit is in the business of working miracles and giving the gift of miracles as it is required in God's plan, not for our amusement, or to meet any personal needs we have.

We must be careful not to go around ordering God to do miracles. We do not say, "I want the gift of miracles"; as it is according to His will, not ours. God makes the decisions; and our job is to walk with Him. There are many people in the healing ministry who claim the statements in Mark, yet do not accept these other doctrines of the Scriptures. Beware of such men and women, for they are likely fakes.

The issue for us is not miracles or healings; let the Lord look after that, preach the gospel. It is the gospel applied into the soul in the power of the Holy Spirit that saves, **John 16:8-11**, not the miracles.

If the Lord does miracles in your presence it should not surprise you, as every time that there is a conversion from Satan's kingdom to salvation in God's Kingdom there is a miracle. No miracle should side track you from the gospel message, and life transformation, which is the issue.

A lot of the "signs and wonders" that are done by people today are built on the occult powers that have always been around, and not on Christ. Some healing is similar to occult Buddhism with the name of Jesus used to give a nice flavour. Be very careful in this area believer – the enemy is a deceiver. **2 Corinthians 11:14**.

The book, "The Seduction of Christianity", by the late Dave Hunt, deals with this well. The Lord still heals, and does miracles, often when you are in a new area for evangelism, and giving the gospel for the first time. God does the miracles - we do not. Be open to what the Holy Spirit is doing and walk with the Lord Jesus, for then HE will get the glory and the church will grow.

HARMONISATION

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

HARMONY**HEALING MINISTRY AT GENNESARET**

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, And when the men of that place had knowledge of him they ran through that whole region round about, and began to carry about in beds those that were sick and brought unto him all that were diseased where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

77 A JESUS - THE BREAD OF LIFE**JOHN 6:22-40**

John 6:22 The day following, when the people **which stood** on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; **23** (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) **24** When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. **25** And when they had found him on the other side of the sea, they said unto him, Rabbi, **when camest thou** hither? **26** Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. **27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. **28** Then said they unto him, What shall we do, that we might work the works of God? **29** Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. **30** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? **31** Our fathers did eat manna in the desert; **as it is written**, He gave them bread from heaven to eat. **32** Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father **giveth** you the true bread from heaven. **33** For the bread of God is he which cometh down from heaven, and giveth life unto the world. **34** Then said they unto him, Lord, evermore give us this bread. **35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. **36** But I said unto you, That **ye also have seen** me, and believe not. **37** All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. **38** For I came down from heaven, not to do mine own will, but the will of him that sent me. **39** And this is the Father's will which hath sent me, that of all which **he hath given me** I should lose nothing, but should raise it up again at the last day. **40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

KEY WORDS

Day following	Epaurion	Following day, Tomorrow
People	Ochlos	Crowd, Multitude
Stood	Histemi	Stand [Perfect Active Participle]
Other side	Peran	Other side
Sea	Thalassa	Sea
Saw	Eido	See, Perceive [Aorist Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
None other	Ou	None
Boat	Ploiarion	Small boat
Save	Ei me	Except, If not
One	Heis	One

Disciples	Mathetes	Disciple
Entered	Embaino	Embark
Went	Suneiserchomai	To enter in company with, To go with [Aorist Active Indicative]
Gone away	Aperchomai	Depart [Aorist Active Indicative]
Alone	Monos	Alone
Came	Erchomai	Come [Aorist Active Indicative]
Other	Allos	Another of the same kind
Nigh unto	Eggus	Near to
Place	Topos	Place, Location
Eat	Phago	Eat [Aorist Active Indicative]
Bread	Artos	Bread
Lord	Kurios	Lord
Given thanks	Eucharisteo	Give thanks [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Indicative]
Was	Eimi	Keep on being [Present Active Indicative]
Took shipping	Eis Ploion	Take a ship
Came	Erchomai	Come [Aorist Active Indicative]
Seeking	Zeteo	Seek [Present Active Participle]
Had found	Heurisko	Find [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Rabbi	Rhabbi	Rabbi
Camest	Ginomai	To come into being, Become [Perfect Active Indicative]
Hither	Hode	Here
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Seek	Zeteo	Seek [Present Active Indicative]
Because	Hoti	Because
Saw	Eido	See, Perceive [Aorist Active Indicative]
Miracles	Semeion	Miracle, Sign
Eat	Phago	Eat [Aorist Active Indicative]
Loaves	Artos	Bread
Were filled	Chorazo	Fill, Satisfy [Aorist Passive Indicative]
Labour	Ergazomai	Be engaged with, Work for [Present Middle Imperative]
Meat	Brosis	Meat, Food
Perisheth	Apollumi	Perish, Pass away [Present Middle Participle]
Endureth	Meno	Remain [Present Active Participle]
Everlasting	Aionois	Everlasting
Life	Zoe	Life
Son	Uihos	Son
Man	Anthropos	Man
Give unto	Anadidomi	Give over [Future Active Indicative]
Hath God	Theos	God
Father	Pater	Father
Sealed	Sphragizo	Seal [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Shall we do	Poieo	Do [Present Active Subjunctive]
Might work	Ergazomai	Be engaged with, Work for [Present Middle Subjunctive]
Works	Ergon	Work
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Believe	Pisteuo	Believe [Present Active Subjunctive]
Hath Sent	Apostello	Send out [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Sign	Semeion	Sign, Miracle
Shewest	Poieo	Do [Present Active Indicative]
May see	Eido	See, Perceive [Aorist Active Subjunctive]
Believe	Pisteuo	Believe [Aorist Active Subjunctive]
Dost	Ergazomai	Be engaged with, Work for [Present Middle Indicative]
Eat	Phago	Eat [Aorist Active Indicative]

Manna	Manna	Manna
Desert	Eremos	Desert, Wilderness
Is written	Grapho	Write [Perfect Passive Participle]
Gave	Didomi	Give [Present Active Indicative]
Bread	Artos	Bread
Heaven	Ouranos	Heaven
Eat	Phago	Eat [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Gave	Didomi	Give [Perfect Active Indicative]
Giveth	Didomi	Give [Present Active Indicative]
True	Alethinos	True, Genuine
Is	Eimi	Keep on being [Present Active Indicative]
Cometh down	Katabaino	Come down [Present Active Participle]
Giveth	Didomi	Give [Present Active Participle]
World	Kosmos	World
Said	Epo	Say [Aorist Active Indicative]
Evermore	Pantote	Evermore, Always
Give	Didomi	Give [Aorist Active Imperative]
Said	Epo	Say [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Cometh	Erchomai	Come [Present Middle Participle]
Shall never	Ou Me	Never ever
Hunger	Peinao	Hunger [Aorist Active Subjunctive]
Believeth	Pisteuo	Believe [Present Active Participle]
Shall thirst	Dipsao	Thirst [Future Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Seen	Horao	See, Review as at a theatre [Perfect Active Indicative]
Believe	Pisteuo	Believe [Present Active Indicative]
Giveth	Didomi	Give [Present Active Indicative]
Come	Heko	Arrive [Future Active Indicative]
Cometh	Erchomai	Come [Present Middle Participle]
Will	Ou Me	No Never
Cast out	Ekballo	Throw out [Aorist Active Subjunctive]
Came down	Katabaino	Come down [Perfect Active Indicative]
Do	Poieo	Do [Present Active Subjunctive]
Mine own	Emos	My
Will	Thelema	Will
Sent	Pempo	Send [Aorist Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Sent	Pempo	Send [Aorist Active Participle]
All	Pas	All
Hath given	Didomi	Give [Perfect Active Indicative]
I should	Me	No, Not
Lose	Apollumi	Lose [Aorist Active Subjunctive]
Should raise up	Anistemi	Raise up [Aorist Active Subjunctive]
Last day	Eschatos	Last
Day	Hemera	Day
Is	Eimi	Keep on being [Present Active Indicative]
Sent	Pempo	Send
Everyone	Pas	All
Seeth	Theoreo	Consider See and think about [Present Active Participle]
Believeth	Pisteuo	Believe [Present Active Indicative]
May have	Echo	Have and hold [Present Active Subjunctive]
Will raise up	Anistemi	Raise up

PERFECT TENSE VERBS

(NOTE – This is a critical passage on who the Lord is, and so the Perfect Tense verbs are very significant.)

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

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

The Lord Jesus Christ also gives an open door for evangelism indicating that God offers opportunities to give the gospel. In Revelation 3:8 During His ministry the Lord gave His disciples total protection over attacks from Satan as well as snakes and scorpions Luke 10:19 The Lord tells that a man can receive nothing unless it is given from heaven John 3:27 . The Father has permanently given the Son the following:- All Things, John 3:35, All Judgment, John 5:22, All the works for the Son to do as a witness of who He is, John 5:36, His sheep, John 10:29, The words that He should say, John 12:49, The believers, John 17:2, His Glory, John 17:22 and The Cup, John 18:11. The Father gives the true bread of heaven **John 6:32**, and to Pilate his authority, John 19:11.

The Grace of God is bestowed on the Churches in Macedonia, 2 Corinthians 8:1, Love so that we may be called the Children of God, 1 John 3:1. He has given His Spirit permanently, 1 John 4:13, and will give in the future the persecutors of the brethren blood to drink, Revelation 16:6.

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 the action 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 to reveal what we see from space-time, as a change in His revealed plan. God is of course not changing the eternal plan, but we see the moving of the plan through space-time. In John's Gospel there are seven verses with this perfect tense within them. The Creator is seen in John 1:3, The revelation by John the Baptist that the Messiah who was born after him was before him in John 1:30, the permanent changing of the water into wine, John 2:9, the cure of the invalid from Bethesda, John 5:14, the sudden appearance of the Lord Jesus Christ at Capernaum without using a boat, **John 6:25**, and the voice from heaven to glorify the Lord Jesus Christ, John 12:29-30.

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

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

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

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. The Galileans in John 4:45, having Seen all the things the Lord did in Jerusalem, received Him. Jesus confirms in John 5:37, that no one has Seen God, and reaffirms that in John 6:46, but He has Seen Him, John 6:46. In **John 6:36** the world has Seen Jesus Christ, but rejected Him.

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

REFLECTION

Verse 22. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; **23.** (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) **24.** When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

By morning the crowd has been adding things up, and realise the Lord and disciples are gone. They start to make their way either home, or over towards the area they think he may have gone, seven miles across the lake. This crowd is keen, but what are they keen for? They are hungry indeed, but not for the Word of God! They take ships also for Capernaum. The perfect tense for “stand” reminds us that at every point in our life we are “standing” and facing life choices that are eternal in significance. While “standing” nothing is happening except hopefully deep thought and truthful decision making, but then it is where we move out to go that has eternal significance.

This passage is an encouragement to us, as we at times despair of people’s attitudes, when they will turn up to a “miracle meeting” run by a fake or a demon empowered person, but will not turn up to a practical, inspiring, and systematic teaching session to help them get to know the Lord through the Word. People’s choices as to what they spend their time in this life doing are eternal in significance, and so many people are distracted by the temporary things of space-time that do not matter eternally.

Verse 25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? **26.** Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

They have found boats and have made their way across the lake to Capernaum. In verse 25 they find the Lord walking along the seashore. They said, "Rabbi, how did you get here?" They had seen the disciples sneak off in the boat but it was clear that the Lord was not with them. He is not "Rabbi"; He is Lord. They have eaten the food, they have seen the healings but they still do not know who He is. They seek Him because they have been provided bread but they did not understand the reason behind the miracles.

He bluntly confronts them with the truth; they want a free meal every day, they want a Bible teacher who feeds them physically, but they cannot see the miracle as a sign that He is their Messiah, and their Saviour.

The perfect tense verb in verse 25 is instructive, for the question is a distraction from the real issue – it doesn't matter how the Lord got here, it is what He is doing and saying that matters, and where He is going! Their question is idle curiosity, with no lasting consequences, for they will not believe the “walking on the water” and so are not told about it. The issue is as the Lord identifies, what do they seek from Him?

Verse 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Here the Lord spells out the principle; only what has eternal significance matters. These people will “labour” hard and long for prosperity or physical security and wealth, but not for eternal life! Life is too short for anger, bitterness, envy, jealousy, but also it is too short for lust for wealth and fame as if it matters eternally. Life is just too short for any strengths or weakness of our Old Sin Nature. The Old Sin Nature operation is always a distraction from eternal things.

Test yourself against these things. How much time each day is spent thinking of things that won't last? The Lord's advice is to invest your time and energy in things through the Holy Spirit that He can give you, for they are eternal in significance. Seek spiritual growth and the eternal rewards that come from service in that spiritual state. **1 Corinthians 2:10-16, 3:11-17.**

Note the Lord's words regarding Himself, that the Father has placed his seal of approval on Him. The word used is the same as the one used to describe the seal of approval placed over a Levitical sacrifice.

Verse 28. Then said they unto him, What shall we do, that we might work the works of God? **29.** Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

What is God's work? What do we have to do? People want to be busy, to feel that they are doing something for God. It is often a pride operation that we seek, so we can feel good about helping God out! **Isaiah 55:6-11**. The answer is that we can do nothing of eternal value in our own strength nor can we have any plans that are not pathetic, but we are called to believe His words, and trust ourselves to His work completed for us. This is another great salvation passage like **John 3:16, 36**. It reminds us of God's grace. Salvation is the non-meritorious reception of the gift of God through the work of the Lord on the cross, and Sanctification (Spiritual Growth) is the work of the Holy Spirit upon the Word within us as we obey the Lord.

Verse 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

They reject this. When you consider what He had done for these people the day before this is a terrible indictment on their attitudes. They are asking for more of the same, more food, more miracles, more thrills, but not life change. The Lord says that there is no more food, but there is lots more truth. Jesus tells them to get their eyes off the barley loaves and the fishes, and onto the One who provided them, and build a relationship with Him, now and forever. The loaves and fish are not the issue, as these people have seen all the miracles they need to, and now they need to act decisively and commit to Him as Messiah.

Jesus says, "I did not do it so that you could be full of food; I did it so that you could see who I was". "I am the bread of life, start feeding on My Words as you have fed on the barley loaves I provided". The crowd replied, "Lord forever give us this bread". Here they were again thinking of the barley loaves.

The miracle had arrested their attention but had not convinced these people, any more than the healing of the lame man had impressed the priests. Many people today say that if only miracles were happening today people would be saved. This shows that that viewpoint is not correct.

The purpose of the sign was that they would see the character of the person who was producing the sign. People who see signs and wonders are quite often impressed by the person who does them, but if their focus is the "entertainment" then there will be little or no life change. It is like a flashing light which indicates that something is going on. It is given to wake people up, or to act as a calling card, as evidence that they had seen God at work.

This "miracle method" of evangelism was also used, when the Spirit led, by the apostles, as they established the early churches. By doing a miracle they were showing that there was a lot more backing this gospel up than the human giving the message. When an apostle did a miracle they were saying in effect that this miracle of God's power through them is the power which is behind the message. Signs and Wonders had a part in the establishment of some of the early churches recorded in Acts, but not all, however the work of the Holy Spirit transforming lives is always a miracle.

Israel sought a sign, and they would get multiple signs, but the last sadly would be destruction of the nation for a time, until they saw who they had rejected and "pierced". **Isaiah 7:10-16, 9:1-7, 28:11-22, Zechariah 12:10ff.**

The entire life of the Lord Jesus Christ was a sign; the birth of the Lord was a sign, the miracles were a sign, His Words were a sign, and His death and resurrection were signs. The miracles of the apostles were also signs confirming their authority was from the Lord. This gift of miracles, which was given to the apostles, did not operate at all times in the early church.

Paul for instance had the gift of healing early in his ministry but he did not have the same healing ability late in his ministry where he had to leave a sick brother behind. **2 Timothy 4:20.**

Paul wasn't worried that he couldn't heal Trophimus, for he simply saw it as part of God's Plan, and that Trophimus would join him later, in God's timing. He didn't see the sickness as spiritual failure, rather as God's way of resting Trophimus and ensuring he joined the team at the right time later.

Once the Word got hold, and people started to walk in the power of the Holy Spirit, the gifts of miracles dropped away, for they were replaced by the greater miracle of the transformed lives of the Christians, however, anytime a miracle is required God will do it. The signs were important for a while during which the church was established in a dramatic way. Once a person's life was changed that was a sign of the effect of the gospel and evangelism will be far more effective with transformed people than with dramatic miracles.

Note the perfect tense of the verb Grapho in verse 31. This is exactly what the Lord said to Satan to silence him at the temptation; "It is written", **Matthew 4:4, 7, 10**. The Lord quoted **Deuteronomy 8:3, 6:16 and 6:13** to silence Satan, but the crowd uses the phrase to twist Scripture and inappropriately apply it to Jesus, trying to manipulate Him to meet their physical needs, as God met the need for food with Manna in the Wilderness.

Jesus will answer them in the next verses, by challenging them to see that while Moses gave them Manna in accordance with the Plan of God then, the Plan calls for spiritual food this time, and they must respond to the spiritual manna the Lord provides, and show the same determined effort the Exodus Generation did! They had to get up before dawn to gather the Manna, and these people need to exert themselves to hear, believe and apply the words of Jesus, with the same hunger their ancestors had for the Manna each day. Physical hunger drove their ancestors, but spiritual hunger must drive this generation, or it will be lost!

Verse 32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33. For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34. Then said they unto him, Lord, evermore give us this bread.

"Do you want what Moses provided?" The Lord asks and challenges them to see the facts of the Exodus. Moses didn't provide, God did. What is He saying here to them and to us today? "You want loaves and fishes for now, today only. I want you to become sons and daughters of God; I want you to have spiritual food forever. Do you believe God can still do miracles - Yes he can- but look at the greater miracle, look what He is able to do in your life if you accept Me for who I truly am – your Messiah."

Think about this believer. If you raised someone from the dead in Jesus name would anybody be saved? Probably not, but there would be a great deal of attention on you. There would be great speculation and maybe a write up in the papers however. The gospel would be lost amidst the media hype. The Lord does not work often through that type of miracle today; it is the miracle of changed lives that is the most powerful miracle today, for that arrests the attention of people upon the source or reason for the changed life.

The challenge is made directly by the use of the Perfect Tense in verse 32. What is God providing in each time period? Contrast this with what the people are wanting in each time period. The Exodus Generation saw more miracles than any generation other than the one seeing the Lord at the First Advent, and yet they rebelled against Moses thirteen+ times! God provided Manna every morning, but they rebelled many times, for their eyes were on the physical things of life, not the spiritual reality of who God truly was. It is the same issue in the First Advent.

These people have physical and political realities in the front of their minds. They are not thinking of eternity, or of the Lord's legitimate claims upon their lives as their Messiah. They want their agenda fulfilled, and will not open their hearts and minds to God's Eternal Plan for them! They are so busy telling God what to do that they do not hear what God is asking of them. The gift of the Son, and the gift of His Works and Word are eternal in significance, but they are only focused on physical details of daily life.

Verse 35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36. But I said unto you, That ye also have seen me, and believe not.

This passage covers the doctrine of election, which is tied together with the doctrines of free will, eternal security, and the doctrine of what is called the efficacious calling ministry of the Holy Spirit. The context of this statement is, the Galilean people had seen miracles of healing and had received the bread and the fish, and they have witnessed miracles, but were still not convinced of the Lord's Messiahship. What more could they see? How much evidence would be enough to people who clearly don't want to hear God's Plan, but do want God to fulfil their plans...

They believed that He was a great teacher and a prince among men, but did not believe that He was the "Prince of Peace". They needed to be convinced that He was God who became man; this is what is required to receive salvation. This chapter is here to silence the modern sceptic, who says, "If I was there and saw the miracles I would have been convinced". These people saw great things, and yet they rejected Him. They have seen, Perfect Tense, with eternal results for them, for they have not believed in what they saw!

In verses 30-34 they compared the Lord to Moses. They said, "Moses gave us bread in the wilderness and we want you to also" – they are telling God what to do – they are not hearing or seeing because they are too busy talking.... Jesus says that it was not Moses that gave them the bread, but it was God who gave it. It is

also God who gives you the bread now, He tells them, but they must see, hear and take the spiritual bread and eat it. **Ezekiel 3:1-11, 17-21**. It is not a mere man who has given them the barley loaves and fishes, but it is the God-Man, Immanuel, who has done it. The message is strong. Get your priorities right and think about things eternal rather than physical food or the results for you will be eternal judgment. **Hebrews 2:3**.

In verses 35-36, He clearly claims deity. They had seen the signs of the Lord's deity, but have not believed on Him as their Saviour. They are trying to put Him into their mould and get Him to meet their expectations, rather than seeing God's Plan. This parallels the liberal view of Jesus today, that He is a brilliant man, the greatest man that has ever lived. This is all false; He is the God-Man, or a mad/sad man. The reason that they have not believed is that they have resisted the convicting ministry of the Holy Spirit. Jesus then goes on to say, "All that the Father gives me will come to me. You have not come to me because you have not been given to me". What does this mean for them, and for us still today?

No one is chosen to damnation; the Bible does not teach "double predestination", John Calvin did, and both he and Jacob Arminius later erred in their thinking. They both committed the philosophical "Category Mistake" speaking of events in Eternity as if they occurred in Space-Time. You do not stop giving the message to the lost any more than the Lord and disciples did; that was the apostolic pattern and must be ours also. The only time when you do stop giving the gospel is when the person has firmly and finally rejected the message, or is dead. We follow the apostolic pattern, not the reformers, and that means at times we at times do "shake the dust off our feet", as we have seen before, but we focus on the "good news" and keep moving forward with it to all who will hear, leaving the election issue to the Lord, and the free will response to the individual. **Jude 3**.

The true understanding of the doctrine of election will make you an evangelist like the apostles, rather than putting you off witnessing. In this you will copy the Lord Jesus Christ in this passage; for here he shows us the true application of the doctrine of election. The true doctrine of election will show you that all people will be offered the opportunity of salvation. If they respond it is shown that they are elect and subject to the grace of God, and will be saved. If they resist the Word, all that is shown is that at this time they are negative. Only when they die in unbelief do you know that they were not elect. Until they die you have the responsibility to pray for them and to give the gospel to them in any way, and at any time you can. **1 Corinthians 9:19-27**.

In verse 35 Jesus says, "I am the bread of life" - Only the Lord can satisfy the true hunger of mankind. **John 6:35**. This is an exclusive claim, and we could add to this and each of the seven "I AM'S, and the definitive statement, "and there is no other"! The Lord is exclusively the only Saviour – there is no other doorway, nor any other person in the universe who can save! [See **John 1:18, 3:13, 6:33, 10:1-9, Acts 4:12, 16:31**.]

Verse 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38. For I came down from heaven, not to do mine own will, but the will of him that sent me. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

In these verses we have the doctrines of eternal security, free will, and election, which are all inextricably linked within the Eternal Plan of God, and so they are all discussed together by the Lord. Remember as we discuss these things we are thinking about things from beyond space-time as well as things, like our free will decisions, which we see in space-time, but God has seen from eternity past, well beyond our limits within this present universe.

In verse 37 all those that are elect "from the foundation of the world" (that is from before space and time were "made") will come to the saving knowledge of the Lord Jesus Christ. They are still however saved by grace through faith, of their own free will, responsible and accountable, as are those who reject the Gospel message. No-one is saved by God's Sovereignty operating alone, for God operates from ALL His attributes together, not just one. The Father gives the Son those who are chosen; those who believe. All who come will be saved and will be kept. The Lord has absolute confidence in The Father's Plan, for it was settled before space-time were made and is sure and secure.

No one who is saved is going to be lost. The Lord is absolutely sure about our future, about our salvation and eternal security.

This is a difficult verse because in it we are hearing the Lord talk about events we see in space-time and also the divine decrees in eternity past, and we have limited ability to comprehend these things, as we are

creatures in the creation. When we come to a section like this it is important not to skip past it, but to walk slowly through it and hear the Holy Spirit's words to us. We need to sit with our limits as creatures, as only then will we fully grasp the wonder of the Incarnation and our salvation.

Note the Lord's points of application here, for even if our understanding of how the Father's plan works is limited, we can at least get the application of it. Firstly, all those who are elect will come to the Lord to be saved at some time in their life. Secondly, all who come are kept secure; none are cast out. This ties in with the words of John in his first letter where he spoke of sin after salvation. We may fall into sin but the Lord never casts out his elect. Note thirdly the Lord's perfect confidence in the Father's Eternal Plan. The Father knows what he is doing, the Holy Spirit works in space-time in accordance with the Eternal Plan, so the elect are provided for in all things. The application therefore is firstly to relax in the care of God for us, and feel secure. Secondly we are to walk in the filling of the Holy Spirit, and then we will be guided to be productively working within the Plan, and presenting the gospel and other truths to any the Spirit guides us to minister to.

Some questions may arise at this point about our attitude towards the doctrine of election. The first question you should ask is, what is the Lord's attitude to election, also what do John, Peter and Paul do about the doctrine of election? Peter, Paul, John and the Lord sing about it. The Lord is relaxed, joyful, secure and confident. He is working in harmony with the Father's will.

Election is **not** something that you can separate into parts. There is a unity in the Character of God, and with the Father and the Son working together in unity, and in harmony with the free will of each person, to produce our salvation. People try and divide this up into sections to try to understand it better. This however is a doctrine which involves the complete character of the members of the Godhead, the meeting of Space-Time with Eternity-Infinity, and the full grace-faith plan of God. If you are not singing about Election you don't have God's Plan clear in your heart.

This is the error of the strict Calvinistic viewpoint, which over emphasises the Sovereignty of God. On the other hand the Arminian position emphasises the free will of man to the detriment of the Character of God. The truth is in neither position, and is in between where a true balance is attained, but where we are still left with a mystery, for we are still creatures discussing the plan of the Creator.

A mystery is appropriate here however, for we are talking about the events of "eternity past" touching time, and we don't have the mental capacity to fully understand this. Even the concept of "eternity past" reflects our limitations as creatures of the space-time bubble at this point... In summary then, God's will is that no person shall perish but each is accountable for their choice in this matter - **2 Peter 3:9, John 3:16**.

All can be saved, but not all will be saved. God's will and plan involves the free will of man at its heart, and He will not coerce anyone's free will. "Who-so-ever wills may come", no-one is dragged kicking and screaming into eternal fellowship with God, who doesn't want to love God and receive God's love here and now! Do a word study of the word "who-so-ever". **Luke 6:47, 12:8, John 3:15, 11:26, 12:46, Acts 2:21, 10:43, Romans 9:33, 10:11-13**.

What we have in the plan of God is not a group of pre-programmed robots, but we see the free will of each woman and man in the Spirit's power working in harmony with the Sovereign will of God. It is the election of some in harmony with the free will of all men and women. Election happened before time existed, but the very word "before" has no meaning prior to time, so once again we are confronted with our limits as human beings in this area.

We are talking about something that happened in the mind of God "before" even space and time were created. Whatever occurred then, it was in harmony with the free will of the creatures who, yet to be created then, now operate in the sphere of space and time. Note we cannot even discuss this without falling into the "before" and "after" comments, which are category mistakes also! This is a mystery – understood in heaven.

The creation of mankind was also related to the fall of Satan, and free will is at the heart of this, for we, as limited and inferior creatures prove God was just in condemning Satan and his demons, for their free will choice to reject God's authority. If an inferior like us can accept freely God's Grace, Mercy, Love and Lordship, then Satan, as a far wiser and more powerful creature should have!

Election is not God choosing at random, nor is it like a divine lotto. If you view it in that light you have blown the justice and righteousness of God out the window. It is easy to reduce the character of God to a caricature by committing what is called a "category error" in reasoning. This is speaking of a subject as if it is in one

category when it is in another, and really it demands totally different language. We cannot speak of God's decision making process as if He is a creature and limited to space and time thinking!

Both Calvinism and Arminianism are what limited people think about what God thinks. No human being can explain this doctrine fully because as creatures we cannot understand the mind of the Creator, but we can thank Him for what he has done. We are not going to fully understand this doctrine this side of eternity. However the framework is part of God's plan for us all, and the Lord gives us the lead as to what we should do, namely praise Him for his plan, which has produced our salvation.

Here is a suggested definition (always flawed – because it is from a mere man) to start to think about the subject - "It was the perfect choice of God in eternity past as part of the divine decrees (plan of God) to choose some people as elect to salvation in harmony with the free will of the people involved and to pass over others in harmony with their free will".

Election and the other divine decrees do not remove blame from any unbeliever who rejects Christ in time. What does the Bible say about this? At the last judgement it is the works of the people, not election that condemns them, for they have chosen to depend on their works rather than the blood of Christ for their salvation.

At the Great White Throne judgement the first question that is asked is, "Has this person accepted the Lord Jesus Christ as Saviour"? If the answer is "no", then obviously they have rejected Him, and so their name does not occur in the "Book of Life", for they have rejected the source of all true life. They are then judged on the merits of their own works. They will be in the Lake of Fire because they have not trusted in the Lord Jesus Christ as Saviour, but depended upon their own righteousness and works. This shows that all can respond, as the judgement in **Revelation 20:11-15**, would otherwise be unjust and thus not in conformity with the Character of God.

Your view on the doctrine of election is going to affect you views on evangelism, the gospel, the Character of God, and the Last Judgement. If you do not desire to be an evangelist, your view point on the doctrine of election is most probably wrong! The doctrine of election is here explained by the Lord, probably to keep his team and us humble. What is your response to it? If worship and praise isn't your response, then you need to revisit the subject and pray some more over it.

In verse 38 all that the Lord did was in perfect harmony with the Father's will, and the Father's will is expressed in the plan (Divine Decrees). Part of this is what we call "Election". Let us walk humbly through this passage, for here we confront the plan and thinking of God, and we will only ever understand a little this side of eternity.

The people of His day had the Lord Jesus Christ right in front of them and had the greatest teacher of all time talking to them and many of them were still were not saved. Thus even when there is overwhelming evidence, and the best teacher in the world, the soul that will not allow itself to be convinced, will still reject.

Read **John 16:8-11**, for this shows that it is the work of the Holy Spirit to open up the unbeliever to the gospel. This is the only work that can open up the soul of a person who is blind and is darkened in sin. People make their choices in time, but there are other choices made well before time.

Eternal Security is from God's choice of us in eternity past, and it is from this that our present and eternal security rests. We did not choose Him, He chose us. At a point in time you become a Christian but in eternity past God chose us. We respond and we enter into union with Christ. My eternal security does not relate to my response in accepting the Lord, it relates to my election in eternity past. I am secure in a Plan that is amazing, and I am upheld by a gracious, loving and merciful God, who has provided all I needed for salvation.

You will doubt your salvation many times in your life, you will doubt your own character, but you do not need to doubt the stability and integrity of the Character or Plan of God. It is by grace through faith that we stand. With faith the object of your faith is the critical thing, and the object of our faith was the one who chose us in eternity to be with his forever.

Those who are the Lord's will be raised at the last day. When you have failed go to these verses and restore your soul because you have your security, not in the way you feel, not in how you have been acting; your security is in the Word of God. Whenever you fail deal with your sin. You will be raised up at the last day. He not only chose you in eternity past but provided for you in eternity past. He provided for you a resurrection

body and He is going to raise you up whether you feel you "deserve it" or not, which you do not. It is your position in Christ which gives you access into this blessing, not your acts.

Verse 36 gives the expression of the state of the lost whilst verses 37-39 gives us God's viewpoint of the believer at salvation, as God sees it from eternity past. In verse 40 we see our position from the viewpoint of time itself. There are two parts to our position- the first is what God has done - He has chosen and given. The second aspect of our position in Christ is what is happening with us in time, what we are doing.

You as a believer are a gift from the Father to the Son. All who respond are saved. We have been elected in eternity past. The Lord Jesus Christ sees the salvation of a person in time as the Father giving that person to the Son. We see the person's free will operating, as we see them accept the Lord Jesus Christ as Saviour, whilst He sees the Divine Decree coming to fruition.

In verse 37 we live in time and see things in the context of our experience, but here we see something which is not in our experience. Here we are getting a glimpse of eternity. Notice here the certainty of our position. "I will in no wise cast out one who comes to me", says the Lord. God's plan was formed before anything else and you cannot be lost because God found you before you were lost.

In verse 38 there is unity of purpose within the godhead. The Father and Son are of one accord. The will of God called for all to be saved but that is not possible with free will operating, so a plan was developed for an elect company chosen in eternity in harmony with free will that would operate much later. It is a perfect plan and gives certainty to the believer; we have eternal security in our position by faith-grace in union with Christ.

In verse 39 we are in the hands of Almighty God who planned it before anything came into operation. The Father's will is that all shall be saved but that is not possible without the free will of man. The plan is therefore perfect, unchangeable and complete. Why are we sure that there is going to be a resurrection for us all? Because it is part of God's plan; because there is an eternal destiny for everyone. What is "given" (perfect tense) is absolutely secure, and we are "given" by the Father to the Son, and so we are absolutely able to relax in the Lord's arms. We are loved, kept and guided to the end. He has this!

In verse 40 we are not sure in space-time who is elect and who is not. All we see are individuals responding to the gospel with saving faith at points in time. As a result of which we all share in the resurrection of the saints. It should be noted that it is "in the last day". This is confirmed in verse 39, 40, and 44. In the "last day" is a phrase to remind us that there is a plan, there is a first and a last.

God's plan is working towards a climax. There is going to be a last chapter. The world will not be incinerated or eliminated by man's stupidity, however there will be a last day for man to rebel against God, or to accept the Lord Jesus Christ as Saviour, a last day for both grace and judgement. The world is not going to just drift on. We all have a destiny in that last day as believers.

APPLICATION

The miracles are not important in themselves, but gained their significance by what they pointed to. These people like many others have their eyes on physical things rather than the spiritual reality.

The Lord's call is the same to us today. We are called to get our perspective right. Only eternal things matter. Jesus said that He had fed them bread and they were filled but that the bread you ate today will be mouldy tomorrow. Do not chase something which is going to go mouldy. People nowadays, just as then, are chasing power, position, and money. What matters in your life? Get your priorities right; and only what is eternal matters forever.

What are you working for? One day you are going to be dead, so live in the light of that reality. **Matthew 6:19, 20**, - lay up treasures in heaven, invest your time in the Lord's work, for it will pay dividends in eternity. We should review our activities. There are certain things we have to do; there are other activities however, which are just a waste of time, life is too short to waste time. How much of your day is spent labouring for things which do not matter.

What would God have us do? Firstly, we are to believe on the name of the Lord Jesus Christ and be saved, then secondly, to grow in the grace and knowledge and service of Him. People want to feel busy and feel that they can "do things" for God. They wish to do things for God in the church. The Lord says for us to get into the right relationship with God, and then get busy with things that matter. We must believe on the Lord

as our Saviour first, and we must put His Word and will first in our life. With our perspective right we can do things that matter.

Look for the changed life of a Christian, which is the miracle of the changed life for today. Satan can counterfeit gifts of healing, tongues but the one thing that cannot be counterfeited is the changed life of a person who has met Christ as Saviour and Lord, and has grown in the grace and knowledge of Him.

Where will you be forever? This is the critical question for the unsaved. How many rewards will you have in heaven? That is the questions for believers.

Let's get some principles here in summary:

1. Christ died for the sins of all. **1 John 2:2**
2. Whosoever wills may come. **John 3:16**
3. Some will, some will not. **John 3:36**
4. God in eternity past chose some in perfect justice and fairness and has moved, both in eternity and time, in harmony with, and with no violation of the free will of man, to save some. **Romans 9:11-13, Ephesians 1:4.**
5. Those chosen will respond to the call of the Holy Spirit.
6. The gospel is still given to all even though they are negative. **John 6:35-38.**
7. We cannot know who is elect and who isn't, our job is to preach to and pray for all. When a person responds we rejoice, for we now know they are elect.

Your life will be all right if you follow the Lord's example by witnessing to people while filled with the Holy Spirit, and depending upon the convicting ministry of the Holy Spirit.

DOCTRINES

CHRIST - LORD JESUS CHRIST – EMMANUEL

1. SCRIPTURE - He is the Word **John 1:1-5,14**

2. BIOGRAPHY

As God, Jesus Christ has existed eternally with God the Father and God the Holy Spirit (**John 1:1-5**). As the God-man, Jesus Christ was conceived of the Holy Spirit (**Matthew 1:20**), born of a Jewish virgin, Mary (**Matthew 1:18**) in Bethlehem of Judea in 6 BC. His legal father was Joseph. Both Joseph (**Matthew 1:16**) and Mary (**Luke 3:23**), were descended from David, through Solomon and Nathan. Circumcised on the eighth day (**Luke 2:21-24**). He grew in knowledge and grace. He was baptised by his kinsman, John the Baptist, in the Jordan (**Matthew 3:13-17**) at the commencement of His ministry, and then went into the desert to be tempted by the devil for 40 days and nights (**Matthew 4:1-11**). Jesus spent the next three years in a ministry ranging throughout Palestine, healing the sick, preaching, teaching and encouraging those to whom He ministered that they turn to God. Betrayed by one of His disciples, Judas Iscariot, He suffered six trials before Jewish and Roman dignitaries before being condemned to death. He died on the cross on the Passover in AD 32, completing His perfect ministry and life on earth, and securing salvation. God raised Jesus from the dead on the feast of first fruits three days later. He ascended into heaven from the Mount of Olives ten days before Pentecost (**Acts 1:8-11**). In heaven He was given the place of commendation at the right hand of the Father, where He makes intercession for us and waits for His enemies to be made His footstool. Jesus Christ will return with His saints to reign for 1000 years (**Revelation 20:1-6**) and will judge unbelievers at the last judgment (**Revelation 20:1 1-15**). Believers will spend eternity with Jesus Christ.

3. EVALUATION

Jesus Christ has absolute characteristics:

- a) Sovereign of the universe. Yet He became subject to human frailty.
- b) Absolutely righteous. Yet He became sin for us (**2 Corinthians 5:21**).

- c) Totally fair. He is not willing that any should perish (**2 Peter 3:9**).
- d) Complete love. He provided salvation for us while we were yet sinners (**Romans 5:8**).
- e) Everlasting life. He became subject to death, even the death of the cross.
- f) All knowing. He knows everything from beginning to the end.
- g) All powerful. Yet He allowed Himself to become the perfect sacrifice.
- h) Everywhere. Which means He can assist each believer individually in the Christian life (**Matthew 28:19,20**)
- i) Unchangeable. Thus His promises are always true and never change (**Hebrews 13:8**).
- j) Truth. Thus in a world of half truths and lies we have a person with absolute purity and truth (**John 14:6**).

4. PRINCIPLES

- a) As a perfect person with no sinful nature, Jesus Christ was able to provide salvation.
- b) Jesus Christ at all times worked in conformity with God's will (**John 10:30**).
- c) God had to forsake His Son on the cross when He judged the sins of the world in Christ.
- d) In Christ we are seated in heavenly places (**Ephesians 2:6**).
- e) Nothing can separate us from the love of God which is in Christ Jesus our Lord (**Romans 8:35**).
- f) There is only one way to God, through Jesus Christ (**John 14:6**).
- g) We will be resurrected as believers to life eternal with Jesus Christ (**1 Thessalonians 4:16,17**).
- h) Jesus will return again to reign from Jerusalem for 1000 years (**Revelation 20:4**).
- i) Satan is a defeated foe (**Colossians 2:15**).
- j) We are more than conquerors through Him who loved us (**Romans 8:37**).

5. HIS PURPOSE

- a) He came as God's perfect sacrifice for sin. (**John 1:29**)
- b) He came to be lifted up. (**John 3:13-15**)
- c) He came as the Bread of Life. (**John 6:50-51**)
- d) He came as the Good Shepherd. (**John 10:10-11**)
- e) He came to die for the people. (**John 10:49-52**)
- f) His cross came before His crown. (**John 12:23-24**)
- g) On the Cross righteousness and justice met, only then was God free to love man in Christ. (**John 15:12-14**)

CHRIST- FIRSTBORN

1. He is the firstborn of all Creation - **Colossians 1:15, John 1:18, 1 John 4:12**
2. He is called the firstborn of Mary. As such he is the elder of the household and as He is descended from David through both of His genealogies he inherits the kingdom of David. Through Mary He has his title as Messiah - **Matthew 1:25, Luke 2:7**
3. The Lord is the firstborn of the Royal Family of God - **Romans 8:29**
4. He is the firstborn in resurrection, He is the first to be raised from the dead - **Colossians 1:18, Hebrews 1:5,6**
5. He is the first fruits of resurrection. - **1 Corinthians 15:20-23**
6. The church is called the assembly of the firstborn. - **Hebrews 12:23**

CHRIST – I AM

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

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

2. SPIRITUALITY - I AM THE LIGHT - **John 8:12** - The feast of Tabernacles where He told the people to have the everlasting water **John 7:37-39** When the Lord says this He is saying that He is the only source

of pure light as shown in His matchless character. He is stating that He is God 1 John 1 says that God is light and in Him is there no darkness at all. We are to walk in the light in fellowship with God.

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

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

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

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

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

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

CHRIST: OBEDIENCE OF JESUS CHRIST

1. 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:

2. 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**)

3. 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**)

4. 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**)

5. 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 (**1John 2:2**)

6. 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**)

7. 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**).

CHRIST - SUPERIORITY OF CHRIST

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

1. In Name. (**Hebrews 1:4**).
2. In relationship (**Hebrews 1:5**).
3. At the Second Advent (**Hebrews 1:6**).
4. In His ministry (**Hebrews 1:7,8**).
5. In appointment (**Hebrews 1:9**).
6. As Creator (**Hebrews 1:10**).
7. In character (**Hebrews 1:11**).
8. In His position (**Hebrews 1:13**).

CHRISTIAN LIFE: ETERNAL SECURITY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN LIFE – DESTINY OF BELIEVERS

1. He who believes in Jesus Christ has eternal life now (**1 John 5:11-13**). He will never die (**John 11:25, 26, John 8:51**)
2. Believers are said to "fall asleep" at their death (**1 Thessalonians 4:14**). The soul departs to be consciously present with Christ, but the body "sleeps" in the grave until the resurrection (**2 Corinthians 5:6-8**)
3. When Christ comes at the Rapture, the bodies of those in Christ shall be raised from the dead (**1 Thessalonians 4:16, 1 Corinthians 15:20-23**)
4. Our physical bodies will be replaced by immortal bodies (**2 Corinthians 5:1-4**) - conformed to the body of Christ (**Philippians 3:20-21**)
5. We shall be like him (**1 John 3:2**) seeing His glory and reflecting it in ourselves (**Colossians 3:4, John 17:22**).
6. We will be rewarded because of works of faith (**Luke 19:12-19**) which will vary in proportion to our faithfulness in serving God (**Matthew 6:20, 1 Corinthians 3:11-15**)
7. In the Millennial Kingdom, we shall reign with Christ as priests of God and Christ (**Revelation 20:6**).
8. To the overcomer (**1 John 5:4-5**) Christ will give to eat of the tree of life (**Revelation 2:7**) and shall not be hurt by the second death - the lake of fire (**Revelation 2:11**). He will be given authority to rule over nations (**Revelation 2:26-27**) Jesus will acknowledge the believer before God (**Revelation 3:4-5**) who will be made a pillar in the temple of God. (**Revelation 3:12**) and will be seated with Christ in His own throne. (**Revelation 3:21**)
9. God will wipe away all tears from his eyes; sorrow, crying, pain, and death shall be no more (**Revelation 21:4**)
10. We shall know all things perfectly (**1 Corinthians 13:12**)
11. We will receive an incorruptible inheritance. (**1 Peter 1:3-5**) kept by our all powerful God in heaven.

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: ELECTION AND PREDESTINATION

1. The Biblical concept of predestination does not conflict with human freewill.
2. Christ was predestined for a specific purpose from eternity past - to go to the cross and be raised to glory (**Isaiah 42:1, 1 Peter 2:4-6, Acts 2:23**)
3. All members of the human race are potentially elect by the Father under the concept of unlimited atonement. (**2 Peter 3:9, 1 John 2:2**)
4. When a person trusts in Christ for salvation, he is united with Christ and therefore shares His election and destiny (**1 Corinthians 1:2, 30, Romans 8:28, 32, Ephesians 1-4**)
5. Election is closely linked with foreknowledge. In eternity past, God knew who would believe, He therefore predestined them, called them, and they were saved (**Romans 8:29-30, 2 Timothy 1:9**)
6. Therefore, election and predestination applies to the believer only. No person is predestined for hell - it is a choice of freewill (**John 3:18, John 3:36**).
7. Election is a present and future possession of every believer. (**John 15:16, Colossians 3:12**)
8. Election is also the foundation of the universal church. (**1 Thessalonians 1:4**)
9. There are five Greek words used in conjunction with predestination.
 - a) Pro Orizo - to predesign (**Romans 8:28, 29, Ephesians 1:5, 11**)
 - b) Protithemi - to predetermine (**Romans 3:25, Ephesians 1:9**)
 - c) Prothesis - a predetermined plan (**Romans 8:28, 9:11, Ephesians 1:11, 3:11, 2 Timothy 1:9**)
 - d) Proginosko - to foreordain, to preordain. (**Romans 8:29, 11:2, 1 Peter 1:20**)
 - e) Prognosis - foreknowledge or predetermined purpose (**Acts 2:23, 1 Peter 1:2**)
10. The life of Judas is a good illustration of predestination and freewill.
 - a) God's call is to all people, His desire is that all will be saved. (**Matthew 28:18-20, John 3:16 1 John 2:2, 3:23**)
 - b) God is long suffering towards the lost, not willing that any should perish. (**2 Peter 3:9**)
 - c) God's call is to all, but people must respond. (**John 3:36, 16:8-11**)
 - d) God's call is of love. (**Jeremiah 31:3, John 3:16**)
 - e) Those who resist become hardened in their souls and open to Satanic influence or possession. (**Romans 1:20-32, 2 Thessalonians 2:9-12**)
 - f) Judas was chosen in love by the Lord (**Matthew 10:1-4, John 13:18**) and received the sop of the honoured guest and sat at the Lord's right hand at supper.
 - g) However Judas was a thief and a traitor. (**John 12:6, 13:18**)
 - h) As an unsaved man he was involved in evangelism. Others were probably saved through his reading of the word but he was not. (**Matthew 10:1-8**)
 - i) He became the Son of Perdition by his decision, he could not blame anyone else (**John 17:12**)

GOD: PLAN OF GOD

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

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

GOSPEL OF SALVATION

1. Gospel means "good news" - there are four gospels are found in the New Testament.
2. Gospel of the Kingdom.
 - a) Preached by John the Baptist (**Matthew 3:1, 2**) the Lord Jesus Christ (**Matthew 4:23**) and his disciples (**Matthew 10:7**) Thy Kingdom come (**Matthew 6:10**).
 - b) It consists of the setting up on earth of Christ's 1,000 year Kingdom thus fulfilling the Davidic Covenant (**2 Samuel 7:16**)
 - c) There will be another preaching of the gospel by the Jewish remnant in the days of the Great Tribulation before the 2nd Advent. (**Matthew 24:14, Revelation 7**) After the 2nd Advent the 1,000 year reign commences. (**Revelation 20:1-6**)

3. Gospel of Grace - the gospel of personal salvation by grace through faith. This gospel appears under many names and is the means of salvation throughout the history of mankind.

- a) Gospel of God (**Romans 1:1, 1 Thessalonians 2:2**)
- b) Gospel of Christ - (**Mark 1:1, Romans 1:16**)
- c) Gospel of the Grace of God - (**Acts 20:24**)
- d) Gospel of Peace - (**Ephesians 6:15**)
- e) Gospel of your salvation - (**Ephesians 1:13**)
- f) Glorious Gospel - (**2 Corinthians 4:4**)

4. The Everlasting Gospel - (**Revelation 14:6**) -the good news is everlasting. This gospel will be preached on earth just before Christ's return in glory. (**Matthew 25:31, 32**). This gospel is the means of salvation to countless thousands both Jews and Gentiles. (**Revelation 7:9-14**)

5. Paul's "My Gospel" - (**Romans 2:16**) This is the same gospel of salvation by grace through faith but includes the mystery doctrines of the church age not previously revealed. The gospel in the Old Testament was revealed by the Tabernacle, Feasts, Levitical Offerings etc.

6. "Another Gospel" which is not another (**Galatians 1:6, 7, 2 Corinthians 11:4**) This is a perversion of the Gospel of Christ (**Galatians 1:8, 9**) The curse is proclaimed on any who preach it. There have been many perversions - legalism in Galatia, angel worship in Colossae (**Colossians 2:18**) among others.

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.

JUDGEMENT: GREAT WHITE THRONE

- 1. The judgement of the Great White Throne is the last judgement. (**Revelation 20:11, 15**)
- 2. Only the unsaved are judged at the last judgement as there is no judgement for Christians. (**Romans 8:1**)
- 3. The last judgement occurs at the end of the Millennium. (**Revelation 20:7-15**)
- 4. The unsaved are judged according to their works from the Books of Works (**Revelation 20:12**)
- 5. The judgement is to show that the Human works of man cannot satisfy the justice of God. God is totally fair and shows that he is only satisfied by "The Good Work". The death of Christ on the Cross.

6. Having shown the unsaved they have failed to satisfy the holiness of God, the condemned are cast into the Lake of Fire. **(Revelation 20:15)**

UNBELIEVER

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

HARMONY

THE CROWD PURSUES THEM

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

MOTIVATION OF THE CROWD

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

THE WORK OF GOD

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

THE BREAD OF LIFE

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.

ETERNAL SECURITY

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

77 B - THE JEWS DISPUTE JESUS' CLAIM

JOHN 6:41-59

John 6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. **42** And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? **43** Jesus therefore answered and said unto them, Murmur not among yourselves. **44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. **45** It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. **46** Not that any man hath seen the Father, save he which is of God, he hath seen the Father. **47** Verily, verily, I say unto you, He that believeth on me hath everlasting life. **48** I am that bread of life. **49** Your fathers did eat manna in the wilderness, and are dead. **50** This is the bread which cometh down from heaven, that a man may eat thereof, and not die. **51** I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. **52** The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? **53** Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. **54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. **55** For my flesh is meat indeed, and my blood is drink indeed. **56** He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. **57** As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. **58** This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. **59** These things said he in the synagogue, as he taught in Capernaum.

KEY WORDS

Murmured	Gogguzo	Murmur, Grumble [Imperfect Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Am	Eimi	Keep on being [Present Active Indicative]
Bread	Artos	Bread
Came down	Katabaino	Come down, Descend [Aorist Active Participle]
Heaven	Ouranos	Heaven
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Son	Uihos	Son
Father	Pater	Father
Mother	Meter	Mother
Know	Eido	Know, See, Perceive [Perfect Active Indicative]
Is it then	Oun	How now, Then
Saith	Lego	Say [Present Active Indicative]
Come down	Katabaino	Come down, Descend [Perfect Active Indicative]

Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Murmur	Gogguzo	Murmur, Grumble [Present Active Imperative]
Among	Meta	Between
No man	Oudeis	No one
Can	Dunamai	Have power [Present Passive Indicative]
Come	Erchomai	Come [Aorist Active Infinitive]
Except	Ean me	If not, Unless, Except
Hath sent	Pempo	Send [Aorist Active Participle]
Draw	Helko	Draw [Aorist Active Subjunctive]
Raise up	Anistemi	Rise up, Ascend [Future Active Indicative]
Last	Eschatos	Last
Day	Hemera	Day
Is written	Grapho	Write [Perfect Passive Participle]
Prophets	Prophetes	Prophet
Shall be	Eimi	Keep on being [Present Active Indicative]
All	Pas	All
Taught	Didaktos	Taught, Instructed
God	Theos	God
Every man	Pas	All
Hath heard	Akouo	Hear [Aorist Active Participle]
Hath learned	Manthano	Learn, Understand [Aorist Active Participle]
Cometh	Erchomai	Come [Present Middle Indicative]
Hath seen	Horao	See, Behold [Perfect Active Indicative]
Save	Ei Me	If no or Except
Is	Eimi	Keep on being [Perfect Active Participle]
Hath seen	Horao	See, Behold [Perfect Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Believeth	Pisteuo	Believe [Present Active Participle]
Hath	Echo	Have and hold [Present Active Indicative]
Everlasting	Aionios	Everlasting
Life	Zoe	Life
Am	Eimi	Keep on being [Present Active Indicative]
Did Eat	Phago	Eat [Aorist Active Indicative]
Manna	Manna	Manna
Wilderness	Eremos	Desert, Wilderness
Are dead	Apothnesko	Be dead, Deceased [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Cometh down	Katabaino	Come down, Descend [Present Active Participle]
Man	Tis	A person
May eat	Phago	Eat [Aorist Active Subjunctive]
Die	Apothnesko	Be dead, Deceased [Aorist Active Subjunctive]
Am	Eimi	Keep on being [Present Active Indicative]
Living	Zao	To live [Present Active Participle]
Came down	Katabaino	Come down, Descend [Aorist Active Participle]
Eat	Phago	Eat [Aorist Active Subjunctive]
Ever	Aion	Ever
Will give	Didomi	Give [Future Active Indicative]
Flesh	Sarx	Flesh
Will give	Didomi	Give [Future Active Indicative]
World	Kosmos	World
Strove	Machomai	Strive, Fight [Imperfect Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Give us	Didomi	Give [Present Middle Indicative]
Eat	Phago	Eat [Aorist Active Infinitive]
Said	Epo	Say [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Except	Ean Me	If not, Except
Eat	Phago	Eat [Aorist Active Subjunctive]
Son	Uihos	Son
Man	Anthropos	Man

Drink	Pino	Drink [Aorist Active Subjunctive]
Blood	Aima	Blood
Have	Echo	Have and hold [Present Active Indicative]
Eateth	Trogo	Eat [Present Active Participle]
Drinketh	Pino	Drink [Present Active Participle]
Hath	Echo	Have and hold [Present Active Indicative]
Eternal	Aionios	Eternal, Everlasting
Raise up	Anistemi	Rise up, Ascend [Future Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Meat	Brosis	Food
Indeed	Alethos	Truly
Is	Eimi	Keep on being [Present Active Indicative]
Drink	Posis	Drink
Eateth	Trogo	Eat [Present Active Participle]
Drinketh	Pino	Drink [Present Active Participle]
Dwelleth	Meno	Dwell [Present Active Indicative]
Living	Zao	Have life [Present Active Participle]
Hath sent	Apostello	Send out [Aorist Active Indicative]
Live	Zao	Have life [Present Active Indicative]
Eateth	Trogo	Eat [Present Active Participle]
Shall live	Zao	Have life [Future Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Came down	Katabaino	Come down, Descend [Aorist Active Participle]
Did eat	Phago	Eat [Aorist Active Indicative]
Are dead	Apothnesko	Be dead [Aorist Active Indicative]
Eateth	Trogo	Eat [Present Active Participle]
Shall live	Zao	Have life [Future Active Indicative]
Things	Tauta	Things
Said	Epo	Say [Aorist Active Indicative]
Synagogue	Sunagoge	Synagogue
Taught	Didasko	Teach [Present Active Participle]

PERFECT TENSE VERBS

EIMI – TO BE – This verb occurs 61 times in the New Testament, with 5 appearances in the Perfect Tense. In **John 6:46** the Lord Jesus Christ is the only one who has seen God continuously as He is and keeps on being God being part of the Trinity.

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 know], 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.

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. They are 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.

KATABAINO – COME DOWN - Occurs 80 times in the New Testament. Jesus said in **John 6:42** that He came down from heaven as a permanent part in the Eternal Plan of God.

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

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

In this passage the Lord talks about spiritual reality. It is a test of the will of the people. What the Lord is going to say is going to convict them of their sin but most of the hearers remain negative. They are here for food and entertainment, not spiritual understanding. Many people are attracted to a religious show, many like having Christians around, but they do not want God's will to impinge on their life.

The Lord makes His claims very clear to the people. He is the only source of spiritual life and the only way to the Father. The only way to spiritual relationship with God is through Christ. When you talk to unbelievers you should use what they say and use it as a cue to get into the Scriptures. Your job is to lead them to the Word, and let the Holy Spirit work on their life through the Word of God.

Verse 41. The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43. Jesus therefore answered and said unto them, Murmur not among yourselves.

What do the Pharisees hit on? They do not hit on election or free will because they are unbelievers but they complain about Jesus Christ saying that He is the bread come down from heaven, for they knew by this statement that He was claiming to be God/Messiah. They are being challenged by this by which He claims to be the only source of spiritual food. He is claiming to be the Messiah and they do not want to accept that. They think they know (perfect tense) Him as Jesus the son of Joseph and Mary whose birth they have queried and mocked all his life. Their knowledge of him certainly has eternal results – for their negativity locks them into eternal judgment.

They want signs and evidence, so that they can condemn Him, and reinforce their own negative opinion, not so that they can believe in Him. They are uncomfortable because He is making Messianic claims and they do not want Him as Messiah, they want Him to be a pleasant Rabbi who does miracles on demand, or a king they can manipulate and so get political independence. They can see from what He is saying that that is not the type of Messiah He is, and they will wait for the person they think they can use.

The crowd wanted God active in their lives, but only on their terms. If you want God you want Him on His terms. It is only the work of the Father through the Holy Spirit that they are going to come to him, and they have already resisted that. Jesus verdict is clear, "You are not accepting Me on My terms, as you have no part in Me or God". He tells them to stop arguing and complaining, for He has "come down", and the results of the incarnation are eternal in significance – Immanuel is here before them and their response to Him is going to seal their eternal destiny.

Verse 44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

He tells them that they are not going to understand this because the Father is not drawing them. They are not under the convicting ministry of the Holy Spirit for they have already rejected the message.

The Greek word for "drawing", which is *Helko*, is in the aorist, active, subjunctive. It means to draw by inner power, it is not the drawing of the magnet on steel, it is leading or impelling from within. It is the drawing of the heart which carries the concept of a definite result. It is in harmony with their will and in this case they will not respond. The subjunctive mood speaks of potential. Maybe the person will be drawn, maybe not, for their free will is involved. Only God knows who are His, but once the Holy Spirit has moved upon them we see the truth, for they either reject or accept the Lord.

The results of salvation are sure and include a resurrection body, eternal life and eternal security. God came to give you eternal life both now and forever. Paul said that if eternal life was going to be for now only, we would be the most miserable of men. Eternal life starts now but goes on forever, and so there is joy now and forever, but in time there is often terrible persecution also, hence Paul's words. Even if the going gets tough down here we can know that eternally there is a place of rest for us.

Verse 45. **It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.**

Here He quotes from **Isaiah 54:15** and **Jeremiah 31:34** which are both Millennial texts, saying to them that they are seeing these things fulfilled partly now, and mankind will see them fulfilled fully in the Millennium. When the Father draws people to himself and these things happen we get a relationship, and that is an eternal relationship.

If you accept things God's way you will be involved in the future of time and in eternity, but if you want to "do it your way", you are foolish beyond belief and you will keep yourself outside His perfect plan. Those who in the Tribulation have rejected the Lord Jesus Christ will accept the Antichrist; because they want to be saved their way they will end up accepting the lie he tells them. **2 Thessalonians 2:9-12.**

They will get exactly what they want, eternity without God, and as they die they will realise that they have lost everything, including eternal life with any blessing at all. They will be eternally separated from God, but eternally bound to Satan and his demons, for his choices are their own!

The Lord does not stop preaching to these people, and continues to tell them to believe. "I am the bread of life, and so believe in me". They will all be without excuse before the throne in the end, and we can only reflect on how this crowd will feel on that last judgment day as they reflect on the truth – they stood in front of Messiah and ignored Him! Their continual rejection and their mental attitude of negativity is compatible with the Lord passing over them as far as election was concerned in eternity past. The Holy Spirit has been calling them through everything the Lord has said, and they have still rejected Him.

Verse 46. **Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.**

It says here that, "he who believes on Me shall have everlasting life". All people are called but only the elect are drawn, and the results are always definite and observable. The Lord says that He will call all men to Him. He says, "I will make an issue of myself before all mankind", but only the elect will be drawn with lasting good results.

The Holy Spirit will only be able to work on the elect in harmony with their free will. God's love to an unbeliever is the same as to a believer because He has provided for all; the free gift of salvation is complete and available. In John 6 He says you see Me but you do not see Me as I really am. The human will in itself has no power in itself to accept Christ. The heart must be moved completely by the Holy Spirit and must embrace that ministry of the Spirit. It is only resistance to the ministries of the Holy Spirit that leads to the Lake of Fire forever. Unbelievers must work very hard to join Satan – they must walk away from the greatest love ever shown.

The Cross is the central pivot point of all history, but our "so great salvation" started in eternity past. When you start seeing how election, resurrection, eternal security and the efficacious call all tie together you see some of the length, breadth and depth of the Love, Mercy, and Grace of God towards you. This grace will continue eternally after the whole of this created universe has been destroyed. **2 Peter 3:9-18.**

Chafer Systematic Theology, Volume 6 page 252, says - "The human will has no power in itself to accept Christ. The heart must be moved completely by the Holy Spirit or no choice of Christ is made. Just the same when the choice is made it is not due to coercion but to the will acting in its sovereign freedom. The elect are the ones who are drawn by the Holy Spirit and respond freely to the call of love. God works all the way providing in the past present and future. We should respond by giving thanks for so great a salvation. Before you were born a resurrection body was prepared for you in eternity past before a physical body had been prepared for you".

Prayer is the essence of evangelism, prayer for the unbeliever, **John 16:8-11** - that they might be led to Christ and come under conviction. We claim the promise that He will draw all these people to Him. We can pray that in the meeting all will see the Cross as a central feature, and that you as the speaker may give the message well. Do not pray for everyone to be saved because that will not happen, but pray for all to be convicted of truth, for all will be.

INTRODUCTION TO VERSES 48-59

In these verses Jesus talks about eating his flesh and drinking his blood, which at the human level seem to talk about cannibalism. This is the way that the early Romans took Christianity. Letters from Pliny to the Caesar Trajan while Pliny was governor of Bithynia at the beginning of the second century AD stated that the Christians are accused of cannibalism, based on inadequate explanation of this passage.

Pliny however sees quite clearly that they are not cannibals and wonders why the empire is persecuting them because all they do is to meet together to sing and pray. They pray for me, says Pliny. They will not deny that Jesus Christ is Lord, and for this tenacity alone he continues to persecute them, for as a Roman, he believes that if he tells them to stop doing something, they should stop....

In addition it should be noted that there are two verbs translated eat in verses 49-58. The verb translated "eat" occurs 10 times, 6 of which are in verses 49,50,51,52, 53 and 58, and involve the word Phago, the other 4 times verses, 54, 56, 57 and 58, has the Greek word, Trogo. Trogo is used for eating the flesh of Christ. W.E.Vine states that, "Trogo means primarily to chew or gnaw and is used metaphorically in this passage to denote feeding spiritually on Christ". In English we have the concept of chewing a problem over, or you can have a gnawing problem, which has more impact as a word that the normal word related to eating Manna where Phago is used.

This is the basis of the communion service and has a direct relationship with information which is in Exodus and Leviticus about the nature of the sacrifice for sin. This statement horrifies and revolts the unbelievers as well as put pressure on them. However those who are being drawn by the Holy Spirit are going to be convicted, believe and understand this statement as it can only be discerned, spiritually - **1 Corinthians 2:14-16**.

Verse 48. I am that bread of life. 49. Your fathers did eat manna in the wilderness, and are dead. 50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

He makes an analogy to His words, which is the manna. The Exodus Generation had to express their faith in God's provision of manna. They had to believe that what God said He would do. They had to get up before dawn every day except the Sabbath, go outside their tent encampment, walk a long way, and gather the manna day by day.

They could have sat in their tents in unbelief and starved to death. They had to express their faith in action by going out and getting the manna; they had to take God's provision, cook it and eat it, take it into themselves otherwise it would not benefit them. If you kept the manna in a pot it went rotten except on the Sabbath; it had to be renewed every day. This is a good picture of the need to feed on God's Word daily.

Verse 52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

The Lord is offering salvation to these people and offering Himself as Saviour. They had to believe what He was saying, accept Him and take Him as their Saviour. "If anyone eat of this bread" - the word, "if", is in the third class condition which means that there is a potential that some will and some will not.

Believers in the crowd got into a heated debate with those who were thinking about it. This is just the same as street evangelism today and the reactions of people. This crowd condemns itself for even though the Exodus generation failed they did not fail every morning. At least they went out and collected the manna and did not die. The majority of this generation is going to reject the truth and all die in the terrible fall of Jerusalem, but a remnant, the elect, will be saved and be delivered to further service and glory.

Verse 53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55. For my flesh is meat indeed, and my blood is drink indeed. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Eating flesh and drinking blood is too horrible to contemplate for these people. The phrase "flesh and blood", should take them back to Leviticus where the flesh of the animal is cut up, roasted and eaten and the blood is shed. The language used in John 6 therefore deals with sacrifice and not cannibalism. What the Lord is

saying is that His blood must be shed and His flesh eaten, as He is the fulfilment of the Paschal lamb and the Day of Atonement Sacrifice.

In **Exodus 12:5-10** we have the blood on the door to protect them. When the blood was shed and placed on the door posts the people did not die, they were protected. What did they do with the lamb itself? They ate it. Everything had to be eaten with anything that was left over burnt before the sun came up and the ashes scattered. It was a case of all or nothing. The flesh of that lamb was going to give them strength to walk out of Egypt.

In this passage Jesus is saying, "my blood shed for you is going to save you from sin, my body, if you take of me will give you the nourishment you need for life forever". So as the Exodus Generation had to kill the lamb and eat the flesh, daub the blood on the door posts, so these people were to believe in the Lord Jesus Christ as the only sacrifice for protection and sustenance.

Verse 57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

As the Lord Jesus Christ fulfilled the Father's will by becoming the sacrifice so we fulfil the Father's will by believing in Him. The Lord is saying that He has a relationship with the Father and you can have a relationship with Him. The power and life of God is available to you in Christ. This is the answer to **John 6:27**.

The motif of eating goes right the way through the Scriptures. One prophet was given a scroll to eat. Feeding on the Word is something that you find right the way through Scripture. Make it part of your life and let it change you. Food will, for good or for bad. This is the gift that Jesus is talking about by faith through grace.

Verse 58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59. These things said he in the synagogue, as he taught in Capernaum.

Eternal life is the subject returned to now. The Lord Jesus Christ has offered these people eternal life and the response that He gets is typical of that which one receives from many unbelievers today. If you get a massive positive response you should thank the Lord that He has placed you at a location where there are a lot of elect, but it is more likely that you will get a result not unlike what the Lord got here.

This is a vital thing to understand before you witness, so that you are not discouraged. If they receive Him they will receive you, if they rejected Him they will reject you. Do your job and leave the results in the Lord's hands! The Lord has claimed to be the Paschal lamb and that His teaching leads to eternal life. He is right on both counts; and so the offer He makes is legitimate. People will hear the gospel, and some will believe, but most will reject.

The assurance of eternal life for us is on the word of the Lord Jesus Christ, which is also the basis of the certainty of the fate of the unbeliever. We must leave the final outcomes to the Lord, we must do our part and give the gospel, what each person does with it is over to them. We have responded to the conviction of the Holy Spirit and accepted the Lord and so we know we are amongst the elect. Let us rejoice in our place and worship the author and completer of the plan.

APPLICATION

If you are going out as an evangelist you must understand the doctrine of the effective calling of the Holy Spirit so that you realise that you are totally dependent on the power of God and not your own power to effect the conversion of people. Your appeal will be the message of the Cross on which the Lord Jesus Christ paid the penalty for sin, and the resurrection by which he demonstrated the defeat of death and the reality of the promise of eternal life. You will use scripture confident that the Holy Spirit will enliven the words to the hearers who are elect.

Walking in the Spirit enables you to see that the Spirit is already moving and by claiming the promises in the Word of God you can participate in the ministry of the Holy Spirit. This was the great success of Spurgeon as a Calvinistic evangelist because he understood these concepts. If you are walking with Him He will work through you. You need to pray that you will be in the right place at the right time and have the discernment of seeing who the Holy Spirit is convicting.

As you talk to people you can pray that people will become convicted. Do not ask the Holy Spirit to move, He is always moving in accordance with these Scriptures, you need to be moving with the Spirit and willing to participate with Him. Do you stop praying, No - The Lord prayed all the time in the Bible. As you pray you orientate yourself to the plan of God, for that is when prayer becomes most effective.

Wanting things on your own terms is the sin of pride. Very few do not believe in God. Unbelievers say that they want to continue living the way they are living and they do not want God to impinge.

The vast majority of people believe in God but the majority do not have a relationship with God because they will not do it God's way, they want to do it their way. This is the sin of Satan who said, "I will", five times in Isaiah 14. Unbelievers want to thumb their nose at the Cross, but think that everything is going to be all right in the end, as God is a "nice guy". God is righteous, and the day of grace ends with death for each unbeliever and they must face the eternal consequences of their negative spirit.

We do not have to sing or pray powerfully to get the Holy Spirit moving, as sometimes the Pentecostals try to, as the Spirit is moving anyway (we don't start him!) but God wants you to share in the work of the Holy Spirit, and walk obediently to His direction as to who you speak to and what the subject matter is.

DOCTRINES

CHRISTIAN LIFE: ETERNAL LIFE

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRIST: RESURRECTION BODY

The resurrection body of Jesus Christ -

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

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.

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.

PRAYER

1. We may know the provision of God but we must communicate with Him in order to obtain this provision.
 - a) Prayer is the believer's means of communicating with God.
 - b) The Bible is God's way of communicating with man.
2. Promises Involving Prayer
 - a) **Matthew 21:22** We should ask believing.
 - b) **Matthew 18:19** The power of corporate prayer.
 - c) **Psalms 116:1, 2** God is always available to hear our prayer.
 - d) **Isaiah 65:24** God will answer while we are yet praying.
 - e) **Matthew 7:7** We are commanded to pray.
 - f) **John 14:13-14** We can ask for anything in His name.
 - g) **Philippians 4:6** The prayer should be with thanksgiving.
 - h) **1 Thessalonians 5:17** We should pray without ceasing.
 - i) **Hebrews 4:16** We can come boldly to the throne of Grace.
3. Prayer Divided into 4 Segments
 - a) Confession of sins (**1 John 1:9**)
 - b) Thanksgiving (**1 Thessalonians 5:18**)
 - c) Intercession for others. (**Ephesians 6:18**)
 - d) Petitions for one's own needs (**Hebrews 4:16**)

4. Power of Prayer

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

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

6. To Whom are Prayers Addressed?

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

7. Prayers can be Divided into Petition and Desire

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

8. Four Possible Combinations

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

9. Reasons for Unanswered Prayer

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

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

10. Intercessory Prayer

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

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

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

CHURCH: COMMUNION: THE LORD'S SUPPER

1. There are three suppers which man is invited to:-

- a) The gospel supper (**Luke 14:15-24**)
- b) Marriage supper of the Lamb (**Revelation. 19:7-9**)
- c) Lord's supper (**1 Corinthians. 11:23-29**)

2. Those who accept the gospel supper will eventually appear at the wedding supper and in the meantime, whilst on earth, should partake of the Lord's Supper.

3. At the Lord's Supper the believer meditates on:-

- a) The death of Jesus Christ as his personal Saviour.
- b) The risen Lord who makes intercession for him.
- c) The coming Lord who will return for His church and set up His reign on the earth.

4. The Lord's Supper is derived from the Passover meal (**Exodus. 12:1-11, 1 Corinthians. 11:23-32**). Christ our Passover is sacrificed for us (**1 Corinthians. 5:7**)

5. The bread represents the body of Christ which was broken for us when He bore our sins on the cross (**1 Corinthians 11:24**)

The wine represents the blood of Christ which is the guarantee of our salvation. For without the shedding of blood there is no remission of sin. (**1 Corinthians. 11:25**)

6. The Lord's Table is prepared for believers in the presence of their enemies (**Psalms 23:5**)

7. The believer must be in fellowship to discern the meaning of the Lord's Supper (**1 Corinthians 11:29**). This is accomplished by self judgement (**1 Corinthians 11:31, 1 John 1:9**)

8. Partaking of the Lord's Supper without fellowship with the Lord can result in sickness or death. (**1 Corinthians 11:30**)

MANNA

1. Manna came down every day but it did not (**Exodus 16:4,5, 16:22-27**). God provided manna every day except Saturday. God gave the Jews double on Friday. If extra was kept during the week except Friday it stank and bred worms. CONCEPT - some techniques and doctrines are used daily, some are more specialized and used periodically.

2. Those who gathered a lot of MANNA did not have more than those who gathered a little MANNA. The amount of MANNA matched your capacity for MANNA (**Exodus 16:16-18, 2 Corinthians 8:15**). This is the law of equality. God always matches capacity. Those who gathered a lot of manna did not have more than those who gathered a small amount. God matched their capacity. Everybody has equality in Christ but each believer does not have the same spiritual experience. God will never fail your capacity.

3. Manna spoiled but it did not spoil. (**Exodus 16:19, 20**). If it was kept overnight it spoiled but kept overnight on the sixth night it was preserved. In order to enjoy provision man must follow God's directions and plan.

4. Manna spoiled if it was kept overnight but it was preserved indefinitely in the Ark of the Covenant. (**Exodus 16:19, 20, Hebrews 9:4, Exodus 16:33**)

5. Manna melted but it did not melt. (**Exodus 16:21**). Only manna that had been collected withstood the rays of the sun. Only bible doctrine absorbed into the soul can help in time of pressure or prosperity. Ungathered manna is like doctrine left in the Bible.

6. Manna tasted good to some and bad to others. (**Exodus 16:31, Numbers 21:5**) This illustrates positive or negative attitude towards the Word of God.

7. Manna came as a complaint from Israel. (**Exodus 16:2-4**) It was therefore a Grace provision, the Jews neither earned nor deserved it (**Psalms 78:18-25**). God was faithful in providing the manna. (**Exodus 16:35**)

8. The rejection of grace manna resulted in divine discipline. **(Numbers 21:5, 6)** God blesses the believer under grace, when he decides to move away from grace he falls from grace. **(Galatians 5:4)** Failing grace. **(Hebrews 12:15)**

OFFERINGS: LEVITICAL OFFERINGS REPRESENT CHRIST

1. The Levitical offerings and sacrifices were a picture of the work of Jesus Christ. **(Hebrews 10:1)**

2. There are five offerings in Leviticus 1-6

- a) Burnt animal offerings Chapter 1 The work of Christ.
- b) Cereal offerings Chapter 2 The person of Christ.
- c) Peace offering Chapter 3 Reconciliation.
- d) Sin offering Chapter 4 Unknown sins.
- e) Trespass offering Chapter 5-6v7 Known sins.

3. Burnt animal offerings (Leviticus 1)

An innocent perfect animal was killed for the sins of the offerer. A representation of Jesus dying for our sins on the cross.

a) Bullock v2-9 Offered by the rich person.

Bullock is a male without blemish = Jesus Christ as a perfect person.

Offering is on the brazen altar = The death on the cross.

Offered voluntarily = Faith in Christ is on the basis of free will.

Sinner, (offerer) puts his hand on animal's head for an atonement. = Sins laid on Christ on the cross. Christ died for the sins of humanity. **(2 Corinthians 5:21)**

Killing of the bullock = The death of Christ

Blood covering the altar = Total cleansing from sin.

Flaying of animal to check that there were no inner blemishes = Jesus was perfect and free from sin both outwardly and inwardly.

Wood burnt = Human good removed. **(1 Corinthians 3:12, 15)**

The head is burnt = The perfect mentality of Christ

The fat is burnt = The outward perfection of Christ.

The gut washed with water from the brazen laver. = Cleansing from sin. **(1 John 1:9)**

The legs washed. = Cleansing from sin allows for service.

Bullock is burnt. = The solution to the sin problem at salvation and during the Christian life has been accomplished at the cross.

b) Sheep v10-13 Offered by the middle class.

c) Birds v14-17 Offered by the poor.

4. The Cereal Offerings (Leviticus 2)

a) The Gift Offering = the gift of Jesus Christ.

Fine flour = Perfection of Christ

Oil = Holy Spirit

Frankincense = Satisfaction to God the Father

Salt = Preservation

Leaven (not included) = Sin

Honey (not included) = Human Good.

Take a handful of the mixture = Appropriating salvation personally by faith.

Burnt on the altar = Judgment of Christ on the cross.

Oil = Jesus filled with the Holy Spirit.

The priest eats the remainder. = the priest is sustained by the Scriptures and the Holy Spirit.

b) The Oven Offering

Unleavened bread = Christ had no sin.

Baked offering hidden from man's view = Godward side of the Cross. Golgotha shrouded in darkness during the period of judgment of the sins.

Fire = Justice of God

Offering = Perfect humanity of Christ

Oven = Cross
 Oil = empowerment of Christ.
 Frankincense = God is propitiated or satisfied.

c) The Flat plate Offering

Fine flour with oil = Perfection of Christ
 Unleavened = No sin or sin nature

No frankincense = No propitiation until God judged the sins of the world.

Part into pieces = Crumbled - something completely destroyed - Christ's body broken for us. Crushed with our sin. **(Isaiah 53)**

Oil poured onto crumbs = Oil of appointment - Messiah or given one. God the Father appointed God the Son to go to the cross cf. dove at baptism.

d) The Frying Pan Offering

Partly closed, partly open - Unseen = Godward, propitiation. Seen = manward, reconciliation.

The offerer gives offering to priest who takes it to the altar, takes part as a remembrance (memorial) for (judgment) = compare with Lord's Table remembrance

rest eaten by the priests - how we appropriate Christ - faith.

e) Rules of Cereal Offerings

Prohibited leaven = sin or evil

Honey = Human good or human sweetness

Garnished with salt = a contract between God and man.

f) Cereal offerings were made at the

Passover (with burning = judgment = cross)

First fruits (without burning = resurrection)

Day of Atonement (with burning = judgment = cross)

g) The Memorial Offering

Green corn = Christ in resurrection

Dried = Roasted by fire, Judgment

Beaten = Bruised or crushed

Full ears = Perfection of Christ

Put oil on = Messiahship appointment.

Frankincense = Propitiation, satisfaction.

Burnt = Reference to the cross

Memorial = Lord's Table of the Old Testament.

5. Peace offering Chapter 3 Reconciliation.

Similar to the burnt offering, with both male and female animals sacrificed.

6. Sin offering Chapter 4 Unknown sins.

Confession and repentance from sin, equivalent to **1 John 1:9** (and cleanse us from all -unknown sins - unrighteousness)

7. Trespass offering Chapter 5-6v7 Known sins.

Confession and repentance from sin, equivalent to 1 John 1:9 (forgive our - known/confessed - sins)

HARMONY

THE JEWS DISPUTE JESUS' CLAIM THAT HE IS THE BREAD OF LIFE

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

THE BREAD OF LIFE RESTATED

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

THE JEWS DO NOT UNDERSTAND

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

77 C THE QUESTIONING DISCIPLES

JOHN 6:60-65

John 6:60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

KEY WORDS

Many	Polus	Many
Disciples	Mathetes	Disciple
Had heard	Akouo	Hear [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Hard	Skleros	Tough, Hard
Saying	Logos	Word
Can	Dunamai	Have power [Present Middle Indicative]
Hear	Akouo	Hear [Present Active Infinitive]
Knew	Eido	Know [Perfect Active Participle]
Murmured	Gogguzo	Murmur [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Doth this	Touto	This
Offend	Skandalizo	Offend, Scandalise [Present Active Indicative]
Shall see	Theoreo	Shall see [Present Active Subjunctive]
Son	Uihos	Son
Man	Anthropos	Man
Ascend up	Anabaino	Ascend [Present Active Participle]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Before	Proteron	Before
Is	Eimi	Keep on being [Present Active Indicative]
Spirit	Pneuma	Spirit
Quickeneth	Zoopoieo	Make alive [Present Active Participle]
Flesh	Sarx	Flesh
Profiteth	Ophleo	Profit, Benefit [Present Active Indicative]
Nothing	Oudeis	Nothing

Words	Rhema	Word
Speak	Laleo	Speak [Perfect Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Life	Zoe	Life
Are	Eimi	Keep on being [Present Active Indicative]
Some	Tis	Some
Believe	Pisteuo	Believe [Present Active Indicative]
Knew	Eido	Know, Perceive, See [Pluperfect Active Indicative]
Beginning	Arche	Beginning
Were	Eimi	Keep on being [Present Active Indicative]
Believed	Pisteuo	Believe [Present Active Participle]
Should betray	Paradidomi	Betray [Future Active Participle]
Said	Lego	Say [Imperfect Active Indicative]
Said	Ereo	Speak [Perfect Active Indicative]
No man	Oudeis	No one
Can come	Erchomai	Come [Aorist Active Infinitive]
Were	Eimi	Keep on being [Present Active Subjunctive]
Were given	Didomi	Give [Perfect Passive Participle]
Father	Pater	Father

PERFECT TENSE VERBS

DIDOMI - GIVE – This verb occurs 413 times in the New Testament, with 36 times in the Perfect Tense. On 26 occasions it is in the Active Voice leaving 10 in the Passive. The vast majority of the Perfect Tenses occur in the Gospel of John with 24, and with the 3 in 1 John, accounts for 75% of the occurrences. The Lord Jesus Christ gives permanent spiritual knowledge to believers which allows them to understand Matthew 13:11, 19:11, Mark 4:11, Luke 8:11, John 17:8, 17:14, 1 John 5:20. The Lord Jesus Christ also gives an open door for evangelism indicating that God offers opportunities to give the gospel. In Revelation 3:8, During His ministry the Lord gave His disciples total protection over attacks from Satan as well as snakes and scorpions. Luke 10:19. The Lord tells that a man can receive nothing unless it is given from heaven John 3:27. The Father has permanently given the Son the following:- All Things, John 3:35, All Judgment, John 5:22, All the works for the Son to do as a witness of who He is, John 5:36, His sheep, John 10:29, The words that He should say, John 12:49, The believers, John 17:2, His Glory, John 17:22, and The Cup, John 18:11. The Father gives The true bread of heaven, John 6:32, Pilate his authority, John 19:11, The Grace of God bestowed on the Churches in Macedonia, 2 Corinthians 8:1, Love so that we may be called the Children of God, 1 John 3:1, His Spirit permanently, 1 John 4:13, and will give in the future the persecutors of the brethren blood to drink, Revelation 16:6.

LALEO – TO SPEAK - Occurs 298 times in the New Testament with 14 appearances in the Perfect Tense, the majority being in the Active Voice and Indicative Mood. With the exception of two times all of the occasions are from the Gospel of John. In Luke 1:45 Elizabeth says to Mary, “Blessed is she who believed for there will be a fulfilment of those things which were Told her from the Lord”. In **John 6:63** Jesus says that the words He Speaks are spirit and are life. Jesus said that the Jews seek to kill Him, a Man who had Told them, the truth from God **John 8:40**. In **John 9:29** the Jews say that they know that God Spoke to Moses but do not know about Jesus. In **John 12:28-29**, The Father talked to the Son and some said that an angel had talked to Him.

Addressing the disciples at the Last Supper in John 15:3, Jesus tells them that they are all clean because of the words He had Spoken to them already, while in John 15:11, that the words Spoken to them was so that their joy might be full and peace, John 16:33. In John 16:1 the words Spoken were so they should not stumble, in John 16:4 when the time comes they may remember them, but noted that because He had told them of His departure at this stage they were sorrowful, John 16:6. In John 16:25, Jesus said that He had been speaking in parables, but would now Speak plainly, and in John 18:20, that He had always Spoken openly in the synagogues when asked about His doctrines by the High Priest. In Acts 27:25, Paul was confident of the future as he set out across the Mediterranean encouraging others by saying that he believed that what would happen would be exactly what God had Told 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.

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

Verse 60. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

This is the reaction of many who followed the Lord. These are believers, or at least attendant unbelievers who now are having the issues made really clear to them. There were more than the twelve disciples following the Lord, perhaps several hundred. Here we get an analogy to the Exodus generation. There were many who left Egypt with the children of Israel, those known as the "mixed multitude"; they were fellow travellers with the Jews, but were not necessarily there because they were saved. Many followed Jesus, in his day, because of interest, expectation that he would be king and powerful, and others for a sense of belonging.

This had always been the problem with the nation Israel, and it remains the problem with unsaved religious people today. They want comfort and calm, and a nice safe spiritual social place, but they hate what they call, "religious enthusiasm", for they want to keep living their way without God making any life changing demands of them.

We are a year and a half into the Lord's ministry here and many of these people have not trusted in the Lord as Saviour, they are with the Lord for reasons other than the right ones. The Lord is putting pressure on them and they are feeling that this teaching is too harsh, and he "knew" their thinking (perfect tense – eternal results) but keeps them confronting the truth – what will they do with it?.

The Greek word is "Skleros"- and it means hard, tough, blunt, it is too tough for them. Who can appreciate these hard sayings? Holy Spirit filled believers can. Many people are offended in church by straight preaching or talking because they are offended by God's Truth, for they want a comfortable religion that makes few demands. They want smooth things, gentle words. Occasionally the minister has to come in with a blast, and cover a difficult doctrine, and the "make-believers" will scatter. Do not ever quote the socialist statement, "Leave no-one behind", for the Lord always left the hypocrites behind, and never pursued them!

The absolute claims of the Lord Jesus Christ are blunt and cannot be side stepped. You as a preacher are working in combination with the Holy Spirit. You verbalise the Word and the Holy Spirit makes it clear spiritually within each genuine child of God. The elect will respond appropriately with worship and service.

The truth of the word will sift the crowd, separating the wheat from the chaff. **Matthew 10:34-39**. Read this passage. Do you see that this must occur, and that when it does, do not be offended at the pastor who is faithfully teaching the truth. Sorting the religious unbelievers out of a fellowship may be a painful thing, for they will go with noise and anger, but it is a necessary thing. By their nasty "fruit" they will be known!

Verse 62. What and if ye shall see the Son of man ascend up where he was before?

The ascension is an area not often covered by pastors, but it should be, for it is the final piece of evidence that proves the Lord is who He claimed to be. It underlines the certainty of His return to earth in the same manner in which He departed. **Acts 1:9-11**.

The expectation of his physical return is another major doctrine that separates the genuine believer from the religious church attending unbeliever. We expect the Lord to return, but they do not. They do not want the Lord to return, for if He is going to return they must sort their lives out his way. The Lord told the parable of the vineyard owner who took the long journey to illustrate this mental attitude. **Matthew 21:33-41**.

Verse 63. It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The spirit filled nature of the believer also sets them apart from the religious unbeliever. It is only the Holy Spirit that makes sense of these passages of Scripture, for the unbeliever does not know and cannot know the truth, for these things are spiritually discerned. This is why the greatest unbelieving minds come to the

Word of God and can come up with nonsense. What the Lord has spoken (perfect tense) is eternal in significance, and all will be eternally judged for their attitude to the Lord's words and work.

Verse 64. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

There are always some unbelievers, and the Lord, as He is all knowing knew who would not believe and who would betray Him. He then says that no one can come to the Father unless it was "given to him by my Father". The Spirit will convict all but only the elect will respond by faith in grace. The reaction to the gospel will show people up for what they are. What is behind hardening of the heart then? It is that the message is given, the pressure comes on the individual, and what is really inside the person then comes out.

The example of Pharaoh shows that the Lord put pressure on him by events, and the attitudes of Pharaoh came out, so that his real motives were laid bare. In Biblical terms to harden the heart, is to put enough pressure on to ensure that the true motives alone emerge. The Lord in this passage is putting the pressure on those in his vicinity and some are going to resist and continue to reject Christ, others will respond and be saved. The Lord is going to lose His social following from this time on; it is a time of pruning or sifting.

The Spirit convicts the unbeliever. In addition they cannot understand spiritual truths because they are spiritually discerned. **1 Corinthians 2:14**. The only spiritual thing they can understand is the gospel with the Holy Spirit's help, but once that is rejected the darkness deepens around them. **John 3:19, Jude 13**.

This verse tells us that the Lord knew about Judas from the beginning. Judas saw what the Lord did, heard His Word and persistently rejected Him as Saviour. This shows that even though people saw miracles, and everything else, they could still not believe, for they preferred the alternative to truth.

Judas saw everything and yet died an unbeliever. Signs and wonders convince no one who does not want to be convinced. Often signs and wonders are problems, as they get peoples eyes on those, and they forget about Christ. The crowd that was witnessing this was the same group which had been fed by the Lord, with the loaves and fishes, after having seen numerous healing miracles and yet they still reject Him. The Holy Spirit's ministry is the only way that an unbeliever can be convicted and come to the Lord for salvation, but even though they see the truth they may walk away, as the rich young ruler did. **Matthew 19:22**.

Verse 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

The Lord reminds us of election and salvation by faith alone, the apparently contradictory doctrines of election and free will. The elect will respond and only one that has been given (perfect tense) by the Father to the Son will respond to the gospel, but the individual must believe in the Lord Jesus Christ.

God's election is intimately involved with the free will of the individual – remember we are seeing this from time-space, not eternity. The gift of the believer from Father to Son is however eternal in its scope! To our minds this is a difficult concept, but the Lord mentions both election and free will here, so both are true. It is just that we have human problems with concepts that go beyond space and time.

He has been challenging people to believe as per verse 47, but in this verse he also shows that election is still functioning here. There will be some who will respond as well some who will reject. We are not to be concerned about response percentages – just about teaching truth! We leave response to the Lord and the Spirit.

APPLICATION

Today many are in the church for similar reasons to the unbelievers who followed our Lord. Some attend for social contacts, to belong, to learn the local language, to settle their children in a moral group, to make business contacts, to feel good. They are not there for spiritual reasons, any more than some of the followers of the Lord were, and when the going gets tough these people "get going". They do not want "hard things" taught, they do not want doctrines that challenge; they want "smooth things". **Isaiah 30:9 - 15**.

In many cases graduates from Bible institutions have difficulty once they leave the sanctuary and fellowship of the college. You need to learn to be guided and encouraged by the Holy Spirit alone, with no one else around you, as it is only the Spirit who you can trust all the time. Learn to rely on the Lord and not on the

stimulation that meetings and fellowship with other Christians every night gives you. Such evenings are interludes amid the battle. It is the filling of the Holy Spirit that you need.

In this passage the Lord asks, does this offend you? The word used is "skandalizo", which means to cause to stumble or give offence. The truth will always be offensive to the religious unbeliever who does not want a living relationship with God. It is also offensive for a person who likes their sin to be told that they need a Saviour. In **Titus 1:15**, Paul says, "to the pure all things are pure and to the impure things are impure". This is what is happening here. People are most offended because there is something wrong in their life.

There will come a time when each local church needs to be pruned. The Holy Spirit will do the pruning, if the pastor does the systematic preaching of the Word, with those resisting the Word leaving. You should follow them up and tell them that they are welcome back if they are willing to follow the Word. If they come back you have won a brother. Do not worry if you have been teaching the Word accurately and systematically. Sadly many people leave churches today because they are not being fed! Let us not come under judgment as pastors for not feeding the sheep!

There are two categories, the elect and the resisters. We should not say that there is the elect and the non elect because that is not the emphasis which God gives; its only dodgy theologians who speak that way. The elect will by faith respond to the gospel, the "resisters" will continue to exercise their free will to reject the Lord's demands upon their lives. The emphasis that Scripture puts on the unbelievers is their rejection of the gospel and resistance to the Holy Spirit. Let us not go beyond the words of the Lord, they are "resisters of the gospel", not non-elect.

You can only help people sometimes by being straight and blunt. This is why a minister should teach verse by verse systematically. This will hit every doctrine in the Word, and the people will have to face the "hard" things in their context. The "mixed multitude" will still complain, and some will be offended. It is the spirit who will challenge, and so you can leave the results with the Lord. Some in the crowd will respond to these things as well, so leave outcomes with the Lord and teach his word without compromise or omission.

DOCTRINES

CHRIST: ASCENSION AND SESSION

1. The resurrection body of Christ was capable of 'space travel', The humanity of Christ in resurrection travelled through all three heavens. (**John 20:17**). (1st Heaven - the atmosphere, 2nd Heaven - Stellar Space, 3rd Heaven - the Throne Room of God).

2. The purpose of this space travel was to arrive in a human body at the throne room of God the Father. Although covered with no protective space suit, the resurrection body did not burn up as it travelled through the universe, it did not suffer fatigue but arrived in perfect condition (**Romans 8:34, Colossians 3:1, Hebrews 1:3, 8:1, 10:12, 12:2**).

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

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

This is why God gives every believer at least one angelic servant - to some many more - a down payment that we will be one day superior to them (**Hebrews 1:14**). Who made this possible? Jesus Christ through ascension and session.

3. The ascension and session of the humanity of Christ produced victory in the angelic conflict. (**Hebrews 1:3-13**).

4. The ascension begins a new stage of the angelic conflict (**Ephesians 1:20-22, 4:7-10**). Hence the believer of the Church age is involved in the intensification of the angelic conflict.

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

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**)

HOLY SPIRIT: TEACHER

1. He is the Spirit of Wisdom. (**Isaiah 11:2, 40:13-14**)
2. He reveals the things of God. (**1 Corinthians 10:13**)
3. He reveals the things of Christ. (**John 16:14**)
4. He guides into all truth. (**John 14:26, 16:13**)

5. He enables ministers to teach. (**1 Corinthians 12:8**)
6. He teaches the saints to answer persecutors. (**Mark 13:11, Luke 12:12**)
7. He directs in the way of godliness. (**Isaiah 30:21, Ezekiel 36:27**)
8. He brings the words of Christ to remembrance. (**John 14:26**)

PHARAOH – GOD’S POWER

1. SCRIPTURE - **Exodus 7:7 - 14:28.**

2. BIOGRAPHY

Pharaoh was the title of the Kings of Egypt. The title showed the person on the throne as a representative of the sun god Ra. The Pharaoh we are to consider is the Pharaoh of the Exodus. His identity is unknown. Many state he was Rameses 11 but the Bible shows a much earlier Exodus than his reign of 1301 - 1234 BC. **1 Kings 6:1** indicates a dating of c. 1450 BC which indicates Amenhotep II as the Pharaoh of the Exodus. Study of **Acts 13:18-21**, however, gives a date of c. 1530 BC. The Pharaoh of the Exodus is shown to be superstitious and unstable, moving rapidly from right to wrong as he desired. He expected his own magicians to copy the miracle plagues of Moses and Aaron. He was ready to promise a course of conduct that only ended when he and his army were destroyed in the Red Sea. Pharaoh, the world's most powerful ruler of his time, was confronted by a man, sent by God, who had spent 40 years tending sheep on the backside of the desert. Ten plagues were performed by Moses to bring pressure on Pharaoh. Pharaoh, however, resisted God's power; eventually losing his life pursuing the children of Israel.

3. EVALUATION

- a) **Exodus 7:7-13.** The Lord tells Aaron through Moses to change his rod into a snake. Pharaoh orders his magicians to do the same. Aaron's snake swallows the magicians' snakes. Pharaoh's heart hardened (verse 13).
- b) **Exodus 7:14-25.** The Nile was an idol river: it's water worshipped as life-giving. The first plague turned these waters into blood. God humiliated the Nile god. Pharaoh's heart was hardened (verse 22).
- c) **Exodus 8:1-15.** Hekt, the goddess with the frog's head, was exposed when the land brought forth frogs through both Aaron and the Egyptian magicians. Pharaoh hardened his heart (verse 15).
- d) **Exodus 8:16-19.** This plague was directed against Seb, the earth god. The magicians fail and say that it is God's work (verse 19). Pharaoh's heart was hardened (verse 19).
- e) **Exodus 8:20-32.** The flies probably were the scarab beetles, being against Scarabaeus the sacred beetle. Having compromised, Pharaoh hardened his heart (verse 32).
- f) **Exodus 9:1-7.** The death of the Egyptian cattle was directed towards Apis, the sacred Egyptian bull. The Jewish cattle were preserved. The heart of Pharaoh was hardened (verse 7).
- g) **Exodus 9:8-12.** The affliction of boils was a judgment against Neit, the goddess of health. The Lord hardened Pharaoh's heart (verse 12).
- h) **Exodus 9:13-35.** Hail and fire were judgments against Shu, the god of the atmosphere. Pharaoh's heart was hardened (verse 35).
- i) **Exodus 10:1-20.** The Egyptians worshipped Serapia, the god of locusts. God sent a plague of locusts. The Lord hardened Pharaoh's heart (verse 1,20).
- j) **Exodus 10:21-29.** The ninth plague, a supernatural darkness, showed how impotent Ra, the sun god was. The Lord hardened Pharaoh's heart (verse 27).
- k) **Exodus 11:1 - 12:36.** The son of Pharaoh was the representative of the god-man. When the crown prince died, Pharaoh allowed the children of Israel to go.

4. PRINCIPLES

- a) God will not tolerate other gods before Him (**Exodus 20:3**).
- b) Pharaoh at the start of the plague hardened his heart but eventually God hardened his heart (**Romans 9-17,18**).
- c) Man's negative actions, if perpetuated long enough in spiritual matters, can result in the inability of that person to believe in Christ (**Revelation 14:9-11; Hebrews 4:1-3**).
- d) God can use unbelievers to show His glory (**Romans 9:17**).
- e) Miracles performed in God's power can be duplicated in some cases by people using Satan's power (**2Thessalonians 2:9**).

- f) Behind a Christian - non-Christian conflict is a spiritual conflict. The Christian walk is fought in the spiritual realm (**Ephesians 6:12**).
- g) Negative attitudes towards God are disastrous individually and nationally (**Isaiah 57:21**).

WORLDLINESS

1. Worldliness means to follow the beliefs and philosophy of man rather than that of God
2. Worldliness is the opposite to Godliness; it is thinking/doing in opposition to God's revealed word. **Titus 2:11-14**.
3. All people are faced with the constant choice of following God's way or the world's. **Romans 5:12, 3:19, 1 Corinthians 1:21, Ephesians 2:12, James 1:27, 2 Peter 1:4, 2:20**.
4. Satan is the "prince of this world", and has power to deceive those who are negative to God's plans. **John 12:31, 14:30, 16:11, 1 Corinthians 4:4, 1 Peter 5:8,9**.
5. We must not love the world, **1 John 2:15-17**.
6. We must hate all the world stands for, in thought and in deed. **1 Corinthians 5:9-13, 11:30-32, Galatians 6:14, James 1:27, James 4:4, 2 Peter 1:3,4, 1 Corinthians 3:18, 19**.
7. We must not return to our old behaviour patterns, **Ephesians 2:1-7**.
8. This evil world system and the prince of this world will be condemned. **Matthew 18:7, John 12:31, 16:11, 1 Corinthians 6:2, 2 Peter 3:7, 2 Peter 2:1ff**.

HARMONY

SOME ARE OFFENDED

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

77 D - PETER'S GREAT AFFIRMATION

JOHN 6:66-71

John 6:66. From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God.

KEY WORDS

Time	-	Not found in the original
Many	Polus	Many
Disciples	Mathetes	Disciple
Went	Aperchomai	Go [Aorist Active Indicative]
Walked	Peripateo	Walk [Imperfect Active Indicative]
No more	Ouketi	No more
Said	Epo	Say [Aorist Active Indicative]

Twelve	Dodeka	Twelve
Will	Thelo	Desire, Wish [Present Active Indicative]
Go away	Hupago	Go away [Present Active Infinitive]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Lord	Kurios	Lord
Shall go	Aperchomai	Go [Future Middle Indicative]
Believe	Pisteuo	Believe [Perfect Active Indicative]
Are sure	Ginosko	Know [Perfect Active Indicative]
Art	Eimi	Keep on being [Present Active Indicative]
Christ	Christos	Christ, Messiah
Son	Uihos	Son
Living	Zao	Living
God	Theos	God

PERFECT TENSE VERBS

PISTEUO – TO BELIEVE - Occurs 248 times in the New Testament with 18 times in the Perfect Tense with 15 times being in the Active Voice. In the Passive Voice it means to be Committed. Half of these occur in the Gospel and letters of John. The merit in believing is in what/who one **believes in**, as shown in **John 6:69** where Peter says that they **believe** that Jesus is the Messiah.

GINOSKO – TO KNOW – Occurs 222 times in the New Testament of which 18 times are in the Perfect Tense. It is one of 8 Greek verbs translated Know and has the emphasis of taking in knowledge, to come to know, recognise, understand or understand completely.

Peter in **John 6:69** says that they have become to know that Jesus is the Messiah, but Thomas in John 14:7, and Philip in John 14:9, say that they do not know God, and Jesus confirms His relationship to God to encourage them.

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

REFLECTION

Verse 66. From that time many of his disciples went back, and walked no more with him.

The result of this speech was that, of the very large group that was with the Lord the previous day, only 20 or so are left. This would be a nightmare for a PR group, but not for the Lord. In the spiritual world you stick to God's Word and forget the PR gimmicks and assessments. The big meeting is not necessarily God's way. If you are doing God's work you must go to God's people with the correct spiritual gifts, and the full gospel message, and accept the Holy Spirit's harvest and sifting of souls.

Note that the Lord doesn't chase after those who drift away, any more than he chased the "Rich Young Ruler"! **Luke 18:18-27**. If people decide to walk, that is their free will, they are not chased, the Word is preached more powerfully, so that the Holy Spirit draws in the spiritual, and the carnal know where the truth is to be found – if they later want it.

Verse 67. Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God.

He challenges the disciples, are you going as well? Peter answers, "you are the one who is important and has the answers, and we will follow you". Is this our perspective today? This is the only genuine means of serving the Lord. Unless we have our eyes fixed on Him we are liable to be led astray into nonsense. He alone is our hope for salvation, and He alone is the worthy object for our worship.

Note the perfect tenses of the two verbs used as part of the affirmation of Simon Peter. "We have believed" – at a point in time we have believed and the results of this go on forever. This is one of many instances of this affirmation of total commitment, and it has the truth of eternal security behind. "We have known and are absolutely sure, with everlasting results flowing from that assurance..." The affirmation is that Jesus is indeed the Messiah of Israel, and He is Immanuel, the incarnate Son of God. The Creator has stepped into

the creation as a creature, and will defeat sin and death for the creation, and open the door to salvation for who-so-ever may come....

Verse 70. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71. He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

These verses remind us that there is an enemy at the centre of the disciple's band. Sadly this is a reality for all local churches as well, for the enemy will get his best people to join churches, for there he may do the most damage. Even when the pruning is done the enemy will still be there, either directly, or upon some carnal saint who doesn't know the Word of Truth, and so is able to be deceived into becoming a distracter from the paths of God for the local church. Teach the Word pastor, and you will drive a number of the religious unbelievers away, but there will still be some evil or deceived people who stay in the church as Satan's men and women to disrupt the work.

As the genuine believers in the local church we must live as the body and bride of Christ, keeping ourselves pure for the work, and being constantly on guard against the "Judas-Like" group that will nearly always be there. Our prayers and Bible study routines in the church should be designed to make it as uncomfortable as possible for the enemy to stay. Preach, teach and pray the enemy out, and correct the deceived, or drive them out by sound doctrine. **Matthew 7:13-23, 1 Timothy 5:17-21, 2 Timothy 4:1-5.**

There are some principles that emerge from this point of teaching. It involves the subject of Biblical separation. We must not resemble the world in any way at all. We must have nothing to do with the gimmicks and methods of the world. We must be visibly different from the "worldliness" system of Satan.

We are getting into the danger of the corrupt Temple Courtyard area of Jesus day, when we are accepting money predominantly from unbelievers for goods, almost like the money changers. The Lord will not bless this! If an unbeliever wants to give money to the church he/she ought to be stopped, otherwise they may get a false sense of salvation. There are many unbelievers who have given so much money over the years to church projects that they believe they do not need to accept the Lord Jesus Christ as Saviour, for they have been "supporting/doing the Lord's work" for so long.

APPLICATION

If the church has a need the Lord will provide a person with the gift required to solve that need. If there is no one there to meet your apparent need within the church, there may not be a need, or there may be disobedient Christians or religious unbelievers blocking the work. Either way really focused prayer is required to seek the Lord's face on the matter. You need spiritual gifts and spiritual believers, not rosters and gimmicks.

If you are missing something in a fellowship, it is not the Holy Spirit's oversight. If the church is shrinking, yet the preaching is Biblical and the prayer powerful, then perhaps what you are seeing is what we see here, the sifting out of the religious unbelievers.

Do not get in a church growth or PR "expert". Do not be tempted to get into the gimmick area or public relations.

God does not work through gimmicks; He works through individuals in the body of Christ who are focused on spiritual reality. We are not running a firm. The Lord has here, at this turning point stage in the ministry, just eliminated 99% of those who looked like "followers", and now he turns to the disciples to check them out.

Asking for money from unbelievers is totally wrong. We must stick to spiritual principles and not operate as a club or society. The church is made up of spiritual believers, and the techniques that the "mixed multitude" like to use, have no place within the Lord's body.

We should not use monies from unbelievers for the Lord's work. Church fairs and other techniques should not be used to raise money for the Lord's work. They can be great fun and may be used for some funding of non spiritual community projects, that may connect us to our local community, but not for anything that involves the gospel. No unbeliever must give money and think by giving that they are earning points with God. This is the big spiritual danger with most money making activities.

DOCTRINES**CHRISTIAN LIFE: GIFTS - SPIRITUAL GIFTS**

1. Three general passages which list spiritual gifts (**Ephesians 4:11, 1 Corinthians 12:28-30, Romans 12:3-8**).
2. The purpose of spiritual gifts is to serve and build up the church (**Ephesians 4:8-13**)
3. The gifts are given by the Holy Spirit at the point of salvation (**1 Corinthians 12**)
4. Some gifts were temporary (**1 Corinthians 13:8-10**) and others permanent (**1 Corinthians 12:28 cf. 1 Corinthians 13:8**)
5. A temporary gift was one used before the canon of scripture was completed. The purpose of temporary gifts was to function in the place of a completed canon of scripture. (**1 Corinthians 13:8-10**)
6. The operation of a spiritual gift depends entirely on the filling of the Holy Spirit to be effective (**Acts 2:4**)

CHRISTIAN LIFE – BLESSING OF THE BELIEVER

1. Scripture views blessing as a sense of "peace and happiness". Peace (eirene) in the New Testament means both inner tranquillity of soul and great prosperity of Life. This is Paul's prayer for all believers that they might know the blessing of true God given prosperity. **Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Colossians 1:2, Ephesians 1:2, Philippians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2, 2 Timothy 1:2, Titus 1:4, Philemon 3**
2. To be spiritually minded is peace, (Romans 8:6), i.e. to be thinking as God would have us think. Peace means contentment, tranquillity and spiritual prosperity in life. Paul uses this prayer as a greeting in many of his letters. It is similar to the Hebrew greeting, Shalom, which implies peace and prosperity.
3. Blessing comes by giving God and His righteousness first place. The details of life such as money, house, car, job, marriage partner are then able to be sorted out correctly. **Matthew 6:31-34, 1 Corinthians 10:13, cf. Philippians 4:11**.
4. Believers should not have it as their aim in Life to be the richest person in the cemetery. **Luke 12:16-21**. Having eyes on money first is a foolish thing. **Matthew 6:21 cf. James 5:1-6**. Godliness and contentment are God's will for your life, irrespective of wealth or possessions (**1 Timothy 6:6-12**)
5. Our intimate relationship with Jesus Christ is our treasure (**2 Corinthians 4:6-7**).
6. We have been blessed with every spiritual blessing in Christ - we share everything that He is (**Ephesians 1:3**)
7. God often uses material blessings to accompany spiritual blessing (**3 John 2**). However, we are to be content in all circumstances (**Philippians 4:11-13**)
8. Blessings from God include such things as:
 - a) Peace (**Psalms 29:11**)
 - b) Comfort (**Matthew 5:4**)
 - c) Riches (**Proverbs 10:22**)
 - d) Rain (**Ezekiel 34:26**)
9. The believers who enjoy God's blessings are:
 - a) Righteous (**Psalms 5:12**)
 - b) Just (**Proverbs 3:33**)
 - c) Faithful (**Proverbs 28:20**)
 - d) Pure in heart (**Psalms 24:4,5**)
10. God's blessings are secured by:

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

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

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

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

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.**

MONEY

1. Money in coin form was unknown until the 7th century BC Prior to coins, money or valuable metal was measured in terms of ingots or rings. Croesus, King of Lydia first preserved his money in coins. When Cyrus the Great conquered Lydia, he picked up the concept of coinage and gave it to the entire world.

2. Money is not evil. It has a legitimate function. **(Genesis 23:9, Jeremiah 32:44)**

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

4. It is the lust for money and goods that corrupts a man **Jude 11.**

5. The giving of money is an expression of the believers' priesthood. **(1 Corinthians 16:2, 2 Corinthians 8 & 9)**

6. Coveting money makes one a slave to his desire. **(Matthew 6:24).** Money is a useful servant but a harsh master.

7. The danger of money to the unbeliever.

a) Salvation cannot be purchased with money. **(Mark 8:36-37)**

b) Money causes the rich man to put his trust in the wrong things. **(Mark 10:23-25)**

c) Money often hinders the unbeliever from seeking salvation. **(Luke 16:19-31)**

d) Money has no credit with God. **(Proverbs 11:4, 28)**

8. The danger of money to the believer:

a) Money can become part of a slavery to a vain search for happiness. **(Ecclesiastes 5:10-6:2)**

b) Love of money becomes a root of all kinds of evil. **(1 Timothy 6:6-12, 17-19)**

c) Money can contribute to pride and self-centredness. **(Acts 5:1-10)**

9. Wealth is deceitful if a person believes it will buy him happiness or provide security **Matthew 6:24-33, Luke 12:16-21. Proverbs 18:10-12, Proverbs 13:7.**

10. It is the believer's duty to wisely use his possessions, time, abilities and spiritual gifts which God has entrusted to us.

11. Three illusions about money.

(a) Money can bring happiness:- for the believer the Christian way of life is the only source of happiness.

(b) Money provides security:- Grace provides the only real security. **(Matthew 6:24-33)**

(c) Money can buy many things such as salvation, love, happiness, tranquillity.

WEALTH

1. Wealth may be in the form of money, gold or silver, goods or land. Wealth is always relative to the values within a society. What is wealthy within a poor culture is poor within a more wealthy culture. What individuals feel is wealthy will differ from person to person; some will never feel they are wealthy enough. The believer is urged to be content with what he has received, in his position, from the Lord. **1 Timothy 6:6-10, Philipians 4:11-13, Hebrews 13:5-6.**

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

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

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

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

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

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

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

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

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

CHRISTIAN LIFE: GIVING

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

2. Basic Principles of Giving

(a) Old Testament Giving - this giving was grace giving just as it is in our age. (**Proverbs 11:24, 25**)

(b) New Testament Giving - (**2 Corinthians 9:7**) also grace giving.

(c) Tithing - this means ten per cent. It was a form of income tax in Israel. Offerings or giving were above this. Tithing was for all Jews, offerings for believers only. It should be remembered that Israel was a theocracy.

[i] In Israel two tithes were required annually

[ii] Tithe 1 - for the maintenance of the Levites (**Numbers 18:21, 24**) Civil servants in a theocracy.

[iii] Tithe 2 - for national feasts and sacrifices (**Deuteronomy 14:22-26**)

[iv] Every third year a third tithe was required:-

[v] Tithe 3 - for the poor of the land. (**Deuteronomy 14:28, 29**) Social security. In (**Malachi 3:8-10**) it mentions tithes and offerings, the tithes to be brought to the storehouse or treasury.

(d) The time to give - the first day of the week. (**1 Corinthians 16:2**)

(e) How much - as God has prospered (**1 Corinthians 16:2**)

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

- (a) **2 Corinthians 8:1-8**. Contrasts the Macedonian givers to the Corinthian givers, the former having been made poor by Roman oppression gave liberally. The Corinthians, the richest Church in Greece, gave sparingly.
- (b) Giving is an attitude of grace and inner happiness rather than compulsion or the amount donated (**2 Corinthians 8:2**)
- (c) Before money is given you must give yourself. (**2 Corinthians 8:5**)
- (d) Giving is as important an act as any other act in the fellowship. (**2 Corinthians 8:7**)
- (e) Giving is love giving not law giving (**2 Corinthians 8:8**)
- (f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. (**2 Corinthians 8:9**)
- (g) Money given in the Lord's service must be properly administered. (**2 Corinthians 8:19-21**)
- (h) If you give in grace you reap bountifully. If you give in legalism or with strings you reap sparingly. (**2 Corinthians 9:6**)
- (i) How to give. Giving is a reflection of your character, by grace not habit. (**2 Corinthians 9:7**)
- (j) God has given unto us his unspeakable Gift. (**2 Corinthians 9:15, 1 Peter 2:24**)
- [k] Giving should be regular. **1 Corinthians 16:2**.
- [m] As we are prospered so we give: God provides the capital with which to give. **2 Corinthians 9:7-10**.
- [n] Mature believers are most effective givers. **2 Corinthians 9:10**. Generosity of mind leads to generous giving. **2 Corinthians 9:11. Philippians 4:14-18**.
- [o] The pastor's logistical support comes from giving: He makes an issue out of the word never money, if he does his job God will provide the money. Pastor provides spiritual food and receives money for physical needs. Mutual blessing is thus assured, as the people show their appreciation for the ministry of the word. **2 Corinthians 11:7-9, Philippians 1:3-5, 4:10, 4:14**.

CHRISTIAN LIFE: GIVING - STEWARDSHIP

- As all provision is from God it is the believer's duty to be a wise steward of not only his money but his time and talents. In this manner true orientation to grace is shown.
- Your relationship with allocation of your talents, time and possessions to God will determine the quality of your Christian life. Acceptance of grace as the basis of giving should become the basis of generous giving. (**2 Corinthians 9:6**)
- There are five reasons for giving to the work of the Lord.
 - That God's work might be supported. (**1 Timothy 5:17-18**)
 - That God might be glorified. (**2 Corinthians 9:12**)
 - That needy saints might be provided for. (**Acts 2:44-45, 11:29**)
 - That other Christians might be challenged. (**2 Corinthians 9:2**)
 - That the giver's life might be blessed. (**2 Corinthians 9:6**)
- Giving alms to the poor:
 - In the Bible, almsgiving means giving to the poor.
 - The Pharisees distorted the principle of giving by making a public display. The Lord Jesus rejected this pride. (**Matthew 6:1-4**).
 - When we give alms we have to do it in secret, so that we honour God and not ourselves. (**Matthew 6:1-4**).
 - The giving of alms to the poor is encouraged. (**Luke 12:33; Acts 10:2,4,31**) and will be rewarded (**Matthew 6:1-4**).

HARMONY

PETER'S GREAT AFFIRMATION

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

78 REPROOF OF PHARISAIC TRADITIONS

MATTHEW 15:1-20

Matthew 15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12 Then came his disciples, and said unto him, **Knowest** thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

KEY WORDS

Came	Proserchomai	Come close to [Present Middle Indicative]
Scribes	Grammateus	Scribe, Town Clerk
Were of	Apo	From an ultimate source, ie from Jerusalem
Saying	Lego	Say [Present Active Participle]
Do thy	Sou	Thy
Disciples	Mathetes	Disciple
Transgress	Parabaino	Transgress, Violate [Present Active Indicative]
Tradition	Paradosis	Tradition, Jewish customs
Elders	Presbuteros	Elder
Wash	Nipto	Cleanse, Wash [Present Middle Indicative]
Hands	Cheir	Hand
Eat	Esthio	Eat [Present Active Subjunctive]
Bread	Artos	Bread
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Do ye	Humeris	You
Transgress	Parabaino	Transgress, Violate [Present Active Indicative]
Commandment	Entole	Injunction, Commandment
God	Theos	God
Commanded	Entellomai	Command [Present Active Indicative]
Saying	Epo	Say [Aorist Active Indicative]
Honour	Timao	Honour, Revere [Present Active Imperative]
Father	Pater	Father
Mother	Meter	Mother
Curseth	Kakologeio	Speak evil of [Present Active Participle]
Let him die	Teleutao	Die [Present Active Imperative]
Death	Thanatos	Death
Say	Lego	Say [Present Active Indicative]
Say	Epo	Say [Aorist Active Subjunctive]
It is a Gift	Doron	Gift
Mightest be profited	Opheloo	Profit [Aorist Passive Subjunctive]
Shall be free	-	Not found in the original
Have made none	Akuroo	Annul [Aorist Active Indicative]

effect		
Hypocrites	Hupokrites	Hypocrite
Well	Kalos	Well, Good
Did Prophecy	Propheteuo	Prophecy [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
People	Laos	People
Draw nigh	Eggizo	Draw near
Mouth	Stoma	Mouth
Honoureth	Timao	Honour, Value [Present Active Indicative]
Lips	Cheilos	Lip
Heart	Kardia	Heart
Is	Apecho	Be distant [Present Active Indicative]
Far	Porrhō	Distant
In vain	Maten	To no purpose, In vain
Do worship	Sebomai	Worship, Adore [Present Middle Indicative]
Teaching	Didasko	Teaching [Present Active Participle]
Doctrine	Didaskalia	Doctrine
Men	Anthropos	Man
Called	Proskaleomai	Summon, Call together [Aorist Middle Participle]
Multitude	Ochlos	Crowd
Said	Epo	Say [Aorist Active Indicative]
Hear	Akouo	Hear [Present Active Imperative]
Understand	Suniemi	Understand [Present Active Imperative]
Goeth into	Eiserchomai	Go into [Present Middle Participle]
Defileth	Koinoo	Defile, Pollute [Present Active Indicative]
Cometh out	Ekporeuomai	Come out [Present Middle Participle]
Defileth	Koinoo	Defile, Pollute [Present Active Indicative]
Came	Proserchomai	Come close [Aorist Active Participle]
Said	Lego	Say [Present Active Indicative]
Knowest	Eido	See, Perceive, Know [Perfect Active Indicative]
Were offended	Skandalizo	Offend, Scandalise [Aorist Passive Indicative]
Heard	Akouo	Hear [Aorist Active Participle]
Sayings	Logos	Word
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Every	Pas	All
Plant	Phuteia	Plant, Shrub
Heavenly	Ouranios	Heavenly
Hath planted	Phuteuo	Plant [Aorist Active Indicative]
Shall be rooted up	Ekrizoo	Uproot [Future Passive Indicative]
Let alone	Aphiemi	Let alone [Aorist Active Imperative]
Be	Eimi	Keep on being [Present Active Indicative]
Blind	Tuphlos	Blind
Leaders	Hodegos	Leader
Lead	Hodegeo	Lead [Present Active Subjunctive]
Both	Amphoterōs	Both
Shall fall	Pipto	Fall [Future Middle Indicative]
Ditch	Bothunos	Ditch, Cistern
Answered	Apokrinomai	Answer Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Declare	Phrazo	Declare, Expound [Aorist Active Imperative]
Parable	Parabole	Parable
Said	Epo	Say [Aorist Active Indicative]
Are	Eimi	Keep on being [Perfect Active Indicative]
Without understanding	Asunetos	Without understanding
Do not ye yet	Oupo	Not yet
Understand	Noieo	Understand [Present Active Indicative]
Entereth	Eisporeuomai	Enter in [Present Middle Participle]
Goeth	Choreo	Receive, Enter [Present Active Indicative]
Belly	Koilia	Abdomen, Belly
Is cast out	Ekballo	Eject, Cast out [Present Passive Indicative]

Draught	Aphedron	Draught, Toilet
Proceed out	Ekporeuomai	Proceed out [Present Middle Participle]
Come forth	Exerchomai	Come out [Present Middle Indicative]
Heart	Kardia	Heart
Defile	Koinoo	Defile, Pollute [Present Active Indicative]
Proceed	Exerchomai	Come out [Present Middle Indicative]
Evil	Poneros	Evil
Thoughts	Dialogismos	Thoughts, Imaginations
Murders	Phonos	Murder
Adulteries	Moicheia	Adultery
Fornications	Porneia	Idolatry, Fornication
Thefts	Klope	Stealing
False witness	Pseudomaturia	False witnesses
Blasphemies	Blasphemia	Blasphemy
Are	Eimi	Keep on being [Present Active Indicative]
Defile	Koinoo	Defile, Pollute [Present Active Participle]
Eat	Phago	Eat [Aorist Active Infinitive]
Unwashen	Aniptos	Unwashed
Defileth	Koinoo	Defile, Pollute [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 AT THE FIRST COMING OF THE LORD JESUS CHRIST

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
78	Isaiah 29:13	Hypocritical lack of true worship of God	Matthew 15:7-9

REFLECTION

Verse 1. Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Here we see a religious delegation coming to the Lord Jesus Christ from Jerusalem. The Scribes and Pharisees are often mentioned together. The Pharisees were a political party in the Sanhedrin with a very strong religious background. Their concept was that religion ought to rule the State.

The Scribes were theologians who were often Pharisees, who studied the Commentaries on the Old Testament Scriptures extensively. They mostly ignored the text and debated which of the commentators was correct.

They had long ago left Moses behind, and were solely focused on the various “schools of interpretation” of the Scriptures, and so they missed the truth, and by Jesus challenge to them, they now are exposed as people who actively hate the truth! The word “were” in this verse is not found in the original.

Verse 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

They arrive from Jerusalem in opposition to the Lord’s person and words, with their opposition being shown by asking a question designed to entrap and obtain evidence to sue in prosecuting Jesus. Religious people often appear to be interested in the Scriptures, and they come as if they were seekers, and approach one as such. However they are not seeking truth, they are seeking an opportunity to express opposition.

We notice that the question is not put to those who were in error in their opinion, but to the Lord. The phrase, “thy disciples”, implying that the Lord was slack in his supervision of the disciples in relation to the traditions as set out later in the Mishnah in the late 70s, but being taught by these men at this time.

Verse 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

Jesus answers their question by another question, which puts its finger of truth upon the real issue – that they have left the Scriptures behind and are only focused on the earlier scribal viewpoints. “Why do you transgress the Old Testament Scriptures by your tradition?” What we have here is the Bible or God’s truth versus the Mishnah or the religious traditions.

He cites the case of “Corban”, which was a “device” to keep money, but appear to be spiritual in doing so, and thereby rob others. In the Mishnah it states that if you designate your wealth as “corban”, it is dedicated to the temple, and so cannot be disposed of to assist in the upkeep of your mother or father, or for any other purpose, but must be held for final distribution to the temple.

In **Exodus 20:12** however it instructs children, “**Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee**”.

The word honour has the concept of obedience to the authority in the home and support as and when required. The authority in the home is the father or mother. While this is mainly dealing with when one is a child, there are ongoing implications when one reaches adulthood. We are not under parental authority once we reach the age of accountability and/or marry, but we remain accountable to God for the care and protection of our parents and siblings if we are the oldest, or the one legally responsible for them.

This “corban” concept is not biblical in any way. “Corban” is a giving and actually a “keeping of money” gimmick formed under the rabbinic deviousness that led to the Mishnah in 78 AD. He now accuses them all of contravening the Old Testament. The phrase, “By your tradition”, in verse 3 is the Greek word *dia* plus the accusative case, which should be translated, “because of your tradition”.

The biblical principle continues, that if anyone curses father or mother, then “let him die the death”. Those who reject parental authority or responsibility are going to die the death of judgment before the Lord. They are likely to die young because of the lack of self discipline, or directly under divine discipline for breaking the Law.

In verse 5 we have the Corban gimmick where the child says to his parents regarding money that should be used to help them, “it is a gift”, note “it is” does not occur in the original. In **Mark 7:11** it is called Corban rather than the Greek word for gift “Doron” in this passage.

The word is taken from a Hebrew word for making something a sacrifice. It is a gift brought to the altar and is used for the Levitical sacrifices in Leviticus chapters 1-3. This concept has been taken out of context by false religion and given a wider meaning. The religious group found the way to raise money was to leave a person’s money to the Temple in a will that could later be changed. In order to do this you pronounced all of your estate Corban.

It means that your goods and money will all go to the Temple at your death, but in the meantime you can use it and you do not have to pay taxes on it, and nor can any relative ask you for it. This had great appeal, seeing the Jewish income tax or tithes were up to 23.3% per annum. It was therefore a means of avoiding tax and avoiding giving to your parents, while using the wealth for yourself.

The Lord therefore points out that these traditions contravene the Word of God, and they should get their own house into order before accusing His disciples of getting anything wrong. They need to have another look at their traditions, and judge/assess them by the light of God’s Word.

The phrase, “**It is a gift, by whatsoever thou mightest be profited by me**”, is an idiom by which the son tells his parents he cannot help them, because his wealth is given to the Temple. It should also be noted that in order to designate your estate Corban, a fee was payable to the Temple, which helped with fund raising for the religious groups involved. When they say this, tradition has made null and void the grace of God.

Verse 7. Ye hypocrites, well did Esaias prophesy of you, saying, 8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

Here we now have the indictment. Jesus calls them hypocrites. He is talking to the religious hierarchy. He now quotes from **Isaiah 29:13**, *“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men”*.

The Jewish legalists come close with their mouths, “honour me with their lips but their heart is far from me”. What counts with God, is that what you think in your heart counts more than what you say on pious occasions. These people come before the Lord in fake worship; for while they have the right vocabulary, they do not have the right mental attitude.

In verse 9 we see that the teaching that goes on is the teachings of the traditions of man, not examination and expounding on the Word of God. You cannot teach human tradition as the doctrines of God, for men get things wrong, but revelation from God in Scripture will not lead you into error. They need Moses, David, Isaiah and the others, not some Rabbi of the previous century.

Verse 10. And he called the multitude, and said unto them, Hear, and understand: 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

The Lord now proceeds to criticise their false legalistic religion. In these two verses He shows that man’s religion has the wrong emphasis, because it focuses on externals, rather than genuine heart relationship. While He has been talking to the Scribes and Pharisees, He now calls in the rest of the crowd, so that they may learn and see the fake religion that these men represent. He does this in verse 11 in the form of a parable.

Jesus says that it is not what goes into the mouth which defiles a person, but what comes out of the mouth. It is not what you eat that is going to ruin you with God, it is what you say, which is based on what you believe and think. Words are formed in the mind. It is the Old Sin Nature, and not sanitation which is the issue between the believer and God. It is good to be clean, but it is critical that you are eternally related to God!

Verse 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

The disciples of Jesus have been indoctrinated by religion as children, and this is guiding their present thinking, rather than being influenced by what the Lord has been teaching. Due to their educational and religious backgrounds they are influenced and concerned by the criticism of the Scribes and Pharisees. Jesus challenges them to sit with what the Pharisees rejection of Him actually signifies. These people are fakes and their opinion doesn’t matter at all before the Lord. The disciples need to learn this.

The disciples are presently mortified that the Pharisees were offended permanently (perfect tense) by Jesus words, for they are the religious leaders of the nation.

The disciples need to see that they are also religious unbelievers, and truth has exposed them as the fakes they are! Their opinion doesn’t matter! The disciples must know fully, what the Pharisees now know fully – that Jesus is Messiah and they must either commit to or oppose Him – there is no middle ground when the truth is proclaimed. Whose opinion will they value?

In verse 13 we see that religion is not part of the Plan of God. Basing one’s teaching on the traditions of man is something which God will judge. The plant which has been planted by the Lord is anything that is in conformity with His plan. The term “rooted up” is a future passive indicative, the future tense is a logical future, passive voice shows that the traditions of men will shall receive rooting out, with the indicative mood shows that this action is real. This takes place at the Last Judgment, but until then we are to spot the phoney religious fraudsters and ignore their opinions.

The phrase, “let them alone” in verse 14 is a command to separate from the unbelievers or legalistic and religious believers – ignore their viewpoint, because it is evil nonsense. The Pharisees are not doing the

disciples any good, nor do their opinions matter to God. The religious leaders are classified as the blind. They are said to be leading the blind. Who are the blind; who are being led astray at this stage? They are the disciples of Jesus who value the Pharisees. They need to walk away from them!

The concept of falling into the ditch relates to failure in life. If these disciples get involved in religion or fall under the influence of legalists they are going to be a failure in their later Christian life. We as believers are to be led by Bible doctrine, and not by religion or legalism, or the opinions of those in this fake religion camp.

Verse 15. Then answered Peter and said unto him, Declare unto us this parable. 16. And Jesus said, Are ye also yet without understanding? 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18. But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

When Peter gets under pressure he always tended to talk. He sees that the Lord is classifying him as blind and he wants to see. He decides to further explore what the Lord has said by asking the Lord to interpret the statement that He has just made. The parable is given in verse 11. A parable is a narrative, which is matched up with the doctrine or Biblical principle that Jesus has just stated above.

Jesus replies to him, and seems surprised that Peter does not understand, and in verse 17 restates the parable in the form of a question. In contrast to the things that are eaten which eventually are deposited in the toilet, those things which come out of the mouth are the things that pollute.

In verse 19 a list is given of examples of what comes out of the mind or heart. This represents the "fruit" of the Old Sin Nature, which is the true pollutant in all of us, as it separates us from God's Plan, God's viewpoint and God's blessing. In verse 20 Christ concludes his statement, clarifying the position of the unbeliever or carnal believer (following their Old Sin Nature) compared to the lack of hygiene on the part of the disciples.

MARK 7:1-23

Mark 7:1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, **as it is written, This people honoureth me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.**

KEY WORDS

Came together	Sunago	Come together [Present Passive Indicative]
Scribes	Grammateus	Scribe, Town clerk
Came	Erchomai	Come [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Participle]
Disciples	Mathetes	Disciple
Eat	Esthio	Eat [Present Active Indicative]
Bread	Artos	Bread
Defiled	Koinos	Defiled
Is to say	Toutesti	That is
Unwashen	Aniptos	Unwashed
Hands	Cheir	Hand
Found fault	Memphomai	Find fault
All	Pas	All
Except	Ean me	Except
Wash	Nipto	Wash [Aorist Middle Subjunctive]
Of	Pugme	Literally with clenched fist, with scrubbing
Eat	Esthio	Eat [Present Active Indicative]
Holding	Krateo	Hold to [Present Active Participle]
Tradition	Paradosis	Tradition, Jewish customs
Elders	Presbuteros	Elder
They come from	Apo	From
Market	Agora	Market place
Wash	Baptizo	Fully wet, Wash [Aorist Middle Subjunctive]
Eat	Esthio	Eat [Present Active Indicative]
Many	Polus	Many
Other things	Allos	Other of the same kind
Be	Eimi	Keep on being [Present Active Indicative]
Have received	Paralambano	Receive from [Aorist Active Indicative]
Hold	Krateo	Hold to [Present Active Infinitive]
Washing	Baptismos	Ablution, Washing
Cups	Poterion	Cup
Pots	Xestes	Pot
Brasen vessels	Chalkion	Copper vessel
Tables	Kline	Table
Asked	Eperatao	Ask, Inquire [Present Active Indicative]
Walk	Peripateo	Walk [Present Active Indicative]
According to	Kata	According to a standard
Eat	Esthio	Eat [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Well hath	Kalos	Well, Good
Prophesied	Propheteuo	Prophecy [Aorist Active Indicative]
Hypocrites	Hupokrites	Hypocrite
Is written	Grapho	Write [Perfect Passive Indicative]
People	Laos	People
Honoureth	Timao	Honour, Value [Present Active Indicative]
Lips	Cheilos	Lip
Heart	Kardia	Heart
Far	Porrhio	Distant
In vain	Maten	To no purpose, In vain
Worship	Sebomai	Worship, Adore [Present Middle Indicative]
Teaching	Didasko	Teaching [Present Active Participle]
Doctrines	Didaskalia	Doctrine
Commandments	Entalma	Injunction, Commandment
Men	Anthropos	Man
Laying aside	Aphiemi	Be distant [Aorist Active Participle]
God	Theos	God
Hold	Krateo	Hold to [Present Active Indicative]
Do	Poieo	Do

Said	Lego	Say [Imperfect Active Indicative]
Full well	Kalos	Well
Reject	Atheteo	Reject [Present Active Indicative]
May keep	Tereo	Keep, Guard [Aorist Active Subjunctive]
Said	Epo	Say [Aorist Active Indicative]
Honour	Timao	Honour
Father	Pater	Father
Mother	Meter	Mother
Curseth	Kakologeo	Speak evil of [Present Active Participle]
Let him die	Teleutao	Die [Present Active Imperative]
Death	Thanatos	Death
Say	Lego	Say [Present Active Indicative]
Say	Epo	Say [Aorist Active Subjunctive]
Is	-	Not found in the original
Corban	Korban	Gift given to the Temple
That is to say	Ho Eimi	The keep on being [Present Active Indicative]
Gift	Doron	Gift
Mightest be profited	Opheleo	Profit [Aorist Passive Subjunctive]
Free	-	Not found in the original
Suffer	Aphiemi	Forgive, Suffer [Present Active Indicative]
No more	Ouketi	No more
To do	Poieo	Do [Aorist Active Infinitive]
Making none effect	Akuroo	Making none effect [Present Active Participle]
Word	Logos	Word
Have delivered	Paradidomi	Deliver [Aorist Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Had called	Proskaleomai	Summon, Call together [Aorist Middle Participle]
People	Ochlos	Crowd
Said	Lego	Say [Imperfect Active Indicative]
Hearken	Akouo	Hear [Aorist Active Imperative]
Every one	Pas	All
Understand	Suniemi	Understand [Aorist Active Imperative]
Is	Eimi	Keep on being [Present Active Indicative]
Nothing	Oudeis	Nothing
From without	Exothen	From without, External
Entering in	Eisporeuomai	Enter in [Present Middle Participle]
Can defile	Koinoo	Defile, Pollute [Aorist Active Infinitive]
Come out	Ekporeuomai	Proceed, Come out [Present Middle Participle]
Are	Eimi	Keep on being [Present Active Indicative]
Defile	Koinoo	Defile, Pollute [Present Active Participle]
Have	Echo	Have and hold
Ears	Ous	Ear
Hear	Akouo	Hear
Let hear	Akouo	Hear
Entered into	Eiserchomai	Enter in [Aorist Active Indicative]
House	Oikos	House
Asked	Eperotao	Ask [Imperfect Active Indicative]
Concerning	Peri	About
Parable	Parabole	Parable
Saith	Lego	Say [Present Active Indicative]
Are	Eimi	Keep on being [Present Active Indicative]
Without understanding	Asunetos	Without understanding
Do ye not	Ou	Not
Perceive	Noieo	Know [Present Active Indicative]
Entereth into	Eiserchomai	Enter in [Present Middle Participle]
Defile	Koinoo	Defile, Pollute [Aorist Active Infinitive]
Entereth	Eisporeuomai	Enter in [Present Middle Indicative]
Heart	Kardia	Heart
Belly	Koilia	Abdomen, Belly
Goeth out	Ekporeuomai	Proceed, Come out [Present Middle Indicative]
Draught	Aphedron	Draught, Toilet

Purging	Katharizo	Purge, Cleanse [Present Active Participle]
Meats	Broma	Food
Said	Lego	Say [Imperfect Active Indicative]
Cometh out	Ekporeuomai	Proceed, Come out [Present Middle Participle]
Defileth	Koinoo	Defile, Pollute [Present Active Indicative]
From within	Esosin	From within
Proceed	Ekporeuomai	Proceed, Come out [Present Middle Indicative]
Evil	Poneros	Evil
Thoughts	Dialogismos	Thoughts, Imaginations
Adulteries	Moicheia	Adultery
Fornications	Porneia	Fornication, Idolatry
Murders	Phonos	Murder
Thefts	Klope	Stealing
Covetousness	Pleonexia	Greediness
Wickedness	Porneria	Wickedness
Deceit	Dolos	Deceit
Lasciviousness	Aselgeia	Lasciviousness
Evil	Poneros	Evil
Eye	Ophthalmos	Eye
Blasphemy	Blasphemia	Blasphemy
Pride	Huperephania	Pride, Haughtiness
Foolishness	Aphrosune	Foolishness, Recklessness
Evil things	Poneros	Evil [Present Middle Indicative]
Come from	Ekporeuomai	Proceed, Come out
Defile	Koinoo	Defile, Pollute [Present Active Indicative]

PERFECT TENSE VERB

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

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

REFLECTION

INTRODUCTION

The incident here happened in the Galilee, which is well north of Jerusalem. It is an attack over the issue of defilement, which has been instigated by the religious leaders of the rabbinic schools of the city of Jerusalem. Their representatives have therefore come all the way up to Galilee just for this particular attack.

It is of interest that the issues involving defilement are given in more detail in Mark, because the Gospel of Mark is written predominantly to the Romans who would not know what Jesus was talking about, so much further explanation is given than in the Gospel of Matthew, which was written to the Jews, who would know very well the cultural and religious background to this event. This again shows how different Gospels were written predominantly to different people groups.

The disciples are not being accused of violating the Law as the Law does not demand for the hands to be washed every time prior to the eating of the smallest snack. However from the Mishnah you could not eat anything unless you first washed your hands and this custom continues to this day in Jewish religious circles.

So the conflict is not over the breaking of the Mosaic Law, which they will never be able to accuse Jesus of doing, because He kept it perfectly, having been the one who gave it to Moses in the first place. Here they

are accusing Him of violating the traditions of what will later be summed up in the Mishnah, which He often did.

They are seeking further charges that they can accuse him of. He has already been called demon possessed, and now they accuse him of being a sinner, because He violates their traditions.

Some of the quotes from the Mishnah (Finally formulated in Jamnia in 78 AD – but which recorded the earlier viewpoints of Jesus day) show how the Pharisees viewed its status as against the Mosaic Law.

1. He that contradicts his Rabbi is as he who would have contradicted the Shekinah and he that speaks against his Rabbi is as he who would speak against God.
2. He that says something that he did not hear from his Rabbi causes the Shekinah, the visible manifestation of the glory of God, to depart from Israel.
3. It is more worthy of punishment to act against the words of the Scribes, than those of the Scriptures.

This gives an idea of how the Mishnah Rules were elevated to be of equal and sometimes superior authority to the Scriptures. They had truly lost the Scriptures, buried in the Obsessive Compulsive Disordered nature of the rabbinic traditions.

Verse 1. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

The Pharisees and Scribes, who were the religious leaders in Israel, came all the way from their headquarters in Jerusalem to the Galilee to try and discredit the Lord Jesus Christ. They critically observe some of Jesus' disciples eating food with what they defined as "unclean hands" – that is not washed in the ritualistic manner that their schools prescribed. Mark explains for his Gentile readers the meaning of "ceremonially unwashed". It was a technical term among Jews denoting whatever was contaminated according to their religious rituals, and thus was unfit to be called Holy or devoted to God.

Verse 3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Mark here explains to Gentile readers who lived outside Palestine the common Jewish practice of ceremonial washing. The ritual washings were regulated by the Pharisees and were designed to regulate every aspect of Jewish life. It was considered as binding as the written law and was passed on to each generation by faithful scribes or teachers of them all. By the date of the conference at Jamnia in 78 AD, after the Fall of Jerusalem, these customs had been written down to form the Mishnah, and that book has a very anti-Christian feel to it, as many of its rules were stated strongly to retrospectively oppose Jesus teaching.

The most common ritual cleansing was a washing of the hands with a tiny handful of water, a formal practice required before eating food that didn't meet any hygiene requirements. This was considered to be particularly important after a trip to the marketplace where the Jew would likely be coming into contact with an unclean Gentile or such things as money or utensils. For a devout rabbinic Jew to disregard these regulations was a sin, to follow them was the principle of goodness and service to God, yet they were nonsense..., like all religious clap trap and legalistic obsessive behaviours. These Rabbis could get food poisoning after using this ritual system, because it didn't hygienically clean their hands at all!

Verse 5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

The religious leaders directed their criticism to Jesus, who was the disciple's teacher and was therefore considered responsible for their conduct. The Jewish leaders thought that the disciple's failure to observe ritual washing was a symptom of deeper problems; actually it was indeed true, but the "deepest problems" were their own – they were unsaved. Their concern was that the disciples and Jesus did not live according to the traditions of the elders. They would reject the Lord's words and form the Mishnah to codify the things

that Jesus rejected, and if you want to understand why Jesus opposed these people so much read that book....

Verse 6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Jesus quoted **Isaiah 29:13** (Mark quotes it from the Septuagint Greek version here), and applied Isaiah's description of his contemporaries to His questioners, whom He called hypocrites – play actors of religious nonsense. They were hypocrites because they made an outward profession of worshiping God but gave Him no genuine worship from their hearts.

Their worship of God was in vain, because like the Jews of Isaiah's day, they were teaching that the tradition of men to have equivalent weight to the Scriptures. Consequently Jesus charged them correctly with abandoning the commands of God's Law, and instead adhering to the traditions of men that suited their own lusts better.

Verse 9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Jesus restated his charge that the religious leaders were clever at bypassing God's Law in order to observe their own traditions. He supported this verdict by citing a striking illustration in verses ten to twelve.

Verse 10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12. And ye suffer him no more to do ought for his father or his mother;

Jesus cites the commandment from **Exodus 20:12** which states that the Jews were to honour father and mother. The statement to honour is more than obedience and implies a need to look after them as well, as we saw above in the discussion on Matthew's account. The Jews from religious backgrounds were not looking after their father and mother, as they were using the dodgy technique called the Corban method of conserving the funds for their own use.

Remember, Corban was a method of declaring all your goods as a gift to the temple whilst still allowing yourself access to it. Pharisees and others that used this technique would be able, if their parents came to see them seeking financial support as they were destitute, to have said that their inheritance and wealth was all dedicated to the Temple and therefore not available to assist the parents.

The Scribes said that by declaring their wealth Corban it set aside the requirements of the fifth commandment to honour your father and mother. The scribes emphasized that this vow was unalterable, and held priority over all their other responsibilities, so it no longer let him do anything for the parents. This was not true at all, as they would at a later date change the dedication and so prove the whole thing the fake "tax avoidance", and Mosaic law breaking device, that it was.

Verse 13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

By their tradition they nullified/ignored and insulted the Word of God. The word for "making none effect" in the Greek was the same word used in the papyri for annulling contracts. To sanction religious donations at the expense of violating God's Commandment regarding ones responsibility to parents, was to set human traditions and legalistic deviousness above God's Word. The Corban device was only one example of many other things like it, where tradition distorted or obscured the Old Testament.

Verse 14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16. If any man have ears to hear, let him hear.

It is of note that in a number of early surviving copies of the Scriptures verse 16 does not occur, and it may be a scribal addition, but it doesn't matter either way, for it simply states the obvious. At this point Jesus gave a more direct reply to that Pharisee question. He addressed the crowd first and gave a general principle applicable to everyone. Then he explained the principle to His disciples in verses 17-23.

Firstly He calls everybody to listen attentively to Him as He speaks to the crowd of the true source of defilement. From a negative viewpoint nothing outside can make a person unclean. Jesus here spoke in a moral, not a medical sense. A person is not defiled morally by what he/she eats, even if her/his hands have not been ceremony washed.

A person is defiled morally by what they think, even though they may scrupulously observe outward purity rituals. So Jesus contradicted the rabbis directly, by stating that sin proceeds from within, and not from without. **Jeremiah 17:9-10.**

He also demonstrated the true spiritual intent of the Law regarding clean and unclean food. As you ate food that was stated to be unclean in the Mosaic Law you were not defiled by the food, but by the disobeying of God's command.

Verse 17. And when he was entered into the house from the people, his disciples asked him concerning the parable.

After they had left the crowd, and came into the house, his disciples asked Him for an explanation of the parable given in verse 15. Their failure to understand Jesus' words and works is emphasized throughout and is traced to their "hardness of heart". In this context this means that they were so indoctrinated by their childhood training to believe in the Pharisees that they couldn't see the truth until much later.

Verse 18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

In verse 18 Jesus says to the disciples; "Why are you so dull?" It showed that they, like the crowd, did not comprehend his teaching at this point, despite the instruction that He had given them. Jesus now reinforces the concept that nothing from the outside of a person can defile them morally. The reason is that the food or any other item does not go into the heart which is the area that controls the human personality and thereby affects the moral nature. Rather it enters the stomach. They are "slow/dull", not at all "sharp", because their education has warped them into the Pharisee's way of thinking and they will take a few years to "unlearn" this, and Peter will have trouble for years with legalism and the opinion of Scribes, and finally be corrected by Paul. **Galatians 2:11-16.**

Verse 20. And he said, That which cometh out of the man, that defileth the man. 21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23. All these evil things come from within, and defile the man.

Having concluded that defilement of a person comes from within, Jesus now states what evils come from the Old Sin Nature.

Evil thoughts - Poneros Dialogismos – Evil is anything that is not in conformity with the plan of God and comprises both sin and concepts of human good.

Adulteries - Moicheia – unlawful intercourse with the spouse of another.

Fornications - Porneia - illicit sexual activity, or any sexual activity other than with your partner.

Murders – Phonos – the illegal killing of another person.

Thefts – Klope – the illegal acquisition of other people's property.

Covetousness – Pleonexia – Greediness on the basis of desiring to have more [pleon – more, echo – have and hold].

Wickedness – Porneria – related to evil Poneros see above, being involved in evil.

Deceit – Dolos – acting out of deceit, cunning, guile, the pretence that people put up, hypocrisy.

Lasciviousness – Aseleia – an absence of restraint, indecency, wantonness.

Evil eye – Poneros Ophthalmos – envy or jealousy, looking at others in a very negative fashion.

Blasphemy - Blasphemia - speaking ill of God or man.

Pride – Huperephania – the prime sin of Satan and the one that God most hates, haughtiness. **Proverbs 6:16-19, Galatians 5:18-26.**

Foolishness – Aphrosune - foolishness, recklessness, acts done without respect of God or man.

Jesus concludes with the statement, “All these evil things come from within, and defile the man”.

APPLICATION

Obviously in principle there is nothing wrong with washing your hands before you eat, but it is a health and safety hygiene principle. The Scribes and the Pharisees however contend that the disciples are contravening the tradition of the elders, which was the oral law handed down in Israel within the scribal schools. When it was put in writing the tradition of the elders was formed into a document called the Mishnah in 78 AD.

It is noted that the ritual washing of hands before a meal is not a commandment in the Old Testament scriptures but became a very strong part of the Mishnah. If it had of been in the Old Testament the religious group would have said, “Why do your disciples contravene the Scripture?”

While washing of hands before eating is a good practical way of hygienic handling of food the religious group had made a ritualistic form of it into a sign of spirituality, which it is not. They said you are not spiritual unless you wash your hands before meals our way. Here is a case of religion taking something which is good and making a false issue out of it, and in their washing ritual making a load of nonsense...

Religion is always looking for any opportunity to criticise people who are looking for or spreading the truth in grace.

It should be noted that good actions by themselves are not spirituality. The tradition of the hand washing is good but it is not spiritual. Just because a thing is good it does not mean it is spiritual or from God. Washing your hands before a meal is good for the health but it is not an issue in spirituality, and ridiculous rituals with a thimble full of water are meaningless nonsense.

The real issue is not washing your hands before meals, the real issue is your relationship with God. The Pharisees have put emphasis on their traditions rather than the Scriptures. We are to be Bible believers and not rest anything on traditions of men, whether they are from the 2nd or 4th century or from the 16th!

Stability in family life leads to stability in national life. As goes the families of the nation, so goes the nation itself. It is almost national suicide to practice lack of discipline.

People who will not accept the doctrines of the Word of God, are offended by the Word of God, as it clashes with their own man made traditions. Religion and legalism rejects doctrine and will fight doctrine.

The sins of the tongue express the sins of the mental attitude of a person and these are the things which pollute a person.

DOCTRINES

MORALITY

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

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

SIN: OLD SIN NATURE

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

SIN: OLD SIN NATURE - THE FRUIT OF

1. The fruit of the old sin nature falls under four categories
 - [a] Sensual
 - [b] Religious,
 - [c] Social
 - [d] Personal

2. SENSUAL

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

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

3. RELIGIOUS

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

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

[iii] hatred - echtros - this is unrestrained rage without a reason. You get so angry that no one can talk to you at all.

[iv] strife - eris - contentiousness - this is argumentation in regard to Bible teaching and spiritual matters.

4. SOCIAL

[i] jealousy - zelos - a bitter hatred towards another person who has something that you want. This is the father of all the other sins.

[ii] wrath - theros - this is getting hot headed or flaring up. If the person does not control the power of a hot temper they are under the power of the old sin nature and not the Holy Spirit. If you get this type of trouble at a church meeting you turn to the Word of God.

[iii] seditions - - this is faction forming

[iv] heresies - this is one step forward from seditions and is a person who wishes to build on the factions. An example would be the KJV group. By separating on the basis of the KJV alone you have fallen into far more evil than is present in variations in the versions.

[v] evil - this is tied into jealousy eating away at the souls of people who harbour resentment.

5. PERSONAL

[i] drunkenness - methai - drinking alcohol to excess is not a sickness it is a sin. It is an inherited weakness, if your father is an alcoholic you should not touch alcohol at all because it is a weakness in the family. Avoid places where you could be tempted. If you have a weakness towards alcoholism you must deal with it.

[ii] revellings - jomoi - which means hell raising, a person who cannot bear silence but has to be drowned in noise all the time. Their life is empty and has no purpose but as long as they party vigorously and run from function to function they do not have to worry about their sin and the pointlessness of their life. When you are tempted to sin think about the Lord. Paul now adds and such like which means that if he has not hit their particular weakness they should fill in the blanks.

We all have weaknesses and unless you are on guard you fall every time. You have to ascertain your weakness and set your guard against it. God's way is to walk in the Spirit that is the way to deal with it.

RELIGION

1. Satan's religion is a humanly acceptable one: no sin, no judgement, no Saviour and no Hell. Satan appears as an angel of light. (**2 Corinthians 11:13-19, 26**)

2. Many pastors in the churches are servants of Satan's policy, knowingly or unknowingly. (**Isaiah 30:12, Jeremiah 2:8, 2 Peter 2:1-10**)

3. Satan's strategy towards unbelievers is to keep them blinded to the gospel. (**2 Corinthians 4:3-4, Colossians 2:8, 2 Thessalonians 2:9-10**)

4. Satan's strategy towards believers is:-

- a) To confuse by false teaching. (**Matthew 7:15, Romans 16:18**)
- b) To appeal to pride. (**2 Corinthians 10:12**)
- c) To promote idolatry. (**Habakkuk 2:18, 19**)
- d) To promote legalism. (**1 Timothy 1:7-8**)

5. Satan's policy calls for counterfeit faith:-

- a) Counterfeit gospel. (**2 Corinthians 11:3-4**)
- b) Counterfeit pastors. (**2 Corinthians 11:13-15**)
- c) Counterfeit communion. (**1 Corinthians 10:19-21**)
- d) Counterfeit doctrine. (**2 Timothy 4:1**)

- e) Counterfeit righteousness. (**Matthew 19:16-28**)
- f) Counterfeit way of life. (**Matthew 23**)
- g) Counterfeit power. (**2 Thessalonians 2:8-10**)
- h) Counterfeit gods. (**2 Thessalonians 2:3-4**)

LEGALISM

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

GOD: DIVINE INSTITUTIONS – FAMILY

1. God instituted families and marriage from the start of mankind on earth (**Genesis 2:24**).
2. Marriage was to be monogamous (**Genesis 2:24**). They are classified as 'one flesh'. They must leave mother and father and set up their own house (**Genesis 2:24; Ephesians 5:31; Matthew 19:4-5**).
3. Adultery or breakdown of marriage was so serious a matter that it was included in the Ten Commandments (**Exodus 20:14**).
4. The husband is the head of the family (**Genesis 3:16**).
 - a) He should be willing to die for her (**Ephesians 5:22-23**).
 - b) He provides for his family (**Genesis 3:19; 1 Timothy 5:8**).
 - c) He should rear the children in the fear of the Lord (**Ephesians 6:4; Deuteronomy 6:6,7**).
 - d) He should not provoke his children (**Colossians 3:21**).
5. Wives are subject to their husbands (**Genesis 3:16; Ephesians 5:22,23. 1 Peter 3:1-6**).
 - a) She has the place of honour in the home (**1 Peter 3:7**).
 - b) She has a deep desire for her husband (**Genesis 3:16**).
6. Children should be obedient to both parents (**Ephesians 6:1-3; Proverbs 22:15; 23:13**).
 - a) They must honour (**Ephesians 6:2; 1 Timothy 5:4; John 19:26**).
 - b) If they honour their father and mother they will have long lives (**Exodus 20:12**).
7. Three ways in which normal family life parallels the relationship that God the Father has with "The Christ"

- a) It is grounded from one head - **(1 Corinthians 15:45-50)**.
 - i) In the garden of Eden Adam was created first and Eve was taken from Adam's side. Eve had to be taken from Adam. The second Adam was Jesus Christ and out of Him will come a new spiritual race.
 - ii) I am my father's child because I have received from him his image. Similarly when we are born again we receive the image of God.
 - b) The family is subject to discipline - **(Hebrews 12:3-15)**
 - i) It is important to train your children to live righteously.
 - ii) God's discipline trains us to walk in His will, in the place of blessing.
 - iii) The child must learn wisdom from the parents. **(Exodus 12:24-28, Deuteronomy 6:6-25, Joshua 4:5-8)** God is wisdom.
 - c) The parents are responsible for their family's conduct, morally and legally. Our witness reflects on God.
8. In a survey in the U.S.A. eight reasons were given as to why the family unit was being weakened in that country.
- a) The rise of promiscuity.
 - b) Transfer of the protection of the family from the head of the family to the State.
 - c) Transfer of the education of the child from the parents.
 - d) Movement of family recreation from the family to outside including television.
 - e) Transfer of the place of production from the home to the factory.
 - f) The use of aged accommodation for senior members of the family rather than them staying in the home.
 - g) The loss of traditional homemaking skills and the rise of the supermarket society.
 - h) Transfer of religious instruction from the home to outside.

PARABLES

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

SIN: ADULTERY

1. Definition - Sexual activity outside of marriage. This includes fornication, homosexuality, incest.

2. Adultery is prohibited by the Word of God (**Exodus 20:14; Deuteronomy 5:18; Colossians 3:5; 1Thessalonians 4:3**).
3. Mental adultery is condemned (**Matthew 5:27-28**).
4. Adultery destroys the capacity of the soul to relate in faithfulness (**Proverbs 6:32**).
5. Sexual immorality has a destructive effect on the human body of both male and female (cf. **1Corinthians 6:13-18**).
 - a) Male - impotence and inability to copulate.
 - b) Female - breakdown of response and pleasure in the sex act. Often frigidity or nymphomania, both are frustrating and a source of female misery.
 - c) Increased chance of sexually transmitted diseases.
6. Any sexual immorality ultimately leads to further frustration and an unfulfillable search for happiness (**Ephesians 4:19,5:3**).
7. Adultery is a bona fide basis for divorce (**Matthew 5:32; 19:9; Luke 16:18**). Adultery has a huge impact between husband and wife in both mental (trust) and physical ("one flesh") areas. However, forgiveness and the grace of God can overcome the effects of all sins.
8. Adultery or fornication is often used in the Bible to describe apostasy and unfaithfulness to God (**Jeremiah 3:8-10, Ezekiel 16:23-43, 23:24-28; Revelation 17:1-5**).

SIN: JEALOUSY

1. Jealousy is the strongest of the mental sins. (**Proverbs 27:3,4**)
2. Jealousy is the most cruel of all sins; it turns a person into a monster.
3. Jealousy removes all happiness from a believer; it is a mental sin by which you make your own misery.
4. Some people cannot stand the success of others; consequently jealousy destroys the basis of friendship.
5. So great was the sin of jealousy that a whole offering of the Levitical Code was prescribed for it. (**Numbers 5:11-31**) It is the only offering that was designed for one sin only.
6. Jealousy is the basis for the destruction of married love. (**Song of Solomon 8:6**)
7. The same jealousy which destroys love can also destroy the normal function of the soul. (**Job 5:2; Proverbs 14:30**) This is the explanation of some cases of psychoses and neuroses.
8. Jealousy motivates to revenge. (**Proverbs 6:34**)
9. Jealousy of Joseph motivated his brothers to sell him into slavery. (**Acts 7:9**)
10. Therefore jealousy takes real or apparent wrongs out of the Lord's hand and intrudes on divine judgement. (**Deuteronomy 32:35; Romans 12:19**)
11. Jealousy split the nation of Israel. (**Isaiah 11:13** - Ephraim's jealousy of Judah)
12. Jealousy was the motivator of the religious leaders who crucified Jesus Christ. (**Matthew 27:18; Mark 15:10**)
13. Jealousy rejects the teaching of the Bible truths. (**Acts 13:45; 17:5**)
14. False doctrine of apostasy produces jealousy (**1 Timothy 6:3,4**).

SIN: MURDER

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

SIN: SINS OF THE TONGUE

1. The sins of the tongue like all sins come from the sinful nature (**Psalm 34:13**).
2. Sins of the tongue are sponsored by mental attitude sins (**Psalm 5:9**). Mental attitude sins include pride, envy, jealousy, bitterness, hatred, vindictiveness.
3. Out of the seven worst sins, three are sins of the tongue (**Proverbs 6:16-19**).
4. Sins of the tongue produce triple discipline (**Matthew 7:1,2, Psalm 64:8**).
[a] A sin of the tongue is backed by a mental attitude sin for which there is divine discipline.
[b] The sin of the tongue always maligns, judges or gossips about someone else so there is divine discipline for that.
[c] Whatever sin is mentioned, that sin's discipline is put on the person who commits the sin of the tongue.
5. The continuation of the sins of the tongue can result in the sin unto death (**Psalm 12:3**).
6. God protects and blesses the believer who is victimised by the sins of the tongue (**Matthew 5:11-12**).
7. Troublemakers are always characterised by sins of the tongue (**Psalm 52:2**). Believers are always commanded to avoid fellowship with troublemakers (**Romans 16:17,18**).

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.

BLASPHEMY

1. In word or deed to show insolence, insult, or disrespect to the character of God, i.e. any act that robs God of his majesty, or of the glory and honour due to him.

2. Blasphemy has many objects.

[a] It may be against God. **Leviticus 24:11-23, Isaiah 52:5, Ezekiel 20:27, Revelation 13:6, 16:11.**

[b] It may be against Christ. **Acts 26:11, James 2:7.**

[c] It may be against the Holy Spirit. **Matthew 12:24-32, Mark 3:22-30, Luke 12:10.**

[d] It may be against the Word of God. **Psalms 107:11, Isaiah 5:24.**

[e] Against the angels. **Jude 8, 10.**

[f] Against doctrine itself. **1 Timothy 6:1.**

[g] Against believers as servant of the living God. **Acts 13:45, 1 Corinthians 4:13, Acts 18:6.**

[i] Against the Name of God. **Romans 2:24.**

[j] The messengers of God. **2 Peter 2:10.**

[k] The message of redemption. **Romans 14:16.**

3. Blasphemy in God's sight is:

[a] Denial of the truth **1 Timothy 1:13.**

[b] False doctrine **1 Timothy 1:20.**

[c] Idolatry **Nehemiah 9:18, 26.**

[d] Persecuting saints **Isaiah 52:5.**

[e] Insulting the poor **James 2:6,7.**

[f] Hypocrisy **Romans 2:24, 2 Timothy 3:2.**

4. Blasphemy is just another sign of man's rejection of the Messiahship of Jesus and their pride filled belief in their own ability to meet God's standards without any need for a Saviour **John 3:16-36.**

HARMONISATION

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

HARMONY**THE ATTACK FROM JERUSALEM**

Then came together unto Jesus the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not.

And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

GODS DOCTRINE VERSES MAN'S TRADITION

Jesus said howbeit in vain do they worship me, teaching for doctrines the commandments of men, thus have ye made the commandment of God of none effect by your tradition. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother It is corban, that is to say, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. And ye suffer him no more to do ought for his father or his mother;

He answered and said unto them, Ye hypocrites, well did Esaias prophesy of you, saying as it is written, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

THE DISCIPLES ASK FOR UNDERSTANDING

And when he was entered into the house from the people, his disciples came to him and said Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable. And he saith unto them, Are ye so without understanding also? Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught purging all meats? So that whatsoever thing from without entereth into the man, it cannot defile him

THE EVIL FROM MEN'S HEARTS

But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart of man proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemies, pride and foolishness. All these evil things come from within, these are the things which defile a man: but to eat with unwashen hands defileth not a man.

79 DAUGHTER OF SYRO-PHOENICIAN HEALED

MATTHEW 15:21-28

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

KEY WORDS

Went	Eserchomai	Went out [Aorist Active Participle]
Departed	Anachoreo	Withdraw [Aorist Active Indicative]
Coasts	Meros	Coast
Behold	Idou	Lo, Behold
Woman	Gune	Woman
Came out	Eserchomai	Went out [Aorist Active Participle]
Same	Ekeinos	Selfsame
Cried	Kraugazo	Cry out [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Have mercy	Eleeo	Have mercy, have compassion [Aorist Active Imperative]
Lord	Kurios	Lord
Son	Uihos	Son
Daughter	Thugater	Daughter
Grievously	Kakos	Badly, Severely
Vexed with a devil	Daimonizomai	Demon possessed [Present Middle Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Word	Logos	Word
Disciples	Mathetes	Disciple
Came	Proserchomai	Approach [Aorist Active Participle]
Besought	Erotao	Plead, Request, Beseech [Imperfect Active Indicative]

Saying	Lego	Say [Present Active Participle]
Send away	Apoluo	Send away [Aorist Active Imperative]
Crieth	Krazo	Cry out [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Am sent	Apostello	Be sent [Aorist Passive Indicative]
Lost	Apollumi	Lose [Perfect Active Participle]
Sheep	Probaton	Sheep
House	Oikos	House
Came	Erchomai	Come [Aorist Active Participle]
Worshipped	Proskuneo	Worship [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Help	Boetheo	Aid, Relieve, Help [Present Active Imperative]
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Meet	Kalos	Good
Take	Lambano	Take [Aorist Active Infinitive]
Children's	Teknon	Child
Bread	Artos	Bread
Cast to	Ballo	Cast, Throw [Aorist Active Infinitive]
Dogs	Kunarion	Dog
Said	Epo	Say [Aorist Active Indicative]
Truth	Nai	Yes
Eat	Esthio	Eat [Present Active Indicative]
Crumbs	Psichion	Crumb
Fall	Pipto	Fall [Present Active Participle]
Master's	Kurios	Lord, Master
Table	Trapeza	Table
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Great	Megas	Great
Is	-	Not found in the original
Faith	Pistis	Faith
Be it	Ginomai	To come into being [Aorist Passive Imperative]
Thou wilt	Thelo	Wish, Will [Present Active Indicative]
Made whole	laomai	Healed, Restored [Aorist Passive Indicative]
Very	Ekeinos	Selfsame
Hour	Hora	Hour

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Here we see a believing Gentile woman who has a problem. All problems are solved by coming to and resting in the Lord's power to deliver. This Gentile woman demonstrates to the disciples this way of living the Christian life – to come and boldly make your request known to the one who has the power to help.
Hebrews 4:16.

Tyre and Sidon are the two cities of Phoenicia which have been rebuilt by this time, after destruction by Assyria, Babylon and the Greeks under Alexander; they are re-occupied by surviving Phoenicians who are a branch of the Canaanites, and a great seafaring nation, and others with similar backgrounds. Tyre and Sidon had been destroyed by Alexander the Great in the 4th century BC. Jesus is therefore going to a Gentile area.

In verse 22 we see a Phoenician woman came out of the coast, and kept on crying out after Him, she kept calling to Him to get His attention. She kept on saying, "have mercy on me O Lord, the Son of David". This title shows that the woman recognised Jesus as the Jewish Messiah, and was a believer. **1 Corinthians 12:3, 13.**

The phrase "Have mercy" is in the imperative mood, which shows that she is demanding mercy from the Lord. As it is in the imperative mood it indicates that she knows her rights as a believer. Her problem is that she has a young daughter who is demon possessed, and recognises that only Jesus Christ has the answer to her problem.

Verse 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25. Then came she and worshipped him, saying, Lord, help me. 26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

In verse 23 Jesus Christ apparently refuses to answer her. This may appear a bit strange as we have a lady in deep distress, and the Lord is the perfect gentleman, but culturally he would not be expected to answer at all, but there is more going on here. He is trying to emphasise to His disciples the importance of persistence in the Christian life, and the need for them to rely on Him as the God-Man. They are embarrassed by her.

He is testing them, and they fail to pass the test as they keep on asking [imperfect tense of Erotao meaning to beseech] the Lord to send her away as she was calling after them.

They are embarrassed and inconvenienced by her. What their attitude should have been was to ask the Lord to help her, as they were not capable of assisting her in the solution of this problem. They are being challenged as to their own racial and sexist attitudes, for she is gentile and female, and Rabbis and their "trainees" didn't associated with either, but they have already seen the Lord break the rules in Samaria. **John Chapter 4.**

The test now increases in size, because He tells her that He is not sent other than to the lost sheep of the house of Israel. He has previously challenged the disciple's faith and they have failed; now He challenges the Gentile woman's faith.

He says that He has come for the lost sheep of the house of Israel. The woman does not qualify in any way because she is a believer and therefore not lost and she is not a Jew. What makes it embarrassing to the disciples is that she is a Gentile woman.

The woman recognises where the Lord is coming from, but comes back with a tremendous persistence in her believing faith. The woman knows His mission, but also knows that grace supersedes the line of ministry. She is appealing to His grace through trusting in His character and the principles from the Bible she clearly believes.

While the Lord is sent to the lost sheep of Israel, here the Lord encounters a believer with a huge problem and this takes precedence. God deals with individuals even when following an overall plan. In verse 25 the woman comes closer and worships the Lord. She knows He is sent to Israel but repeats her request. A number of examples of persistence are related in the Scriptures from Hezekiah to the Corinthian pervert in 1 Corinthians 5, where both escaped from being under the sin unto death by repentance.

He again says that it is not fitting to take the children's bread, in this case the Jew's bread, and give it to the dogs, the Gentiles. Now this isn't as harsh as it is translated, as it means "puppies", but still it is a racist put-down that we don't expect from the Lord, but it is what everyone around is thinking! This woman is magnificent; she doesn't hesitate, for she sees that the Lord isn't being insulting, but challenging her faith. She says, "Truth Lord, you have just stated a doctrine". However she now applies a superseding doctrine to the situation. She is not asking for bread she is asking for crumbs. She considered her problem as a crumb as far as the Lord was concerned. This woman knows and believes the Word of God; she knows that there is no "big" problem to God, they are all "crumbs", and even the puppies get the crumbs..... She has a sense of humour even when facing the terrible situation at home she faces.

Verse 28. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

He now commends the woman for her great faith. Keep remembering the Pharisees and their “zero faith”, and the disciples and their “little faith”... By showing the disciples this woman, He is hoping that they will mature a little further, and not be so judgmental about others.

He is moving them down the path to see that all are equal before the Lord, and what makes us “great” is our faith, not our birth, sexual identity, education, or social status. She has confidence in the Lord solving the problem, and He does as her daughter from that time is freed from demon possession. **1 Corinthians 9:19-27, Galatians 3:28.**

MARK 7:24-30

Mark 7:24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. **25** For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: **26** The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. **27** But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. **28** And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. **29** And he said unto her, For this saying go thy way; the devil **is gone out** of thy daughter. **30** And when she was come to her house, she found the devil **gone out**, and her daughter **laid** upon the bed.

KEY WORDS

Arose	Anistemi	Arise [Aorist Active Participle]
Went into	Aperchomai	Go into [Aorist Active Indicative]
Borders	Methorios	Border
Entered	Eiserchomai	Enter [Aorist Active Participle]
House	Oikia	House
Would have	Thelo	Would, Will [Imperfect Active Indicative]
No man	Oudeis	No one
Know	Ginosko	Know [Aorist Active Infinitive]
Could	Dunamai	Have power [Aorist Passive Indicative]
Hid	Lanthano	Hide [Aorist Active Infinitive]
Certain	-	Not found in the original
Woman	Gune	Woman
Young daughter	Thugatrimon	Young daughter
Had	Echo	Have and hold [Imperfect Active Indicative]
Unclean	Akathartos	Unclean
Spirit	Pneuma	Spirit
Heard	Akouo	Hear [Aorist Active Participle]
Came	Erchomai	Come [Aorist Active Participle]
Fell	Prospipto	Fall in front of [Aorist Active Indicative]
Feet	Pous	Foot
Was	Eimi	Keep on being [Imperfect Active Indicative]
Nation	Genos	By birth
Besought	Erotao	Request, Beseech, Implore [Imperfect Active Indicative]
Would cast forth	Ekballo	Cast out [Aorist Active Subjunctive]
Devil	Daimonion	Demon
Said	Lego	Say [Imperfect Active Indicative]
Let	Aphiemi	Let [Aorist Active Imperative]
Children	Teknon	Child
First	Proton	First
Be filled	Chorazo	Be filled, Satisfied [Aorist Passive Infinitive]
Is	Eimi	Keep on being [Present Active Indicative]
Meet	Kalos	Good
Take	Lambano	Take [Aorist Active Infinitive]
Children's	Teknon	Child
Bread	Artos	Bread
Cast it	Ballo	Cast, Throw [Aorist Active Infinitive]
Dogs	Kunaron	Dog

Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Said	Lego	Say [Present Active Indicative]
Yes	Nai	Yes
Lord	Kurios	Lord
Under	Hupokato	Down under
Table	Trapeza	Table
Eat	Esthio	Eat [Present Active Indicative]
Children	Paidion	Child
Crumbs	Psichion	Crumb
Said	Epo	Say [Aorist Active Indicative]
Saying	Logos	Word
Go thy way	Hupago	Go away [Present Active Imperative]
Gone	Exerchomai	Depart [Perfect Active Indicative]
Come	Aperchomai	Come [Aorist Active Participle]
House	Oikos	House
Found	Heurisko	Find [Aorist Active Indicative]
Gone out	Exerchomai	Go out [Perfect Active Participle]
Laid	Ballo	Throw, Lay [Perfect Passive Participle]
Bed	Kline	Bed

PERFECT TENSE VERBS

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

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

EXERCHOMAI – GONE OUT, SPREAD ABROAD - This verb occurs 201 times in the New Testament, of which only 6 times are in the Perfect Tense. The 3 Gospel passages show the Lord Jesus Christ casting out the devil in **Mark 7:29-30** and knowing that virtue had been taken from Him in Luke 8:46 showing His complete control over spiritual matters.

The permanent power and effect of evangelism and Biblical teaching is shown in the two usages of the Perfect Tense in 1 Thessalonians 1:8 where Exerchomai is translated “Sounded Out” and “Spread Abroad”.

To operate as a Levitical priest you had to have the physical relationship with Abraham as seen in the Perfect Tense in Hebrews 7:5.

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

REFLECTION

Verse 24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. **25.** For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: **26.** The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

Jesus again leaves the borders of Israel and is in a dominantly Gentile area, the same area that Elijah went to in the period of drought in Israel. **1 Kings 17:8ff.** The reason He is trying to stay quiet is that He is emphasizing the training of the twelve disciples. However He could not be hidden.

Jewish people did not expect much faith from pagans, especially from pagan women. Like Sidon, Tyre belonged to ancient Phoenicia, and the most prominent woman from Phoenicia in the Old Testament was wicked Jezebel. Another Phoenician woman who petitioned Elijah in the same generation received God's favour for her son **1 Kings 17:17-24**.

Greek culture had long influenced the area and many Greeks had settled there. Thus she was both Syrophenician and Greek in culture and language. The Jews, God's chosen people, occupied a place of distinct privilege with God. He had made wonderful covenants with them, committed the Scriptures to them, and dwelt with them in the Tabernacle, and later in the Temple. By contrast, the Gentiles were aliens from the commonwealth of Israel, strangers from the covenants of promise, without Christ, without hope, without God in this world. **Ephesians 2:11-12** That being noted, like other Canaanite women, like Rahab and Tamar, this woman is strong in faith.

Verse 27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 28. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

Jewish people did not regularly call non-Jews dogs as some commentators argue. Rather, Jesus is making his point by way of illustration, as wise teachers in his day often did. Worthless food would be cast to the little pet dogs under the table. **Exodus 22:31**. In Jewish Palestine larger dogs were regarded as dangerous scavengers and were found in the dump, but in well to do households, influenced by the Greek custom, smaller breeds of dogs were sometimes pets. Jesus is making an illustration that the children must be fed before the pets, and the Jewish people therefore had first claim. **Exodus 4:22**.

He is saying that He will not heal like pagan magicians; for money, or fame to "all comers" to win an audience. He wants her to demonstrate her faith is real before all who are present that day, specifically faith in the supremacy of the true God. She will be an example of faith and challenge all the on-lookers to be real, not fake. She quickly replies and concedes the priority of the Jewish people, but protests that even so the little pet dogs get to eat crumbs. In so arguing she indicates by faith that only the smallest fraction of His power is necessary to heal her daughter.

Verse 29. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

In the Old Testament faith was often expressed in a bold way by women of faith, **2 Kings 4:14-28**, prophets **Exodus 33:12 to 34:9**, and other heroes, **Genesis 30:26-30**. These examples combine a humble respect for God or His prophet with boldly urgent requests and God answered the prayers. This faith was remarkable. The Lord rewarded it instantly by the healing of the girl at a distance. When the woman went home her daughter was fully recovered.

APPLICATION

We have the right as children of God, to claim the promises of God, and apply pertinent doctrines to our situation and problems.

It is very important that we should be relaxed in our Christian life, looking at other people as the Lord looks at them, and looking at helping to solve their spiritual problems, rather than wanting them to go away.

God in His grace never overlooks a believer who is seeking help in a problem.

The only reason that Jesus went to Tyre and Sidon was to contact this woman and that the disciples might be able to see the issue of trusting in the Lord and his promises as the solution to their problems.

We are going to have problems as long as we live. All our problems are solved using the principle of resting in the promises and doctrines of God. You put the problem in the Lord's hands and move on. The principles of **Hebrews 3:17-4:12** apply every day, and **1 Peter 5:5-9** tie in with the Hebrews passage. Faith is the only way to live the Christian life.

PROPHECY

TYRE

PROPHECY

Ezekiel 26:3,4,7,8,12,14,21 (588 BC): Therefore thus says the Lord God: Behold I am against thee, O Tyre, and I will bring up many nations against thee, as the sea brings up waves. 4 And they will destroy the walls of Tyre and break down her towers: and I will scrape her dust from her and make her a bare rock. 7 For thus says the Lord God: Behold I will bring upon Tyre from the north Nebuchadnezzar king of Babylon, a king of kings, with horses, chariots, cavalry and a great army. 8 He will slay your daughters on the mainland with the sword: and he will make siege walls against you and raise up a large shield against you. 12 And they will make a spoil of your riches and prey for your merchandise, break down your walls and destroy your pleasant houses, and throw your stones and your timbers and your debris into the water. 14 And I will make you a bare rock: you will be a place for the spreading of nets. You will be built no more, for I the Lord have spoken, declares the Lord God. 21 I shall bring terrors on you and you will be no more: though you will be sought, you will never be found again, declares the Lord.

FULFILMENTS

"Many nations would come against Tyre". (**Ezekiel 26:3**). Alexander the Great, after defeating the Persians at the battle of Issus in 333 BC, marched southwards; demanding the surrender of the cities on the Mediterranean coast. This demand was in order to reduce the effectiveness of the Persian fleet, which controlled the sea-lanes at this time. Tyre refused to surrender so the city was attacked. Alexander, because of his weakness in the naval area, found it necessary to obtain naval forces from a number of city states. His navy which attacked Tyre was drawn from Sidon, Aradus, Rhodes, Mallos, Cyprus, Macedon, Lycia, Soli, and Byblos. Many nations were therefore against Tyre. Alexander sacked the city in 332 BC.

"Walls broken down, debris removed; it would become like a bare rock". (**Ezekiel 26:4**). Alexander the Great, during the sacking of Tyre, demolished the walls of the city. In order to gain access to the city, which was sited on an island, the site of ancient Tyre was scraped to provide material for a causeway. Thus the old site of Tyre became like a bare rock.

"Nebuchadnezzar would sack the mainland city, slaughtering the population. He would lay siege to Tyre" (**Ezekiel 26:7,8**). Nebuchadnezzar laid siege to mainland Tyre in 585 BC. After 13 years of siege Tyre made terms with Babylon. When Nebuchadnezzar broke the gates of Tyre down he found it almost empty as the majority of the people had moved by ship to an island about one kilometre off the coast. They had fortified this island, the site of new Tyre. The mainland city was destroyed in 572 BC with the slaughter of its population.

"The sacking of Tyre and throwing its stones and timber into the water". (**Ezekiel 26:12**). Tyre was sacked by Nebuchadnezzar. In order to attack new Tyre offshore, Alexander demolished old Tyre, throwing the stones, timber and debris into the water to form a causeway. He augmented this material with timber from Mt Libanus. (See also v.4)

"Made a bare rock, for the spreading of fishermen's nets, never to be rebuilt" [**Ezekiel 26:14**]. The port of Tyre is still in use today with small fishing vessels laying at anchor there. The port has become a haven for fishing boats and a place for spreading their nets. New Tyre on the island was eventually destroyed by the Muslims in 1291, being laid in ruins. Sixty years later it was reported that of the ancient walls and port, only traces remain. The existing city of Tyre is built down the coast from the original site of Tyre. (See also v.4)

"Tyre would be no more". (**Ezekiel 26:21**). With the destruction of Tyre it was not rebuilt

SIDON

PROPHECY

Ezekiel 28:22,23 (588 BC): And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know

that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her. 23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

FULFILMENTS

There is no Biblical mention of the destruction of Sidon. Unlike Tyre, Sidon exists today, even though it has had one of the bloodiest histories of any city.

"Pestilence, blood in the streets, sword on every side, judgment" (**Ezekiel 28:23**) In 351 BC the Sidonians, who had been subjects of the Persian kings, revolted against their masters and successfully defended their city against the repeated attacks of the Persians. They were ruled by a weak king, who, in order to save his own life, betrayed the city to the Persians. Knowing what would befall them, 40,000 Sidonians locked themselves in their houses which they then set on fire, thus perishing at their own hands rather than being slaughtered by the Persians.

In the days of the Crusades, Sidon was taken and retaken three times by the Crusaders and the Muslims. This caused great bloodshed and death by the sword, including the slaying of many wounded. Up to the 19th century Sidon was the scene of conflict between the Turks and the Druses; and the Turks and the French. In 1840 Sidon was bombarded by the combined fleets of England, France and Turkey. Sidon's bloody history continues to this day with the city being featured in the conflict between Israel and the PLO.

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):
- Submission to demons through idolatry (**1 Corinthians 10:19-21**) and occult practices such as mental telepathy, clairvoyance and spiritism (**Deuteronomy 18:9-12**).
 - Specific dedication of one's body to demons, such as the Hindu soma and shamanism.
 - 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.
 - 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**).

CHRIST: PROPHET, PRIEST AND KING

JESUS THE PROPHET

- Moses predicted the coming of a perfect prophet, fulfilled in Jesus (**Deuteronomy 18:15-19, Acts 3:20-23**)
- Jesus claimed he was a prophet. (**John 7:16, 8:28, 12:49-50**)
- Fulfilled predictions
 - His death and resurrection (**Matthew 16:21, John 2:19**)
 - The destruction of Jerusalem (**Matthew 24:1-2, Luke 19:41-44**)
 - The Gentile domination of Israel (**Luke 21:20-24**)
 - The Jewish dispersion (**Matthew 24:34**)
 - That the scriptures would survive (**Matthew 24:35**)

JESUS THE PRIEST

- 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
- As a high priest, Christ offered a perfect sacrifice to God to remove sin for all time - His own body (**Hebrews 9:26**).
- He also offers intercessory prayer for us (**Hebrews 7:23-25**) at the right hand of the Father.
- Characteristics:-
 - He was divinely appointed (**Hebrews 5:4-10**)
 - He is perfect (**Hebrews 7:26-28**)
 - He is merciful and faithful (**Hebrews 2:17**)
 - He is sympathetic (**Hebrews 4:14-16**)
 - He is everlasting (**Hebrews 7:23-25**)
 - He is our advocate (**1 John 2:1**)
- 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

- 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**)

CHRISTIAN LIFE: FAITH

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

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

2. Man has three means of obtaining knowledge:

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

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

- a) Stage 1 - Believe on the Lord Jesus Christ and thou shalt be saved - salvation (**Acts 16:31**).
- b) Stage 2 - Trusting in the promises and principles of the Word of God - the Christian walk.
- c) Stage 3 - Trusting in God's provision - Heaven.

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

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

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

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

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

CHRISTIAN LIFE: FAITH – OVERCOMING BY FAITH

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

GOD – GOD CARES FOR YOU

1. God knows ...
 - a) Our sorrows. **(Exodus 3:7)**
 - b) Our devotions. **(2 Chronicles 16:9)**
 - c) Our thoughts. **(Psalm 44:21)**
 - d) Our foolishness. **(Psalm 69:5)**
 - e) Our frailties. **(Psalm 103:14)**
 - f) Our deeds. **(Psalm 139:2)**
 - g) Our words. **(Psalm 139:4)**
 - h) The composition of the universe. **(Psalm 147:4)**
 - i) All things. **(Proverbs 15:3)**

- j) Our needs. (**Matthew 6:32**)
- k) About animal creation. (**Matthew 10:29**)
- l) Mankind. (**Matthew 10:30**)
- m) What might or could have been. (**Matthew 11:23**)
- n) His own. (**John 10:14**)
- o) Past, present and future. (**Acts 15:18**)

2. God is able to...

- a) Save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
- b) Supply every need - **2 Corinthians 9:8**
- c) Deliver all who are tempted - **Hebrews 2:18**
- d) Sustain the weak believer and make him stand - **Romans 14:4**
- e) Keep us from falling and make us blameless - **Jude 24, 25**
- f) Surpass all that we could ask or think - **Ephesians 3:20**
- g) Raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**

3. With God, all things are possible - **Matthew 19:26**

4. God is in control. Nothing will ever happen to you that you are not able to deal with. (**1 Corinthians 10:13**)

5. God's character is stable.

- a) if God is for you who can be against you. (**Romans 8:31-34**)
- b) no matter what happens God's love is stable. (**Romans 8:35-39**)

6. God's promises are secure for he is always with us. (**Matthew 28:19-20, Jeremiah 1:19**)

7. God's power is always the same:-

- a) He will always keep us. (**John 10:29, 2 Timothy 1:12,**)
- b) God does not forget us or lose His power to keep. (**Jude 24**)
- c) Even if we fall away from fellowship we still are saved. (**2 Timothy 2:13**)

8. God knew before time what we would need in time and has provided for the supply of all our needs. (**Philippians 4:19, Hebrews 4:16, Ephesians 3:12,**)

9. God has the power to bless us. (**2 Corinthians 9:8**)

10. God is able to make all grace abound towards us. (**Ephesians 3:20**)

GRACE

1. Grace is all that God is free to do for man on the basis of the cross. Therefore Grace is unmerited favour from God.

2. Grace depends on the character of God therefore Grace depends on who and what God is. Grace is what God can do for man and still be true to his own character.

3. The believer must recognise the difference between legalism and grace. Legalism is man's work intruding upon the plan of God.

4. The greatest thing God can do for the saved person is to make him exactly like His Son Jesus Christ. This is accomplished in three stages of sanctification.

5. Positional Sanctification: At Salvation every believer enters into union with Christ. (**Hebrews 1:2**) Jesus Christ is seated at the right hand of the Father and is therefore superior to all angels in his humanity. At the point of salvation we are entered into union with Christ thus we are positionally higher than angels. We are positionally seated with Christ at God's right hand.

6. Experiential Sanctification: During the Christian's life on the earth the time spent under the power of the Holy Spirit. During this time we produce the character of God in our lives - gold, silver, precious stones. (**1 Corinthians 3:12-15**)

7. Ultimate Sanctification: When the believer receives a resurrection body he loses the sin nature and all human good. At this point the believer is physically superior to all angels. He remains in this perfect state eternally.
8. All believers have tasted of Grace at least once (**1 Peter 2:3**). This refers to the point of Salvation at which the believer receives at least 34 things which he did not earn or deserve. (**Ephesians 2:8, 9**) Disorientation to grace is the believer's greatest occupational hazard in his Christian life. (**Galatians 5:4, Hebrews 12:15**)
9. The divine attitude to grace is expressed in (**Isaiah 30:18, 19**) God is constantly waiting to pour out his blessing on all believers in the Christian life.
10. Grace in salvation is expressed in many ways. It is always the same - believing in Jesus Christ (**Psalm 103:8-12, Romans 3:23-4, Romans 4:4, 5:20, Ephesians 2:8, 9**)
11. There are many ways in which the Christian life expresses GRACE:
 - a) Prayer (**Hebrews 4:16**)
 - b) Suffering (**2 Corinthians 12:9, 10**)
 - c) Growth (**2 Peter 3:18**)
 - d) Stability (**1 Peter 5:12**)
 - e) Lifestyle (**Hebrews 12:28, 2 Corinthians 1:12**)
 - f) Production of Divine Good (**1 Corinthians 15:10, 2 Corinthians 6:1**)
12. Grace is the correct attitude in relation to giving. (**2 Corinthians 8 & 9**)
13. Grace is the only means of coping with suffering in the Christian life. (**2 Corinthians 12:7-10**) Through Grace God is able to bless the believer in the midst of the pressures and adversities of life. (**1 Peter 1:6,7**)
14. Implications of grace:
 - a) God is perfect, his plan is perfect.
 - b) A perfect plan can only originate from a perfect God.
 - c) If man could do anything in the plan of God the plan would no longer be perfect.
 - d) A plan is no stronger than its weakest link. Grace therefore excludes all human merit, all human ability.
 - e) Legalism, human works is the enemy of Grace.
 - f) The works of human righteousness have therefore no place in the plan of God. (**Isaiah 64:6**)

HUMILITY

1. Humility is to be sought - **Zephaniah 2:3**
2. Humility is manifest in restraint - **Luke 6:28-29**
3. Humility is produced by the Holy Spirit - **Galatians 5:22-23**
4. Humility is essential in teaching - **2 Timothy 2:25**
5. Humility is essential in learning. - **James 1:21**
6. Humility is valuable to God. - **Proverbs 3:34; James 4:6, 1 Peter 5:5**
7. Humility is the path to promotion - **1 Peter 5:6**
8. Humility gives proper self evaluation. - **Romans 12:3**
9. Examples of humility
 - a) Moses - **Numbers 12:3**
 - b) David - **2 Samuel 16:11**
 - c) Jeremiah - **Jeremiah 26:14**
 - d) Stephen - **Acts 7:60**
 - e) Paul - **2 Timothy 4:16**
10. Evidences of humility

- a) Forbearance to others - **Ephesians 4:2, 6:9, Colossians 3:13**
- b) Endurance in trials - **1 Corinthians 13:7, James 1:12**
- c) Compassion - **1 Thessalonians 2:7**
- d) Peaceability - **James 3:17**

11. Humility was the primary characteristic of Christ - **Isaiah 53:7, Matthew 11:29, 21:5**

12. Promises to the humble - **Psalms 22; 26, 37:11, 147:6, Isaiah 29:19**

MERCY

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

PROMISES

1. FROM GOD'S VIEWPOINT

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

- a) Unchangeable - A promise in the Bible is the same for us in the 20th Century as it was to Paul.
- b) All-knowing - God knows all our problems so there is always a promise or doctrine to cater for our difficulties.
- c) Love - God will provide for His children.
- d) Truth - All the promises are totally true.

2. FROM MAN'S VIEWPOINT

- a) We must know the promises.
- b) We must believe the promises.
- c) We must want to trust in God.

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

4. TYPICAL PROMISES FOR VARIOUS STAGES IN THE CHRISTIAN LIFE

- a) Stage 1 - Salvation (**John 3:16; Acts 16:31**)
- b) Stage 2 - Christian on earth (**1 John 1:9; Romans 8:28; 1 Peter 5:7**)

c) Stage 3 - Believers in Heaven (**1 Peter 1:3-5; Revelation 21:4**)

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

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

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

a) The geographical areas in which the Exodus generation found themselves can represent stages in the Christian.

- i) Egypt - unbelief.
- ii) Red Sea crossing - salvation by faith (i.e. leaving Egypt)
- iii) Wilderness - the carnal and immature Christian life claiming only some promises and failing regularly.
- iv) Jordan crossing - full realisation of God's favour by faith.
- v) Promised land - the mature Christian resting in God and only failing occasionally.

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

c) Questions And Answers on Hebrews (**Chapter 4**) refers to the Christian on earth.

Verse 1: What happens if we fail to claim a promise? - We lack peace of mind.

Verse 2: What characteristic of God does this verse highlight? - Unchangeable.

How are the promises made active? - By being mixed with faith.

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

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

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

Verse 7: Are the promises still available today? - Yes.

What must we do? - Accept God's provision.

What must we not do? - Harden our hearts.

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

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

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

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

7. MAJOR PROMISES

Learn to claim these when:

- a) In difficulties (**Romans 8:28**)
- b) You have sinned (**1 John 1:9**)
- c) You are worried (**1 Peter 5:7**)
- d) You have been wronged (**1 Thessalonians 5:18**)
- e) Prayer (**Matthew 7:7**)
- f) You are lonely (**Hebrews 13:5**)
- g) You have doubts (**Philippians 4:13**)
- h) The Bible (**Hebrews 4:12**)
- i) You cannot sleep (Psalm 4:8)
- j) You are unhappy (**Psalm 147:3**)
- k) You are tempted to retaliate (**Romans 12:17, 19**)
- l) You are in danger (**Psalm 23:4**)

HARMONISATION

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

HARMONY

THE SYROPHENICIAN WOMAN

And from thence Jesus arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman of Canaan was a Greek, a Syrophenician by nation came out of the same coasts; and she besought him that he would cast forth the devil out of her daughter. and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

HER CONVERSATION WITH JESUS

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me.

But he answered and said, Let the children first be filled, it is not meet to take the children's bread, and to cast it to dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. For this saying go thy way; the devil is gone out of thy daughter. And her daughter was made whole from that very hour. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

80 LAME, DEAF AND DUMB MAN HEALED

MATTHEW 15:29-31

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

KEY WORDS

Departed	Metabaino	Change location, Depart [Aorist Active Participle]
Came nigh	Erchomai	Come [Aorist Active Indicative]
Nigh	Para	Near
Sea	Thalassa	Sea
Went up	Anabaino	Ascend [Aorist Active Participle]
Mountain	Oros	Mountain
Sat down	Kathemai	Sit down [Imperfect Middle Indicative]
Great	Polus	Much, Great
Multitudes	Ochlos	Crowd
Came	Proserchomai	Approach [Aorist Active Indicative]
Having	Echo	Have and hold [Present Active Participle]
Were	-	Not found in the original
Lame	Cholos	Lame
Blind	Tuphlos	Blind
Dumb	Kophos	Dumb
Maimed	Kullos	Crippled, Maimed

Many	Polus	Many
Others	Heteros	Others of a different kind
Cast down	Rhipto	Cast down
Feet	Pous	Feet
Healed	Therapeuo	Heal [Aorist Active Indicative]
Insomuch that	Hoste	So that
Wondered	Thaumazo	Wonder, Be amazed [Aorist Active Infinitive]
Saw	Blepo	See [Present Active Participle]
Speak	Laleo	Speak [Present Active Participle]
Be whole	Hugies	Whole, Sound
Walk	Peripateo	Walk around [Present Active Participle]
See	Blepo	See [Present Active Participle]
Glorified	Doxazo	Glorify [Aorist Active Indicative]
God	Theos	God

PERFECT TENSE VERBS – None found

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
80	Isaiah 52:7	Published good tidings upon mountains	Matthew 15:29

REFLECTION

Verse 29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. **30.** And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: **31.** Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Jesus now leaves this Gentile country of Tyre and Sidon and came back down to the Sea of Galilee. This is where He had demonstrated before many times the need to use faith in the promises of God. Looking out across the Sea of Galilee the disciples could remember the storm when Jesus was asleep in the boat or another storm when He came walking on the water. They cannot look out without remembering who He truly is, and be challenged to be resting in the Lord by faith in His character, power and Plan.

They can also remember the challenges from their recent visit to Tyre and Sidon. By sitting down He demonstrates he is relaxed or resting. The imperfect tense shows that He is continuously in this state.

People from all over Galilee came to where Jesus was seated by the Sea of Galilee. They had with them a lot of hopeless cases; people are blind, dumb, lame and maimed. By bringing these people the crowd demonstrates more faith than the disciples at this point.

Included in those needing help were many non Jewish people. The Greek word for others is Heteros, which means others of a different kind. These people were cast down before the Lord, and those that were sick were all healed. The “casting down” of their sick friends wasn’t a violent action, it indicated complete confidence in the ability of our Lord to deal with their problems, and placing their friends totally in His hands.

The crowd were astounded and viewed the Lord with great admiration. The lame walking, the blind seeing and the dumb speaking are all verbs in the present tense, indicating that they kept on walking, seeing and speaking. Everyone was cured. It is not a surprise that everyone was in a constant state of amazement and glorified the God of Israel. The evidence for more faith to be expressed in the Lord is overwhelming, and yet there will be hesitation by many, and downright refusal to acknowledge the Lord by others.

MARK 7:31-37

Mark 7:31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. **32** And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. **33** And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; **34**

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

KEY WORDS

Departing	Exerchomai	Leave [Aorist Active Participle]
Coasts	Horion	Coast, Border
Came	Erchomai	Come [Aorist Active Indicative]
Sea	Thalassa	Sea
Midst	Mesos	Middle
Bring	Phero	Carry [Present Active Indicative]
One who was deaf	Kophos	Deaf
had impediment	Mogilalos	Speech impediment, Tongue tied
speech		
Beseech	Parakaleo	Beseech [Present Active Indicative]
Put upon	Epitithemi	Put upon [Aorist Active Subjunctive]
Hand	Cheir	Hand
Took aside	Apolambano	Take aside [Aorist Middle Participle]
Aside	Kata Idios	By oneself
Multitude	Ochlos	Crowd
Put	Ballo	Throw [Aorist Active Indicative]
Fingers	Daktulos	Finger
Ears	Ous	Ear
Spit	Ptuo	Spit [Aorist Active Participle]
Touched	Haptomai	Touch [Aorist Middle Indicative]
Tongue	Glossa	Tongue
Looking up	Anablepo	Look up [Aorist Active Participle]
Heaven	Ouranos	Heaven
Sighed	Stenazo	Sigh, Pray audibly [Aorist Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Opened	Dianoigo	Open [Aorist Passive Imperative]
Straightway	Eutheos	Immediately
Opened	Dianoigo	Open [Aorist Passive Indicative]
String	Desmon	Disability, String
Loosed	Luo	Loose [Aorist Passive Indicative]
Spake	Laleo	Speak [Imperfect Active Indicative]
Plain	Orthos	Plain, Rightly, from which wee get orthodox
Charged	Diastellomai	Command [Aorist Middle Indicative]
Should tell	Lego	Say, Tell [Present Active Subjunctive]
No man	Medeis	No one
More	Hosos	More
Charged	Diastellomai	Command [Imperfect Middle Indicative]
Much the more	Mallon	Much more
Great deal	Perissoteron	Even more
Published	Kerusso	Proclaim [Imperfect Active Indicative]
Were beyond	Huperperissos	Exceedingly
measure		
Astonished	Ekleusso	Amaze, Astonish [Imperfect Passive Indicative]
Saying	Lego	Say [Present Active Participle]
Hath done	Poieo	Do [Perfect Active Indicative]
All things	Pas	All
Well	Kalos	Well, Good
Maketh	Poieo	Do [Present Active Indicative]
Hear	Akouo	Hear [Present Active Infinitive]
Dumb	Alalos	Dumb
Speak	Laleo	Speak [Present Active Infinitive]

PERFECT TENSE VERB

POIEO – DONE, MADE - Occurs 475 times in the New Testament with 16 times in the Perfect Tense. In Mark 5:19, Jesus tells the healed demoniac to, "Go home to your friends and tell them what great things the Lord has "done" for you, and how he had compassion on you. Later in **Mark 7:37**, Jesus healed a deaf and dumb man at the Sea of Galilee, and the people were amazed saying, He has "done" all things well. He makes both the deaf to hear and the mute to speak. John 12:18 tells of those who had heard of Lazarus being resuscitated, and came to meet Jesus because they heard He had "done" this sign. At the foot washing of the disciples in John 13:12, Jesus said to them, "Do you know what I have done to you? Later we find Peter in John 18:18, warming himself in the courtyard by a fire that had been made.

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

REFLECTION

Verse 31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

From the Mediterranean coast, the Lord returned to the east coast of the Sea of Galilee the area known as Decapolis, the ten towns with Greek culture. There an incident took place that is recorded only in Mark's Gospel. Interested friends brought a person to Him who was deaf and had an impediment in his speech. The impediment could have been caused by a physical deformity or by the fact that as he had never heard sounds clearly he could not reproduce them correctly.

Verse 33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Jesus took the man aside privately. He put his fingers in his ears and touched his tongue, thus by a sort of sign language telling him that He was about to open his ears and unloose his tongue.

Jesus Christ looked up towards heaven indicating that His power was from God. His sigh expresses grief over the suffering which sin had brought about for all mankind. He then says the Aramaic word for "be opened". The result was that the man was instantly and perfectly made whole.

Verse 36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 37. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The Lord asked the people not to publicize the miracle, but they disregarded His instructions. The spectators were astonished by His wonderful works. They could see that He **had done** (perfect tense – with lasting, wonderful, and also eternal results) all things well. The Gentiles of this area identify the Lord as doing good, as a messenger from God. The door is opened to the Gentiles, who will later receive the apostles' message.

APPLICATION

People with various ailments and disabilities represent different shortcomings in the life of a human being as far as God is concerned. None of us are truly "able bodied", as all have fallen short of the matchless character of God.

The blind represent unregenerate man who cannot see spiritual truths, and therefore need their spiritual eyes opened so that they can have a relationship with God.

In the case of Mark's example the man Jesus heals pictures the sinner dead to the voice of God, and therefore unable to speak to others about Him.

A third area is that of the lame, where their disability restricts the movement of people around, and shows the powerlessness or the restriction of sin.

We note however that Jesus healed all the people that came to Him, and that all that was required was a positive attitude towards coming to Christ, and accepting Him for what He is by faith.

We also note that Jesus dealt with each individual, one at a time, indicating that salvation and our relationship with the Lord Jesus Christ is a personal one. There are no “mass conversions” or “mass healings”, for all must express individual volition.

Disobedience to the Word of God or Plan of God can never be justified, no matter how well meaning the person might be.

Warmly embracing the Plan of God is the smart thing to do.

DOCTRINES

CHRISTIAN LIFE: SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (**Romans 8:28**)
 - a) To bring people to a point of helplessness where they call out to Him
 - b) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (**Revelation 21:4**).
4. Unbelievers will suffer forever in the Lake of Fire (**Revelation 20:12-15**).
5. Suffering can be caused by:
 - a) Discipline for your own sins
 - b) The effect of the sins of others on you - gossip, war, crime
 - c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
 - d) The sovereign will of God - health, weather.
6. Premise of Suffering:
 - a) All suffering is designed for blessing in the Christian walk (**1 Peter 1:7, 8, 4:14**)
 - b) Even discipline is designed to restore fellowship (**Hebrews 12:6**)
 - c) Suffering follows the principle of grace (**Romans 8:28, 1 Thessalonians 5:18**).
7. Purpose of Christian Suffering:
 - a) To receive discipline for carnality or backsliding (**Psalm 38**)
 - b) To glorify God (**Job 1:8-12, Luke 15:20, 21**)
 - c) To illustrate doctrine (Book of Hosea)
 - d) To learn obedience (**Philippians 2:8, Hebrews 5:8**)
 - e) To keep down pride (**2 Corinthians 12:7-10**)
 - f) To develop faith (**1 Peter 1:7, 8**)
 - g) To witness for Christ (**2 Corinthians 13:4**)
 - h) To demonstrate the power of God (**2 Corinthians 11:24-33, 2 Corinthians 12:7-10**)
 - i) To manifest the fruit of the Spirit (**2 Corinthians 4:8-11**)
 - j) To help others who suffer (**2 Corinthians 1:3-5**)
 - k) From indirect action - because other believers get out of fellowship (**Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21**).
8. Dealing With Suffering - Applying Spiritual Daily Orders:
 To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength.

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

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

BLIND MAN AS A PICTURE OF THE UNSAVED

1. The healing of the blind man in **(John 9:1-13)** parallels the condition of all those who are unsaved.

It is of interest that this person was suffering from a congenital condition where the organs for sight were absent. Thus it was not the removing of cataracts that was in view, it was the creation of the ability for sight.

2. He was outside the Temple and like the unbeliever he was a stranger to fellowship with God. **(Ephesians 2:12)**

3. He was blind and could not see. As unbelievers we are all blind to the gospel. **(1 Corinthians 2:14 2 Corinthians 4:3,4).**

4. He was born that way. All people are born in sin. **(Ephesians 2:1)**

5. He was beyond human help with no earthly hope. **(Ephesians 2:12)** There is still no hope for a person born blind. There is no human cure for sin. Man cannot deal with it.

6. He was a beggar, and could not pay for healing. In grace, we also can't offer anything for salvation. **(Ephesians 2:8-9)**

7. He made no verbal appeal. He was sought out by the Lord and drawn as we were. **(John 6:44)**

8. The Lord found him and saved him. It is the Holy Spirit who calls us.

9. No other people were really interested in him. The Pharisees ignored him. The disciples had a theological debate over him, but the Lord touched him. **(John 3:16)**

10. He was changed. He became a new man. **(Colossians 1:10; 1 Thessalonians 2:12; 1 John 1:7)**

11. When we meet the Lord Jesus Christ we are changed. This is a good salvation passage.

CHRISTIAN LIFE – MENTAL ATTITUDE

1. Definition: Attitude or Mental attitude is the state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.

2. Every believer faces the inner conflict of divine versus human viewpoint. These two attitudes are at war in humanity in human history from the time of the fall. **(Isaiah 55:7-9)**

3. We are commanded to have divine viewpoint in our souls not the viewpoint of Satan (worldliness). **2 Corinthians 1:7, 10:5.** (via Doctrine in the Soul).

3. Attitude determines both the life and character of a person - what you think is what you are **(Proverbs 23:7)**

4. As Christians we are commanded to have our thinking in tune with the mind of Christ. Gods plan for our lives calls for a new attitude in our souls, a new viewpoint, without any human viewpoint or mental attitude sin (**1Corinthians 2:16, 2 Corinthians 10:4-5 Romans 12:2, Philippians 2:5, 2 Timothy 1:7**)
5. Fellowship within a church is based on believers all being in tune with what the Bible teaches. **Philippians 2:2.**
6. Knowledge of the Bible (the mind of Christ, **1 Corinthians 2:16**) and control by the Holy Spirit renews the mind of the believer, giving divine viewpoint. (**Romans 12:2**)
7. The right mental attitude produces joy (**Philippians 2:2**), confidence (**2 Corinthians 5:1, 6, 8**), stability (**Isaiah 26:3-4, Philippians 4:7, 2 Thessalonians 2:2**), true giving (**2 Corinthians 9:7**), love (**1 Corinthians 13:5**)
8. Human viewpoint is called worldliness. (**Romans 12:2, Colossians 3:2**)
9. Evil is what you think as you are following Satan's policy. **Matthew 9:4, Galatians 6:3.** Mental attitude sins produce self induced misery. (**Proverbs 15:13**)
10. Without clear thinking there is conflict in the mind of the believer. **Isaiah 55:6-9, James 1:7-8.**
11. True stability of Character comes only this way. **Philippians 4:7, 2 Thessalonians 2:2.**
12. Giving is a mental attitude. **2 Corinthians 9:7.** Love is a mental attitude. **1 Corinthians 13: Deuteronomy 6:5, 10:12.**
13. Worldliness is a mental attitude: It is all non-grace thinking i.e. Anti Gods Plan, **Colossians 3:2.**
14. Confidence in service and living generally flows from having "Divine Viewpoint" which has other advantages such as
 - [a] Stability in life - James 1:8
 - [b] Prosperity of soul - **Philippians 4:7**
 - [c] Giving to the Lord - **2 Corinthians 9:7**
 - [d] Spiritual rather than worldly - **Romans 12:2, Colossians 3:2**
 - [e] Purity rather than evil - **Matthew 9:4**
 - [f] No arrogance - **Galatians 6:1-5.**
 - [g] Inner beauty - **1 Timothy 2:9, 10, 15.**

HARMONISATION

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

HARMONY

FURTHER HEALING BY SEA OF GALILEE

And again, departing from the coasts of Tyre and Sidon, Jesus came unto the sea of Galilee, through the midst of the coasts of Decapolis; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

81 THE FEEDING OF THE 4,000**MATTHEW 15:32-38**

32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. **33** And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? **34** And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. **35** And he commanded the multitude to sit down on the ground. **36** And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. **37** And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. **38** And they that did eat were four thousand men, beside women and children.

KEY WORDS

Called	Proskaleomai	Summons, Call to [Aorist Middle Participle]
Disciples	Mathetes	Disciple
Said	Epo	Say [Aorist Active Indicative]
Have compassion	Splagchnizomai	Have compassion [Present Middle Indicative]
Multitude	Ochlos	Crowd
Continue with	Prosmeno	Abide with, Remain with [Present Active Indicative]
Three	Treis	Three
Days	Hemera	Day
Have	Echo	Have and hold [Present Active Indicative]
Eat	Phago	Eat [Aorist Active Subjunctive]
Will	Thelo	Will [Present Active Indicative]
Send away	Apoluo	Send away [Aorist Active Infinitive]
Fasting	Nestis	Fasting
Lest	Me pote	Lest at any time
Faint	Ekluo	Faint [Aorist Passive Subjunctive]
Way	Hodos	Way
Say	Lego	Say [Present Active Indicative]
Should we have	Hemin	We
Have so much	Tosoutos	So much, So great
Bread	Artos	Bread
Wilderness	Eremia	Wilderness, Desert
Fill	Chortazo	Fill, Satisfy, Feed [Aorist Active Infinitive]
So great	Tosoutos	So much, So great
Saith	Lego	Say [Present Active Indicative]
How many	Posos	How many
Loaves	Artos	Bread
Have	Echo	Have and hold [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Seven	Hepta	Seven
Few	Oligos	Little from which we get Oligarchy, the rule of a few
Little fishes	Ichthudion	Little fish
Commanded	Paraggello	Command [Aorist Active Participle]
Sit down	Anapipto	Sit down to eat [Aorist Active Infinitive]
Ground	Ge	Ground, Earth
Took	Lambano	Take [Aorist Active Indicative]
Gave thanks	Eucharisteo	Give thanks [Aorist Active Participle]
Brake	Klao	Break [Aorist Active Indicative]
Gave	Didomi	Give [Imperfect Active Indicative]
Did all	Pas	All
Eat	Phago	Eat [Aorist Active Indicative]
Were filled	Chortazo	Fill, Satisfy [Aorist Passive Indicative]
Took up	Airo	Lift up, Take up [Aorist Active Indicative]
Broken	Klasma	Broken
Meat	-	Not found in the original

Was left	Perisseuo	Left [Present Active Participle]
Baskets	Spuris	Basket
Full	Pleres	Full
Did eat	Esthio	Eat [Present Active Participle]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Four thousand	Tetrakischilioi	Four thousand
Men	Aner	Men
Women	Gune	Woman
Children	Paidion	Child

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

After the people were healed they did not leave; they were grateful. Those who had not walked just kept walking around; those who were blind were seeing everything they could. Like all people who have had a life changing experience in a place, they just wanted to stay there and smile and rejoice.

However there is no place to obtain food, as it is a desert place. The people who were healed had perfect health and strength as they went for three days before they became fatigued. He now calls on His disciples who have had many illustrations of what the Lord is able to do, including the feeding of the five thousand. He wants to see if they have learned anything. They hadn't, and their slowness to learn is an encouragement to us all.

Fasting in this context has no spiritual implication. These people are simply going without food because there is no food available. For Christian fasting please see topic below.

It is noted that the verb faint is in the aorist tense passive voice and subjunctive mood, indicating that they may receive fainting due to hunger unless they receive food.

Verse 33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

The disciples have been seeing a large number of miracles but they look at the problem from a human viewpoint and see that the case in front of them is hopeless, which it is. The Lord taught them in every way, by parable, by example, clearly, by doctrinal principle, by taking them into different situations among the Gentiles and Jews and yet they did not respond or seem to learn anything.

Jesus now asks them what they have available for food and they say seven loaves and a few little fishes. Here the disciples are loading unbelief on unbelief, but maybe they are starting to have that déjà vu moment – they have been here before a year ago.....

Verse 35. And he commanded the multitude to sit down on the ground. 36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38. And they that did eat were four thousand men, beside women and children.

Jesus now commands the crowd to sit down on the ground. This is in contrast with the feeding of the five thousand where the disciples asked the crowd. The crowd can do nothing to feed themselves, and the Lord's actions indicate to them that they are going again to be treated in grace. There may be good fishermen and hunters and others who might be able to do something, but they are told to rest in the Lord's presence.

He took the seven loaves and fishes and gave thanks and distributed to all. The verbs 'took', 'give thanks' and 'brake' in verse 36 are all in the aorist tense indicating point of time whilst the word 'give' is in the imperfect tense meaning that He kept on giving the disciples food to distribute to the large crowd seated before them.

They all ate and were filled and they took up of the fragments seven baskets full, one basket for each loaf of bread. The number of people involved was well in excess of four thousand.

MARK 8-1-9

Mark 8:1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he blessed, and commanded to set them also before them. 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away.

KEY WORDS

Days	Hemera	Day
Multitude	Ochlos	Crowd
Being	Eimi	Keep on being [Present Active Participle]
Very great	Pampolus	Immense
Having	Echo	Have and hold [Present Active Participle]
Eat	Phago	Eat [Aorist Active Subjunctive]
Called	Proskaleomai	Summons, Call to come near [Aorist Middle Participle]
Disciples	Mathetes	Disciple
Saith	Lego	Say [Present Active Indicative]
Have compassion	Splagchnizomai	Have compassion [Present Middle Indicative]
They have now	Ede	Already
Been	Prosmeno	Be near [Present Active Indicative]
Three	Treis	Three
Days	Hemera	Day
Have	Echo	Have and hold [Present Active Indicative]
Eat	Phago	Eat [Aorist Active Subjunctive]
Send away	Apoluo	Send away [Aorist Active Subjunctive]
Fasting	Nestis	Fasting
Houses	Oikos	House
Will faint	Ekluo	Faint [Future Passive Indicative]
Way	Hodos	Way, Road
Divers	Tis	Some
Came	Heko	Arrive [Perfect Active Indicative]
From afar	Makrothen	From afar
Answered	Apokrinomai	Answer [Aorist Passive Indicative]
Can satisfy	Chortazo	Satisfy, Fill [Aorist Active Infinitive]
Man	Tis	Some,
Men	-	Not found in the original
Bread	Artos	Bread
Wilderness	Eremia	Wilderness, Desert
Asked	Eperotao	Ask [Imperfect Active Indicative]
Loaves	Artos	Bread, Loaf
Have	Echo	Have and hold [Present Active Indicative]

Said	Epo	Say [Aorist Active Indicative]
Seven	Hepta	Seven
Commanded	Paraggello	Command, Order [Present Active Indicative]
People	Ochlos	Crowd
Sit down	Anapipto	Sit down to a meal [Aorist Active Infinitive]
Ground	Ge	Ground, Earth
Took	Lambano	Take [Aorist Active Participle]
Gave thanks	Eucharisteo	Give thanks [Aorist Active Participle]
Break	Klao	Break [Aorist Active Indicative]
Gave	Didomi	Give [Imperfect Active Indicative]
Set before	Paratithemi	Place alongside [Present Active Subjunctive]
Did set them before	Paratithemi	Place alongside [Aorist Active Indicative]
Had	Echo	Have and hold [Imperfect Active Indicative]
Few	Oligos	Little from which we get Oligarchy, the rule of a few
Small fishes	Ichthudion	Little fish
Blessed	Eulogeo	Bless [Aorist Active Participle]
Commanded	Epo	Say [Aorist Active Indicative]
Set before	Paratithemi	Place alongside [Present Active Infinitive]
Did eat	Phago	Eat [Aorist Active Indicative]
Were filled	Chortazo	Fill, Satisfy [Aorist Passive Indicative]
Took up	Airo	Lift up, Take up [Aorist Active Indicative]
Broken	Klasma	Broken
Meat	-	Not found in the original
Was left	Perisseuma	Left over
Baskets	Spuris	Basket
Had eaten	Phago	Eat
Were	Eimi	Keep on being [Imperfect Active Indicative]
Four thousand	Tetrakischilioi	Four thousand
Sent away	Apoluo	Send away [Aorist Active Indicative]

PERFECT TENSE VERB

HEKO – COME - Occurs 27 times in the New Testament and is one of 39 verbs translated “come” and specifically to be present at an event. In **Mark 8:3** a crowd who have been keen to hear the Lord have come from afar and been with Him for three days and were out of food. Their coming will have permanent results when they are fed miraculously.

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

REFLECTION

Verse 1. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, **2. I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3. And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.**

During Jesus' ministry in the Decapolis region another large crowd gathered probably comprising both of Jews and Gentiles as this was a Greek influenced area. After listening to Jesus' teachings three days and having had nothing to eat they were weakened by hunger so that if Jesus would send them home hungry they would probably collapse on the way as some had come from quite a distance.

Jesus had compassion on their physical need and called the disciples attention to it. He took the initiative to feed the multitude who chose to forgo food in order to be nourished by His words. This is a group hungry for the truth Jesus taught, and robust enough to be able to go without food for three days without complaint.

Verse 4. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? **5. And he asked them, How many loaves have ye? And they said, Seven.**

The disciples' question highlighted their slowness in comprehension, as well as a lack of appreciation of the fact of Jesus' presence with them in this new crisis. It also illustrated their total lack of ability to again meet the need of a large crowd. This problem they indirectly referred back to Jesus, so they are moving in the right direction.

Jesus' question concerning the amount of bread available clearly indicated His intentions, and was an invitation to the disciples to use resources they had, which in this case was seven loaves and a few small fish. In grace the Lord gives us the opportunity to, as it were "co-operate", with His power and work. It's not the right way to put it, but it's the best we can do this side of eternity – for the Lord uses what we have been previously given by Him, and the actual mechanics and dynamic of this will only be fully rejoiced over when we are through space-time and can see as we are seen!

Verse 6. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7. And they had a few small fishes: and he blessed, and commanded to set them also before them.

The feeding of this crowd occurred much like the feeding of the 5000, but there are some specific differences that are noted – they are not the same event with "errors" in memory – as the liberals/unbelievers argue. The Greek Participles associated with "taken" and "given thanks", and the verb for "broke", are in the aorist tense and express three decisive acts. The verb "gave" is in the imperfect tense, showing that Jesus kept on giving the food to the disciples for distribution. He did the same with the few small fish.

Verse 8. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9. And they that had eaten were about four thousand: and he sent them away.

Mark completes his reporting on the feeding of the 4000 by stressing the sufficiency of the miracle, in the fact that all were fed and satisfied and were able to head away without any danger of collapse from lack of sustenance. In addition the abundance of the provision is shown by the fact that seven baskets full of food were left over after feeding the large sized crowd.

The word for baskets on this occasion differs from that used at the feeding of the 5000. These were rope formed baskets, sometimes large enough to carry a man, thus while there were less baskets, they were likely to hold more than the twelve baskets used for cleaning up after the feeding of the 5000. At the end of the meal Mark says that Jesus sent the crowd away.

APPLICATION

The response of the disciples should give us encouragement that the Lord can and does use all sorts of people, in all stages of our spiritual maturity, including those who do not understand easily or well.

God does not help those who help themselves; He helps the helpless in grace provision and gracious direction. We can do nothing for salvation other than trust in what God has done. We can do nothing without Christ in the Christian life – we walk in the filling of the Holy Spirit or we will not receive our orders, nor see our provisions.

The fact that this is not just a repeat of the feeding of the five thousand, is shown by the fact that the Lord refers to both incidents as separate incidents in **Matthew 16:9, 10 and Mark 8:19, 20**.

Another item of difference was in their baskets, where in the feeding of the 5000 the Greek word used was Kophinos, which was a smaller wicker basket used as a measuring device, while in the feeding of the 4000 it is Spuris, which is a large plaited reed basket, sometimes large enough to hold a man. A third basket type noted in the New Testament is Sargane, which is a rope basket like that used by Paul to escape from Damascus. **Acts 9:23-25**. Luke calls this one a Spuris showing that the last two basket types can be used for the same word translated in English as basket.

DOCTRINES

GOD: ABILITY OF GOD

1. The declaration of Divine Power - **Matthew 19:26**
2. God is able to save forever those who believe in the Lord Jesus Christ - **Hebrews 7:25**
3. God is able to supply every need - **2 Corinthians 9:8**
4. God is able to deliver all who are tempted - **Hebrews 2:18**
5. God is able to sustain the weak believer and make him stand - **Romans 14:4**
6. God is able to keep us from falling and make us blameless - **Jude 24, 25**
7. God is able to surpass all expectations and requests - **Ephesians 3:20**
8. God is able to raise us up in resurrection in the likeness of His Son - **Hebrews 11:19**

FEEDING OF THE CROWDS CONTRASTS

While the miracle of the feeding of the five thousand resembles that of the feeding of the four thousand there are a number of differences. In addition they are cited as separate incidents by Jesus in **Matthew 16:9,10** and **Mark 8:19,20**.

THE FIVE THOUSAND

1. The people were Jews **John 6:14,15**
2. The multitude had been with Jesus one day **John 6:35**
3. Jesus used five loaves and two fish **Matthew 14:17**
4. Five thousand men were fed **Matthew 14:21**
5. Surplus filled twelve baskets **Matthew 14:20**
6. The baskets were wicker "Kophinos" baskets

THE FOUR THOUSAND

1. The people were Gentiles and Jews from Decapolis
2. The crowd had been with Him for three days **Mark 8:2**
3. He used seven loaves and a few small fish **Mark 8:5,7**
4. Four thousand men were fed **Matthew 15:38**
5. Surplus filled seven baskets **Mark 8:8**
6. The baskets were woven reed "Spuris" baskets

CHRISTIAN LIFE: FASTING

1. The true purpose of fasting is to spend time ordinarily spent in things such as eating and sleeping to prayer and Bible study.
2. Fasting is not only the denial of food, although it often involves it.
3. The Jews fasted on the Day of Atonement (**Leviticus 16:29-31; Numbers 29:7**). Fasting in these passages is covered by the words, "afflict their souls".
4. Fasting with the wrong attitude becomes human works, and therefore is unacceptable to God (**Isaiah 58:3-4, Jeremiah 14:12**).
5. Fasting should always reflect an attitude of humbleness toward God (**Psalms 69:10**).

6. Jesus fasted forty days and forty nights during his temptation (**Matthew 4:2**).

7. When Christians fast it should be a matter between the individual and God (**Matthew 6:16-18**) The fasting Christian should not make a public spectacle.

8. Fasting in the form of extra time in prayer and bible study is beneficial:

[a] for major decisions in the Christians' or church's (**Acts 13:2,3**)

[b] to remove certain types of demons (**Matthew 17:21; Mark 9:29**)

[c] in revival (e.g. the post-war revival in South Korea).

HARMONISATION

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

HARMONY

FEEDING OF THE FOUR THOUSAND

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

And his disciples answered him, From whence can a man satisfy these men with so much bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. and a few little fishes. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people and they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that had eaten were about four thousand men, beside women and children and he sent them away.

82 PHARISEES AND SADDUCEES REQUIRE ANOTHER SIGN

MATTHEW 15:39-16:4

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala. **CHAPTER 16** **1** The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. **2** He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. **3** And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? **4** A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

KEY WORDS

Sent away	Apoluo	Send away [Aorist Active Participle]
Multitude	Ochlos	Multitude
Took	Embaino	Embark [Aorist Active Indicative]
Ship	Ploion	Ship
Came	Erchomai	Come [Aorist Active Indicative]
Coasts	Horion	Coast, Border
Came	Proserchomai	Came to [Aorist Active Participle]
Tempting	Peirazo	Test, Try [Present Active Participle]

Desired	Eperotema	Inquire, Request [Aorist Active Indicative]
Would shew	Epideiknumi	Exhibit, Shew [Aorist Active Infinitive]
Sign	Semeion	Sign
Heaven	Ouranos	Heaven
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
It is	Ginomai	Becomes [Aorist Middle Participle]
Evening	Opsios	Evening
Say	Lego	Say [Present Active Indicative]
Will be	-	Not found in the original
Fair weather	Eudia	Fair weather
Sky	Ouranos	Heaven, Sky
Is red	Purrhazo	Be red [Present Active Indicative]
Morning	Proi	Morning
Will be	-	Not found in the original
Foul weather	Cheimon	Foul weather
Today	Semeron	This day, Today
Is red	Purrhazo	Be red [Present Active Indicative]
Lowering	Stugnazo	Overcast [Present Active Participle]
Hypocrites	Hupokrites	Hypocrites
Discern	Diakrino	Judge, Discern [Present Active Infinitive]
Face	Prosopon	Face
Can not	Dunamai	Power [Present Middle Indicative]
Discern	-	Not found in the original
Times	Kairos	Hour
Wicked	Poneros	Wicked
Adulterous	Moichalis	Adulterous
Generation	Genea	Generation
Seeketh	Epizeteo	Seek after [Present Active Indicative]
Shall be given	Didomi	Give [Future Passive Indicative]
Prophet	Prophetes	Prophet
Left	Kataleipo	Leave behind [Aorist Active Participle]
Departed	Aperchomai	Go away [Aorist Active Indicative]

PERFECT TENSE VERBS – None found

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
82	Jonah 1:17	Death and Resurrection of Christ	Matthew 16:4
	Jonah 2:5	Jonah's worthless crown in the deep	Matthew 27:29

REFLECTION

Verse 39. And he sent away the multitude, and took ship, and came into the coasts of Magdala. **16:1.** The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. **2.** He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. **3.** And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? **4.** A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Jesus has to train the disciples. They have failed again so He sends the crowd away and embarks on a ship and travels to Magdala.

Since chapter 8 the disciples have been at least consistent; they have failed consistently. From time to time there is a glimmer of hope, such as when Peter climbed out of the boat and started walking on the water, but they are stumbling along the growth path. They are a real encouragement to us all.

In this section we have the confusions created by false legalistic religion. The Sadducees and Pharisees were natural enemies, so that when they come together, it is a sign that they have a common enemy whom they seek to destroy. In the next section the Lord warns the disciples about the “leaven” (the hidden evil motivation) of both these groups, and the Herodians, who together made up the Sanhedrin; the rulership council of the spiritual nation Israel. Remember, there is no “nation Israel” at this time, only the Roman Province of Judea, and the sub-kingdoms of Galilee-Perea (Antipas) and Iturea-Decapolis (Herod-Philip).

The word tempting means testing for the purpose of discovering something, which in the case of the Lord Jesus Christ, is to find a flaw, something wrong. They say they want a miracle from heaven, but it is not to prove that He is the Messiah, but because they don't believe Him and don't think that He is Messiah, while also fearing He may be, but desperately hoping they can eliminate Him and avoid the question..... They suffer satanic confusion, and distraction and avoidance of the critical issue is Satan's main tool to control and destroy his deceived followers.

Jesus has been performing all of the signs that were biblically required to show that He is the Messiah for the last 18 months. When they ask for another sign they are showing their deviousness, their disbelief, and their desperation to avoid the issue. They want Him to discredit Himself – to in effect, overplay His hand, and disgrace Himself in the public eye – they don't want to make any decisions about Him any more than they wanted to make a decision about John the Baptist! Their denial of the real spiritual issues at stake here will keep them distracted from the correct decision making path until they die and fall into Hell itself! **Luke 16:19-31.**

In verses 2 and 3 Jesus refers to the religious leaders being able to read the weather with a red sunset indicating fair weather to follow, whilst a red sunrise together with heavy clouds [lowering] indicates a storm. We still say this today, “Red sky at night shepherds delight, red sky in the morning, shepherds warning”. It is noted that the word “say” in verse 2 is in the present tense, which means they always keep saying this. They are good at predicting the weather, but cannot see the more critical matter of their coming death, and eternity in hell for avoiding the only spiritual issue that matters.

However He said that they had not been able to look into the Scriptures and discern the coming of the Messiah, even though all of the signs that Jesus was the Messiah were clearly visible. This was particularly bad for the Pharisees, as they were the theologians of Israel, knowing the Scriptures intimately. It is a reminder to us all, that we have the facts before us and not “connect the dots” and so fail to make the right deduction from the facts.

They are unable to see the Messiah of Israel who is present before them, even though they are the religious leadership of Israel; the keepers of the Mosaic Law. The criterion for the Pharisee's decision making is sadly for them their own “dodgy” traditions, that of the Sadducees is rationalism, and neither criteria can accept the Messiah for who He is, for both avoid the authority of the plain text of Scripture.

The Lord did not perform any miracles for these groups, even though He could have done so, because of their negative attitude and their false criterion – for even if miracles had been done specifically they would not have drawn the right conclusions – so blinded were they. **Ephesians 2:1-3.** He alluded to His resurrection as the only sign that would be given, and that would be a general sign to everyone that He was the Messiah.

MARK 8:10-12

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

KEY WORDS

Straightway	Eutheos	Immediately
Entered into	Embaino	Embark [Aorist Active Participle]
Ship	Ploion	Ship
Disciples	Mathetes	Disciple
Came	Erchomai	Come [Aorist Active Indicative]

Parts	Meros	Coast
Came forth	Exerchomai	Come out [Aorist Active Indicative]
Began	Archomai	Begin [Aorist Middle Indicative]
Question	Suzeteo	Question, Inquire [Present Active Infinitive]
Seeking	Zeteo	Seek [Present Active Participle]
Sign	Semeion	Sign
Heaven	Ouranos	Heaven
Tempting	Peirazo	Test, Tempt [Present Active Participle]
Sighed deeply	Anastenazo	Sigh deeply [Aorist Active Participle]
Spirit	Pneuma	Spirit
Saith	Lego	Say [Present Active Indicative]
Doth	Houtos	This
Generation	Genea	Generation
Seek after	Exegeomai	Seek after [Present Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Shall be given	Didomi	Give [Future Passive Indicative]

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 10. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

Having dismissed the crowd Jesus and His disciples immediately embark and cross the Sea of Galilee to the region of Dalmanutha, which is situated near Tiberius on the lake's western side. The religious leaders come and begin to question Him. They wish to test Him to get Him to give the source of His authority, although they are not ready to accept the answer. They were seeking from him a sign that His ministry was from heaven with divine authority, but hoping that wasn't the case...

The Pharisees did not demand a spectacular miracle, but that Jesus would give unmistakable proof that He and His mission came from God. However they came to Him in unbelief, and were not open to an answer that didn't suit their life-style choices. They had comfortable and respectable religion that gave them all they wanted in time, and they didn't want Him to "rock the theological boat".

Jesus sighed deeply and asked them a rhetorical question, reflecting His distress at their obstinate unbelief. The words "of this generation" are aimed at the spiritual nation of Israel, as represented by these religious leaders of legalism without any spirituality.

Jesus rejects their demand, saying that no specific sign will be given to this generation of legalists. However He notes that all will see the miracle of resurrection, which is classified as "the sign of Jonah", as seen in **Matthew 16:4**.

APPLICATION

The failures of the disciples, and the loving patience of the Lord, should be of great comfort to us as we often fail to respond to the Lord's leading. The disciples have been consistently wrong yet the Lord persists with them.

Often natural enemies within a group will bury their differences long enough to form a joint attack on a person who is living by grace and the Word of God. Religious and rationalistic people cannot stand the fundamentalist.

Doctrine from the Word of God is more powerful than miracles as it is based on the perfect character of God, and miracles can come from other sources than God. **2 Thessalonians 2:8-12.**

A person who is able to look at the weather or other natural signs should be able to look into the evidence in the Word of God and know that Jesus is the Lord of all.

The criterion against which we must judge all things is the Bible as tradition, experience and rationalism will pervert our judgment and cause us to miss the person of Christ or particular areas of His plan for us.

DOCTRINES

SIGNS

1. A sign is something which stands for, or looks forward to something else.
 - a) Things such as- The Temple, Regalia, Stars and Uniforms.
 - b) Festivals such as the Jewish Feasts which spoke of the Plan of God.
 - c) Sacrifices such as Levitical Offerings which spoke of the work of Jesus Christ.
 - d) Customs such as Circumcision.
 - e) Names including the names of People and Places.
 - f) Supernatural Acts such as Miracles.

2. Signs were given by God to individuals as a proof of their authority. **(Deuteronomy 13:1-4, Judges 6:17, Ezekiel 12:6,11, Hebrews 2:4)**

3. Signs were for unbelieving Israel as a warning of coming judgement. **(Isaiah 20:3, 28:11, Jeremiah 6:1, Ezekiel 4:3)**

4. Signs for believers were for reminders of God's Grace **(Exodus 13:9)** such as the Covenant, **(Exodus 31:13, 17)** and His Holiness. **(Ezekiel 14:8)**

5. The life of the Lord was a sign. **(Matthew 12:38-42, Luke 2:34-35, John 6:30-35)**

6. His death and resurrection were also signs. **(Matthew 12:39, 24:30, John 2:18-22, 3:14-15)**

7. The Apostles had temporary sign gifts to prove their authority from God. **(Act 14:8-28, 1 Corinthians 1:22, Acts 19:11-12 cf. 1 Timothy 5:23, Philippians 2:25)**

8. Asking for signs is not a sign of spirituality. **(Matthew 12:38-39, John 6:30-35, 12:32-34)**

9. Signs of the First Advent in Luke.
 - a) The virgin birth itself, in fulfilment of Old Testament prophecy; the visitation of the angels both to Mary and Elizabeth, were all miraculous events. **(Luke 1:26-38)**
 - b) The attendant birth of John the Baptist is also described with its associated signs, and the recognition by the baby in the womb of Elizabeth was a sign of things to come. **(Luke 1:5-25, 43-45 cf. Psalm 110:1)**
 - c) Mary's prophecy of her son's role as Saviour and Sacrifice. **(Luke 1:54-56)**
 - d) The signs associated with John's birth. **(Luke 1:65-66)**
 - e) The prophetic song of Zachariah. **(Luke 1:67-80)**
 - f) The angelic visit to the shepherds. **(Luke 2:10-11)**
 - g) The song of Simeon. **(Luke 2:25-35)**
 - h) The song of Anna. **(Luke 2:36-38)**
 - i) The sign of the prophet Isaiah in the preaching of John the Baptist. **(Luke 3:3-18)**

10. Seven signs in John.
 - a) Wedding at Cana at Galilee. **John 2:1-11**
 - b) Healing of the Nobleman's son. **John 4:46-54**
 - c) The Cripple by the Pool of Siloam. **John 5:1-16**
 - d) The feeding of the Five Thousand. **John 6:1-14**
 - e) The healing of the Blind Man. **John 9:1-38**
 - f) The raising of Lazarus. **John 11:1-46**
 - g) The resurrection of the Lord. **John 20, 21**

HARMONISATION

There is an apparent discrepancy between the statements in the Matthew and Mark passages where Matthew says that there will be the sign of Jonah and Mark says that no sign will be given. In **Matthew 12:38-40** *“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.”*

The sign of Jonah obviously relates to the resurrection of the Lord Jesus Christ from the dead. It should be noted that this particular sign was not something He granted to the Pharisees and Sadducees on the same occasion when they requested it but it was long deferred until it occurred on a future feast of First Fruits. In effect therefore He refused to give them any sign at all at least at the time of their request.

In a **Matthew 16:4** above Jesus records a different occasion when a request was made for a sign from heaven. From these passages we gather that the demands for signs from heaven were made to Jesus more than once. Again Jesus did not actually perform the sign before them at that time and it amounted to a refusal to comply with their request because it was made out of corrupt and un-spiritual motives. In essence no sign was given other than the general sign of resurrection which was one which was not performed as a specific sign but as part of the Plan of God. There are therefore no apparent problems with a direct harmonisation of these accounts

HARMONY**THE RELIGIOUS LEADERS SEEK ANOTHER SIGN**

And he sent away the multitude, And straightway He entered into a ship with his disciples and came into the parts of Dalmanutha, into the coasts of Magdala. The Pharisees also with the Sadducees came, and tempting and began to question with Him, seeking that He would shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

And He sighed deeply in his spirit, and saith, Why doth this wicked and adulterous generation seek after a sign; verily I say unto you there shall no sign be given unto it, but the sign of the prophet Jonas. And He left them, and departed.

83 DISCIPLES WARNED AGAINST THE LEAVEN OF PHARISEES**MATTHEW 16:5-12**

5 And when his disciples were come to the other side, they had forgotten to take bread. **6** Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. **7** And they reasoned among themselves, saying, It is because we have taken no bread. **8** Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? **9** Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? **10** Neither the seven loaves of the four thousand, and how many baskets ye took up? **11** How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? **12** Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

KEY WORDS

Disciples	Mathetes	Disciple
Come	Erchomai	Come [Aorist Active Participle]
Other side	Peran	Other side

Had forgotten	Epilanthanomai	Forget [Aorist Middle Indicative]
Take	Lambano	Take [Aorist Active Infinitive]
Bread	Artos	Bread
Said	Epo	Say [Aorist Active Indicative]
Take heed	Horao	Look around, Take heed [Present Active Imperative]
Beware	Prosecho	Beware [Present Active Imperative]
Leaven	Zume	Leaven
Reasoned	Dialogizomai	Reason, Think [Imperfect Middle Indicative]
Saying	Lego	Say [Present Active Participle]
It is	-	Not found in the original
Have taken	Lambano	Take [Aorist Active Indicative]
Perceived	Ginosko	Know, Perceive [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Little	Oligopistos	Little faith
Reason	Dialogizomai	Reason, Think [Present Middle Indicative]
Brought	Lambano	Take [Present Active Indicative]
Do ye not yet	Oupo	As yet
Understand	Noieo	Understand [Present Active Indicative]
Remember	Mnemoneuo	Remember [Present Active Indicative]
Five	Pente	Five
Loaves	Artos	Bread, Loaf
Five thousand	Pentakischilioi	Five thousand
How Many	Posos	Many
Baskets	Kophinos	Basket
Took up	Lambano	Take up [Aorist Active Indicative]
Seven	Hepta	Seven
Four thousand	Terrakischilioi	Four thousand
Took up	Lambano	Take up [Aorist Active Indicative]
Is it that you do not	Ou	Not
Understand	Noieo	Understand [Present Active Indicative]
Spake	Epo	Say [Aorist Active Indicative]
Concerning	Peri	About
Should beware	Prosecho	Beware [Present Active Imperative]
Understood	Suniemi	Understand [Aorist Active Indicative]
Bade	Epo	Say [Aorist Active Indicative]
Beware	Prosecho	Beware [Present Active Infinitive]
Doctrine	Didache	Doctrine, Teaching

PERFECT TENSE VERBS – None found

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

REFLECTION

Verse 5. And when his disciples were come to the other side, they had forgotten to take bread.

Even after all the demonstrations of feeding the multitudes with bread the disciples are travelling to a place where there are no provisions and they fail to make provision for their journey. Where they are going it is very sparsely settled. Their memories have failed regarding bread. The Lord kept on teaching them but they also forgot that as well as when they came to use it at the time of the Cross they failed to do so.

Verse 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7. And they reasoned among themselves, saying, It is because we have taken no bread. 8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10. Neither the seven loaves of the four thousand, and how many baskets ye took up? 11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

The leaven of the Pharisees and Sadducees is false doctrine, or false premises, values, and power, which produces false doctrine. When He warns them they get all confused. Leaven is always used to describe the evil influence that is hidden to the naked eye, but its results are seen working. See doctrine below.

He says to them that while forgetting to buy bread is bad, it is even more dangerous to forget the correct criterion for living, and accept false doctrines and wrongful modus operandi for life. The disciples discussed this matter in detail amongst themselves. They have great difficulty and Jesus is gentle on them, as He is with us, as they are “children of their backgrounds”, just as we are. They have been brought up in local synagogues by Rabbis that taught them legalistic ways of thinking. They are “pre-programmed” to think like the Pharisees, because they were brought up under their tuition.

They pondered what had been said. This is in the imperfect tense, which means they kept on doing this. They came to the conclusion that the Lord is critical of them because they had not remembered to buy enough bread. It is not because they had no bread; it was because they had no memory of His previous actions, nor do they have the correct “Grace” based framework for thinking these things through properly.

In verses 8-10 He calls them, “people of a little faith”. This is because they are people of “great legalism”, rather than great faith – they are just not used to thinking in terms of grace and faith! They have not progressed in their learning about grace-faith since Peter walked on the water. They discuss things, but do not have a foundation to make sense of the facts – they just cannot “join the dots” and make a correct conclusion. It is understanding what the Lord is teaching and doing that is difficult for them, rather than reasoning that is important. Reasoning from the wrong starting point will always lead you to the wrong conclusion, even though the reasoning is logical it starts from the wrong place – in this case the Old Sin Nature area of Strength – Legalism and “works-salvation”.

The Lord now puts His finger on the problem, where in verse 9 He says, “Do ye not understand, neither remember?” He asks them to remember the feeding of the 5000 and the 4000. It is easy to be fed but more difficult for them to remember the principles behind it. It is also well to remember that they have lived through these staggeringly unique and overwhelming events. Unique events are hard to, “get your head around”, because they are unique, and so you have nothing to compare them to.

In verses 11 and 12 Jesus reinforces that it is the false doctrine that they are to be concerned about, not the leaven in the physical bread, and they finally understand it, but it is still only partial understanding. Peter will only understand this after the Cornelius Evangelism incident, **Acts 10-11**, and the “telling off” by Paul in Antioch. **Galatians 2:11-21**. For most of the disciples it would only be the book of Hebrews, arriving at Jerusalem in about 64-65 AD, that would change them finally, and they would leave behind their Pharisee based legalistic teaching. James murder around 64 AD in the Temple itself, and the Jewish revolt, leading to their departure from the city in 66AD will end this educational process begun by the Lord here.

MARK 8:13-21

Mark 8:13 And he left them, and entering into the ship again departed to the other side. **14** Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. **15** And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. **16** And they reasoned among themselves, saying, It is because we have no bread. **17** And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? **have ye your heart yet hardened?** **18** Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? **19** When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. **20** And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. **21** And he said unto them, How is it that ye do not understand?

KEY WORDS

Left	Aphiemi	Leave [Aorist Active Participle]
Entering into	Embaino	Embark [Aorist Active Participle]
Ship	Ploion	Ship
Departed	Aperchomai	Depart [Aorist Active Indicative]
Other side	Peran	Other side
Disciples	Mathetes	Disciple

Forgotten	Epilanthanomai	Forget [Aorist Middle Indicative]
Take	Lambano	Take [Aorist Active Infinitive]
Bread	Artos	Bread
Had	Echo	Have and hold [Imperfect Active Indicative]
More than	Ei me	Except
One	Heis	One
Loaf	Artos	Loaf, Bread
Charged	Diastellomai	Command [Imperfect Middle Indicative]
Saying	Lego	Say [Present Active Participle]
Take heed	Horao	Look around, Take heed [Present Active Imperative]
Beware	Blepo	Beware [Present Active Imperative]
Leaven	Zume	Leaven
Reasoned	Dialogizomai	Reason, Think [Imperfect Middle Indicative]
Saying	Lego	Say [Present Active Indicative]
It is	-	Not found in the original
Have	Echo	Have and hold [Present Active Indicative]
Knew it	Ginosko	Know, Perceive [Aorist Active Participle]
Saith	Lego	Say [Present Active Indicative]
Reason Ye	Dialogizomai	Reason, Think [Present Middle Indicative]
Have	Echo	Have and hold [Present Active Indicative]
Perceive	Noieo	Perceive, Know [Present Active Indicative]
Understand	Suniemi	Understand [Present Active Indicative]
Heart	Kardia	Heart
Hardened	Poroo	Hardened, Calloused [Perfect Passive Participle]
Having	Echo	Have and hold [Present Active Participle]
Eyes	Ophthalmos	Eye
See	Blepo	See [Present Active Indicative]
Having	Echo	Have and hold [Present Active Participle]
Ears	Ous	Ear
Hear	Akouo	Hear [Present Active Indicative]
Remember	Mnemoneuo	Remember [Present Active Indicative]
Break	Klao	Break [Aorist Active Indicative]
Five	Pente	Five
Five thousand	Pentakischilioi	Five thousand
Many	Posos	Many
Baskets	Kophinos	Basket
Full	Pleres	Full, Replete
Fragments	Klasma	Fragment
Took Up	Airo	Lift up [Aorist Active Indicative]
Say	Lego	Say [Present Active Indicative]
Twelve	Dodeka	Twelve
Seven	Hepta	Seven
Four thousand	Terrakischilioi	Four thousand
Baskets	Spuris	Basket
Took up	Airo	Lift up [Aorist Active Indicative]
Said	Lego	Say [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Is it that ye do not	Ou	Not
Not understand	Suniemi	Understand [Present Active Indicative]

PERFECT TENSE VERB

POROO – HARDENED, BLIND - Occurs 6 times in the New Testament with two times in the Perfect Tense. In both Mark 6:52 and **Mark 8:17** there is a common thread. Mark tells us that the disciples had not caught on to the full meaning of who Jesus Christ was when the loaves were being multiplied, because of “hardness of heart”. This doesn’t mean evil rejection of him, but that their viewpoint of who Messiah was had been influenced by their upbringing and teaching beforehand, and they were permanently “hardened” into a false position – they need to be softened within and unlearn their childhood Rabbinic education – just as we often do. This is why they did not recognize Jesus as Himself as He walked on the water through the storm.

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

REFLECTION

Verse 13. And he left them, and entering into the ship again departed to the other side. 14. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

The disciples now get into a boat and set sail for the eastern side of the Sea of Galilee. During the journey the disciples realise that they had forgotten to take bread along, in fact they only had one loaf on board. However the Lord was not thinking about bread from a physical viewpoint but told the disciples about spiritual leaven.

In this passage together with the passage in Matthew chapter 16 Jesus warns the disciples against three types of leaven.

1. The leaven of the Pharisees is that Jesus is not the Messiah on the grounds that he is demon possessed, but also that his manner of living is “not good enough” – his theology needs more legalism to be truly acceptable to God.
2. The leaven of the Sadducees, which occurs in Matthew’s account, is that Jesus is against the Temple, and is too “spiritually minded”, as these people are legalistic rationalists, and do not want any talk of grace, faith or eternal life – “Now” is all they believed in – and rules to keep you on track until death ends all things.
3. The leaven of Herodians is that Jesus is against the rule of Rome through the house of Herod. It is the leaven that teaches that politics and power are what matters, not spiritual living. You must get real physical political power and change things by political and sociological means, not trust fantasies about “spiritual” dynamics.

Jesus does not want the disciples to accept any of these teachings.

Verse 16. And they reasoned among themselves, saying, It is because we have no bread. 17. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21. And he said unto them, How is it that ye do not understand?

However the disciples misunderstood the warning, and take it to be a rebuke because they failed to put enough bread aboard the ship. The disciples completely missed the point. The only thing they can think of was food. They have remembered some things, but not the important things...

Jesus directed nine recorded questions to them. The first five reproved them for their lack of understanding. The last four rebuked them for worrying about the supply of their needs as long as He was with them.

Had he not fed five thousand with five loaves leaving twelve baskets over? Had he not fed four thousand with seven loaves leaving seven baskets over? Then why did they not understand that He was able to supply the needs of a handful of disciples aboard the boat? Didn’t they realize that the Creator and Sustainer of the entire space-time universe was in the boat with them?

APPLICATION

Whilst we may well criticise the disciples for forgetting about bread we should be careful not to forget about the promises and doctrines of God when we are in need.

How good is our memory? Memory is very important, as it is our criteria for learning new things. It forms our standards against which we measure new things. It is very important to remember the Word of God, as it is a light to our path.

There is only one criterion for all decision making, which is the Word of God. If they forget Bible doctrine this creates a vacuum into which false doctrine and foolish or demonic criteria are drawn.

You can say that the Bible is the Word of God, but if you do not remember anything about the Bible it is useless. You have to get the Word of God into your heart and mind. It must educate our emotions and our thinking processes.

Food in the form of bread is of no consequence, and is not to be worried about, for the Lord will always ensure we have enough to sustain us on His Called Path for our life. Sorting out true from false doctrine is of the utmost importance for our spiritual and physical survival.

DOCTRINES

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)**

LEAVEN

1. Leaven in Principle: Denotes any substance used to induce fermentation as in a dough or liquid.

2. First mention in Scripture: **Genesis 19:3** in connection with the angelic visitors to Lot's house prior to the destruction of Sodom and Gomorrah. Lot served them "unleavened bread".

3. First mention in Scripture relative to the Observation of a Feast: **Exodus 12:8, 15-20** - Passover and the Feast of Unleavened Bread.
 - a) Leaven was undesirable and became a symbol of evil.
 - b) Unleavened bread is a type of Christ and refers to His impeccability.

4. Leaven in **Matthew 13:33** represents the infiltration of religious apostasy during the Tribulation.

5. The Leaven of the Sadducees is rationalism, the sin of human viewpoint, resulting in gospel rejection. **(Matthew 16:6)**

6. The Leaven of the Pharisees is the satanic counterattack against sound doctrine by religion, legalism and ritualism. (**Mark 8:15, Luke 12:1**)
7. The Leaven of Herod is the sin of worldliness (**Romans 12:2**) and power lust within a local congregation. (**Mark 8:15**)
8. The Leaven of the Corinthians is the sin of licentiousness and perversion. (**1 Corinthians 5:6, 7, 1 Corinthians 5:1,2**)
9. The Leaven of the Galatians is the sin of legalism, specifically their insistence upon circumcision for salvation. (**Galatians 5:9**)

MEMORIES

Memories have a number of implications in the Bible:-

1. Memory of the Lord is a part of worship. (**Psalms 145:7-10, 1 Corinthians 11:24-25**)
2. Memory produces happiness. (**Proverbs 10:7**)
3. It is of the greatest importance to use your memory while you are young. (**Ecclesiastes 12:1**)
4. Alcohol is related to memory. It causes rulers to forget their responsibilities (**Proverbs 31:4-5**) and those under great pressure to forget trouble. (**Proverbs 31:6-7**).
5. Memory has regrets beyond death for unbelievers, the memory of lost opportunity. (**Luke 16:25**).
6. The word of God must be part of your memories. (**2 Peter 1:12-15**)
7. Memory can provide for misery and happiness. (**Lamentations 3:17-24**)
8. Memory is designed to orientate one to grace. (**Psalms 103:2**)

ASCETICISM

1. All things are good, for God created all things. **Genesis 1:31**. The fall means that nature no longer obeys God, but it has not become evil, merely fallen. **Genesis 3:17-19, 8:20-22, 9:1-3**.
2. All produce is now good for believers to eat. No food or drink is banned for believers. Acts 10:9-16. The mind is evil, but the things of this world are simply morally neutral; they become things of evil in the hands of evil men.
3. Dealing with sin is the issue for believers, not trying to be morally pure by stopping eating various foods. **Philippians 3:13-14, 1 John 1:9**.
4. We are able to worship and serve the Lord in freedom. If one day is to be treated as "special" that is fine for the person to do as unto the Lord, but he desires all days to be days of service. **Romans 14:5-7**.
5. We are responsible to the Lord for our own tender consciences; which are the result of our backgrounds, not the teaching of scripture. **Romans 14:10-20**.

We are free to adopt any practice that helps us serve the Lord and maintain holiness, but not to superimpose it on others, nor consider our choice makes us more spiritual than others.

HARMONY

WARNING AGAINST LEAVEN

And Jesus left them, and entering into the ship again departed to the other side. And when his disciples were come to the other side, they had forgotten to take bread neither had they in the ship with them more than one loaf..

And Jesus commanded them, saying, Take heed, beware of the leaven of the Pharisees, Sadducees and Herod. And the disciples reasoned among themselves, saying, It is because we have taken no bread. And when Jesus knew it, he saith unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets full of fragments ye took up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

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HARMONY**HEALING MINISTRY AT GENNESARET**

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, And when the men of that place had knowledge of him they ran through that whole region round about, and began to carry about in beds those that were sick and brought unto him all that were diseased where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

THE CROWD PURSUES THEM

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

MOTIVATION OF THE CROWD

And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

THE WORK OF GOD

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

THE BREAD OF LIFE

They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.

ETERNAL SECURITY

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

THE JEWS DISPUTE JESUS' CLAIM THAT HE IS THE BREAD OF LIFE

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

THE BREAD OF LIFE RESTATED

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

THE JEWS DO NOT UNDERSTAND

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

SOME ARE OFFENDED

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

PETER'S GREAT AFFIRMATION

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

THE ATTACK FROM JERUSALEM

Then came together unto Jesus the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not.

And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

GODS DOCTRINE VERSES MAN'S TRADITION

Jesus said howbeit in vain do they worship me, teaching for doctrines the commandments of men, thus have ye made the commandment of God of none effect by your tradition. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother It is corban, that is to say, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. And ye suffer him no more to do ought for his father or his mother;

He answered and said unto them, Ye hypocrites, well did Esaias prophesy of you, saying as it is written, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

THE DISCIPLES ASK FOR UNDERSTANDING

And when he was entered into the house from the people, his disciples came to him and said Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable. And he saith unto them, Are ye so without understanding also? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught purging all meats? So that whatsoever thing from without entereth into the man, it cannot defile him

THE EVIL FROM MEN'S HEARTS

But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart of man proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemies, pride and foolishness. All these evil things come from within, These are the things which defile a man: but to eat with unwashen hands defileth not a man.

THE SYROPHENICIAN WOMAN

And from thence Jesus arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman of Canaan was a Greek, a Syrophenician by nation came out of the same coasts; and she besought him that he would cast forth the devil out of her daughter. and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

HER CONVERSATION WITH JESUS

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me.

But he answered and said, Let the children first be filled, it is not meet to take the children's bread, and to cast it to dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. For this saying go thy way; the devil is gone out of thy daughter. And her daughter was made whole from that very hour. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

FURTHER HEALING BY SEA OF GALILEE

And again, departing from the coasts of Tyre and Sidon, Jesus came unto the sea of Galilee, through the midst of the coasts of Decapolis; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

FEEDING OF THE FOUR THOUSAND

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

And his disciples answered him, From whence can a man satisfy these men with so much bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. and a few little fishes. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people and they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that had eaten were about four thousand men, beside women and children and he sent them away.

THE RELIGIOUS LEADERS SEEK ANOTHER SIGN

And he sent away the multitude, And straightway he entered into a ship with his disciples and came into the parts of Dalmanutha, into the coasts of Magdala. The Pharisees also with the Sadducees came, and tempting and began to question with him, seeking that he would shew them a sign from heaven.

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? And he sighed deeply in his spirit, and saith, Why doth this wicked and adulterous generation seek after a sign; verily I say unto you there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

WARNING AGAINST LEAVEN

And Jesus left them, and entering into the ship again departed to the other side. And when his disciples were come to the other side, they had forgotten to take bread neither had they in the ship with them more than one loaf..

And Jesus commanded them, saying, Take heed, beware of the leaven of the Pharisees, Sadducees and Herod. And the disciples reasoned among themselves, saying, It is because we have taken no bread. And when Jesus knew it, he saith unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets full of fragments ye took up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.