

**EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA**



# **HARMONY OF THE GOSPELS.**

**WITH REFERENCE TO PROPHECY AND THE GREEK PERFECT TENSE**

**VOLUME 18**

## **PRESENTATION OF THE KING**

by

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**[BOOK 74-18]**

**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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For further information contact Dr Peter Moses at [pjmoses@bigpond.com.au](mailto:pjmoses@bigpond.com.au)

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**PREFACE TO THE EBCWA HARMONY OF THE GOSPELS PROJECT 2021**

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

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

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

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

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

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

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

**LIST OF VOLUMES IN THE 2021 HARMONY OF THE GOSPELS**

BOOK NO	TITLE
74-1	THE COMING OF CHRIST
74-2	JOHN THE BAPTIST AND NICODEMUS
74-3	EARLY MINISTRY OF CHRIST IN GALILEE
74-4	HEALING AND THE SABBATH
74-5	THE SERMON ON THE MOUNT
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74-7	OPPOSITION FROM THE PHARISEES
74-8	PARABLES AND THE KINGDOM OF HEAVEN
74-9	MIRACLES
74-10	MINISTRY OF THE DISCIPLES
74-11	THE BREAD OF LIFE
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 ( <b>Isaiah 11:1, Jeremiah 23:5, 33:15</b> ) |
| b) Mark    | Servant the Branch ( <b>Zechariah 3:8</b> )                  |
| c) Luke    | Man whose name is the branch ( <b>Zechariah 6:12,13</b> )    |
| d) John    | Branch of Jehovah ( <b>Isaiah 4:2</b> )                      |

## THE LAST WEEK

### INTRODUCTION

The so called triumphal entry was not a triumphal entry. The people were shouting out, "Lord save now". People that were waving palm branches on the Sunday are political animals too. They want the Lord as their political Messiah; they do not want the Cross. Here they were welcoming Him as their conquering hero, not as their Lord and Saviour.

In the opening verses we have the timetable of the Passover week, and some find difficulties in this chronology. There are no contradictions in God's Word. If there appears to be a problem, it is in our understanding. We need to look at things as the Jewish people of the time saw them. The Jewish day started at 6 p.m., and much of the confusion Gentiles find reading this chapter comes from this simple point.

In **John 12:1-11** it says that six days before Passover they came to Bethany. Passover was the 14th of Nissan so He came into Bethany on the 8th of Nissan. This is Friday during the day. Notice how clear John's memory is of this week that changed his life forever.

Mary and Martha and Lazarus had a dinner the following evening. The Friday night is the Sabbath eve (the first evening of the Sabbath). The dinner is held on the Saturday night (the Sabbath finishes at 6pm, and after that time people would go out to dinners), in their home or in the home of Simon the leper. John was from Jerusalem, or the family had a home there, as his mother was there. It was important at the time of the Cross when he is told to take Mary home, and his mother will later accompany Mary and the others to the Cross. He took Mary home, likely with the others, including Peter, to his own home in Jerusalem.

Matthew and Mark both recall the woman who is anointing the Lord with ointment, but they do not name her because they do not know her. They did not know Mary and Martha by name, John did. They were family friends of John's family and that is why we get some details from John not the others.

Matthew and Mark were written first, with Luke later, whilst John was written about 96 AD, likely after Revelation, with only the First Letter to be written to close the canon of the New Testament. John supplies the things which were missing out of the Synoptic Gospels, and he had access to them. They had been circulating in various forms for up to 50 years prior to John writing his Gospel under the guidance of the Holy Spirit.

When John notes specific things, remember he is writing later and is clarifying so that we might be able to sort things out. We can therefore interpret the other Gospels using John. This is not the way most people are taught to do things. With the Synoptic Gospels there are often apparent problems, which are solved by applying information from the Gospel of John to them; that is why he wrote. By putting the four together you are able to see the full picture. The liberals attack John vigorously, as if they can demolish the Gospel of John, they have destroyed the other Four Gospels.

**Matthew 26:1-7** - Here Matthew records something that occurs two days before the Passover. In verse 6 we see that Matthew was at Bethany at the house of Simon the Leper. He was not at Mary and Martha's house. He says that there was very precious ointment. He does not know what the ointment is, but John does, it was spikenard. Neither Matthew or John record anything that they are not absolutely sure of; Matthew does not recall the woman's name, verses 8 - 13.

**Mark 14: 3 - 9** - Through Mark, Peter notes that the ointment was spikenard, and that the incident occurred at Bethany. This is related also to the decision of the High Priest but it does not mean that the dinner was the night before the Passover. It is normal for a dinner to take place soon after a person arrives, so John's timetable is correct, and this dinner occurs within a day of arrival.

The Passover probably took place on the Wednesday/Thursday. Now it is not essential to subscribe to this, for the actual day of the week (given the uncertainties of calendars at the time) is not as important to know, as the truth of the events and their significance are.

They arrived on the 8th of Nissan, the Friday in Bethany. At Friday night at six o'clock the Sabbath horn sounded and there was no action until the horn sounded at 6 o'clock on Saturday evening. The welcoming meal was then enjoyed.

The next day is Sunday 10th Nissan, the selection/preparation day for the Passover Lamb, and the day that the Lamb of God rode into Jerusalem. Palm Sunday was when each family group chose the lamb which would be killed on the Passover evening. They would look at it for three days and would kill it on Passover. The next day, perhaps even the Sunday evening the group went back into Jerusalem. In the case of Matthew it is written very much in Jewish time and written to the Jews.

The Lord's crucifixion was most likely on the Wednesday, the day leading up to the Passover, which started at 6pm. The Passover Lamb was to be slain between the evenings of the day of the 13 and 14th of Nissan, between 3pm and 6pm. The new day begins in the evening at 6pm. Somewhere between 3 and 6 p.m., every Jewish family had to kill their Passover lamb. Special altars were set up in the temple and operated from 3pm to 6/9pm to kill the tens of thousands of sacrifices. At that time, 3pm, the Lord died on the Cross.

By six o'clock at night they had to get the bodies off the Crosses before the Passover feast begins. The Lord dies at three o'clock. Between three and six Joseph of Arimathea and Nicodemus come to claim the body of the Lord rather than have it thrown on the rubbish dump outside the city, which was the norm for the time. A body of a buried crucified man has been archaeologically recovered with the nail still through the ankle bone, so having a body released for burial by family after crucifixion was not too unusual, and would normally be paid for by the family by a substantial fee/bribe to the Roman authorities.

Both of these men sacrificed money and time they always spent with their families preparing the Passover lamb so that they could anoint the Lamb of God, and would have had to delay their own Passover for seven days as a result of caring for the body. No Jew even today would miss being with his family for Passover unless a life changing event had occurred. Jesus died exactly as the lambs were starting to be killed. All night they eat the lamb, bread and have four glasses of wine. Even the poor had this supplied out of the public purse if necessary. Everybody with few exceptions that night celebrated Passover even though the real Passover had been fulfilled, the Lamb of God slain, on that very day.

The Thursday was a holy Passover Sabbath, as was the next day, being the first day of the Feast of Unleavened Bread, and the following day which was a Saturday Sabbath, thus it was not until early on the Sunday that they were able to venture out to the tomb but the Lord is not there. He had been three days and three nights in the grave during three "Sabbaths", or holy days. He rose from the dead on the Feast of First Fruits, Sunday morning before dawn.

## **128 SUPPER AT BETHANY, MARY ANOINTS JESUS**

### **MATTHEW 26:6-13**

**6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.**

### **KEY WORDS**

Was	Ginomai	Came to be [Aorist Middle Participle]
Bethany	Bethany	A settlement in the hills overlooking the garden of Gethsemane whose name means House of Dates
House	Oikia	House, home
Leper	Lepros	Leper
Came unto	Proseuchomai	Come into the presence [Aorist Active Indicative]
Woman	Gune	Woman
Having	Echo	To have and to hold [Present Active Participle]
Alabaster Box	Alabastron	Alabaster box, Perfume jar
Very precious	Barutimos	Very precious, Very valuable
Ointment	Muron	Perfumed oil, Ointment



Poured	Katacheo	Pour down [Aorist Active Indicative]
On	Epi	Upon
Head	Kephale	Head
Sat	Anakeimai	Recline at a table [Present Middle Participle]
Meat	-	Not in the original
Disciples	Mathetes	Disciple
Saw	Eido	See [Aorist Active Participle]
Had Indignation	Aganakteo	Have indignation, Be very upset [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
What purpose	Tis	Why
Is	-	Not in original
Waste	Apoleia	Waste
Might have	Dunamai	To have power [Imperfect Middle Indicative]
Been sold	Piprasko	To sell for profit [Aorist Passive Infinitive]
Much	Polus	Much, Great
Given	Didomi	Give [Aorist Passive Infinitive]
Poor	Ptochos	Poor
Understood	Ginosko	Understand [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Trouble ye	Parecho	Bring trouble [Present Active Indicative]
Hath wrought	Ergazomai	Be engaged in [Aorist Middle Indicative]
Good	Kalos	Good
Work	Ergon	Work
Upon	Eis	Upon
Me	Eme	Myself
Have	Echo	Have and to hold [Present Active Indicative]
Always	Pantote	Always
With	Meta	Among
Have	Echo	Have and to hold [Present Active Indicative]
Hath poured	Ballo	Throw [Aorist Active Participle]
On	Epi	On. Over
Body	Soma	Body
Did	Poieo	Do [Aorist Active Indicative]
Burial	Entaphiazoo	Burial, Internment [Aorist Active Infinitive]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Wheresoever	Hopou Ean	Where ever
Gospel	Euaggelion	Gospel
Preached	Kerusso	Preach, Proclaim [Aorist Active Subjunctive]
Whole	Holos	Whole
World	Kosmos	World
Shall also	Kai	Likewise
This woman	Houtos	She
Done	Poieo	Done [Aorist Active Indicative]
Told	Laleo	Tell Recount [Future Passive Indicative]
Memorial	Mnemosunon	Record, Reminder Memorial

**PERFECT TENSE VERBS** – None found

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

### REFLECTION

**Verse 6.** Now when Jesus was in Bethany, in the house of Simon the leper, 7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

The Lord is aware that shortly He is going to die on the Cross for the sins of the world. In fact in **Matthew 26:1, 2** he made it clear, “1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified”.

In this situation Jesus joins a feast at the house of Simon the leper. He is not despondent, but willing to fulfil the Plan of God. Don't follow those who reflect their own ignorance of the Plan of God and the willing obedience of the Son of God to fulfil it – He is not sad this night or any other – He is focused on His role and smiling, not depressed. The word “sat” in verse 7 means to recline as at a feast rather than sit as at a normal meal. It can be seen that the Lord carries on as usual because of His relationship with the Father.

Simon the leper would, under the rules of Israel, be separated from the general population as seen in Leviticus 13. It is therefore assumed that Simon was one of the lepers healed by our Lord and restored to society as per Leviticus 14. We can waste time speculating on which group of lepers he had been healed amongst, but such is best left until you hear the truth from Simon himself in heaven. You do believe that!....

The woman who had the ointment is named in the other accounts as Mary of Bethany, the sister of Lazarus and Martha. Matthew was not intimately involved with this family, certainly not to the extent of John, who gives a more detailed account where the woman anointed both the Lord's head and feet. John apparently was a family friend of the trio.

Matthew noted nothing happening behind the table, where Jesus feet would be, which indicates that John was reclining close to our Lord, and was able to see all occurring, and Matthew was at the other end of the table, or on the far side of the room. This is a good example of why you need to have a harmony of the Gospel accounts to get the full account of what was happening.

**Verse 8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9. For this ointment might have been sold for much, and given to the poor.**

As a tax collector he was aware that the ointment was expensive but does not put a value on it. He sees however that the rest of the disciples are angry about an apparent waste of money. It is in John's Gospel we see that the contention about the value of the ointment, and the better use of its cost, was actually instigated by Judas for reason of lust of money.

The indignation is at a point of time when provoked by Judas, but the others were sucked into it also, and it reflects badly on the entire group again behaving as they did towards the mothers with the children, and the blind men calling out for healing.... They were very foolish being led on this path of anger by a greedy unbeliever, rather than seeing the doctrinal message behind Mary's act.

The disciples should have minded their own business, and they are a great encouragement to us as they get so many things wrong so consistently – and the Lord is patient with them, just as He is with us. They were telling Mary what she should do with her own money, without understanding what she was doing. They had no right to tell her how to run her life, spend her money, and how to worship.

**Verse 10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11. For ye have the poor always with you; but me ye have not always. 12. For in that she hath poured this ointment on my body, she did it for my burial. 13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.**

The Lord admonishes the disciples for criticising Mary. He says that Mary understood He was shortly going to die, and was by this act indicating her acceptance of that fact in a very dramatic and worshipful way. She poured out her worship and poured out her money, and money spent on worship is never wasted, for money given to “fight poverty” will never eliminate poverty until the Lord returns.

In relation to using the money for other good things, Jesus reminds them that the poor will always be with them, but He is not going to be with them for much longer physically. During the Church Age and Tribulation Jesus Christ is absent from the earth, and the poverty that results from mankind's sinfulness will only be eliminated when He reigns on the earth during the Millennium.

It is noted that Mary of Bethany was at the Cross and the critical disciples were not, they were in hiding. While we are always to care for the poor, especially the believers in distress, as the Early Church did, we are not to subscribe to political and sociological agendas that do not reflect biblical truth. Poverty will not be eliminated, and as soon as the Lord's money is used with this objective we are off base. We need to reflect the Lord's and apostolic teaching, **Jude 3**, and be careful of the use of the Lord's money, but not comment on individual believer's use of their money at all – for that is between them and God.

**MARK 14:3-9**

**Mark 14:3** And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. **4** And there were some that had indignation within themselves, and said, Why was this waste of the ointment **made?** **5** For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. **6** And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. **7** For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. **8** She hath done what she could: she is come aforehand to anoint my body to the burying. **9** Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

**KEY WORDS**

Being	Eimi	Keep on being [Present Active Participle]
Bethany	Bethania	House of Dates
House	Oikia	House, home
Leper	Lepros	Leper
Sat at meat	Katakeimai	Recline at a table [Present Middle Participle]
Came	Erchomai	To come [Aorist Active Indicative]
Woman	Gune	Woman
Having	Echo	To have and hold [Present Active Participle]
Alabaster Box	Alabastron	Alabaster box, Perfume jar
Ointment	Muron	Perfumed oil, Ointment
Spikenard	Pistikos Nardos	Spikenard
Very precious	Poluteles	Very precious, Very valuable
Brake	Suntribo	Break in pieces [Aorist Active Participle]
Box	Alabastron	Alabaster box, Perfume jar
Poured	Katacheo	Pour down [Aorist Active Indicative]
Head	Kephale	Head
There were	Eimi	Keep on being [Imperfect Active Indicative]
Some	Tis	Some, Those
Had indignation	Aganakteo	Having indignation, Displeased [Present Active Participle]
Within	Pros	Side by side, Close proximity to
Themselves	Heautou	Themselves
Said	Lego	Say
Waste	Apoleia	Waste
<b>Made</b>	<b>Ginomai</b>	<b>Come into being [Perfect Active Indicative]</b>
Might have been	Dunamai	Have the power [Imperfect Middle Indicative]
Sold	Piprasko	Sell [Aorist Passive Infinitive]
For more than	Epano	More
Three hundred	Triakosioi	Three hundred
Pence	Denarion	Denarius
Given	Didomi	Give [Aorist Passive Infinitive]
Poor	Ptochos	Poor
Murmured against	Embrimaomai	Murmur against [Imperfect Middle Indicative]
Her	Autos	Her
Said	Epo	Say [Aorist Active Indicative]
Let alone	Aphiemi	Let alone [Aorist Active Imperative]
Trouble	Parecho Kupos	Trouble
Hath wrought	Ergazomai	Be engaged in, Do [Aorist Middle Indicative]
Good	Kalos	Good
Work	Ergon	Work
Have	Echo	Have and hold [Present Active Indicative]
With	Meta	Proximity
Always	Pantote	Always, Evermore
Whensoever	Hotan	Whenever
Will	Thelo	Desire, Be disposed [Present Active Subjunctive]
May	Dunamai	Have power [Present Middle Indicative]
Do good	Poieo eus	Do good [Aorist Active Infinitive]

Have	Echo	Have and hold [Present Active Indicative]
Hath done	Poieo	To do [Aorist Active Indicative]
Could	Echo	To have and to hold [Aorist Active Indicative]
Come aforehand	Prolambano	Take in advance [Aorist Active Indicative]
Anoint	Murizo	Anoint [Aorist Active Infinitive]
Body	Soma	Body
Burying	Entaphiasmos	Preparation for internment, Burying
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Wheresoever	Hopou Ean	Where ever
Gospel	Euaggelion	Gospel
Preached	Kerusso	Preach, Proclaim [Aorist Passive Subjunctive]
Throughout	Eis	Throughout
Whole	Holos	Whole
World	Kosmos	World
Done	Poieo	Done [Aorist Active Indicative]
Shall be spoken	Laleo	Speak [Future Passive Indicative]
Memorial	Mnemosunon	Record, Reminder Memorial

**PERFECT TENSE VERBS – None found**

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

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

**REFLECTION**

**Verse 3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.**

Spikenard is a rare ointment, which was obtained from the Himalayas and entered the Middle East by the Indian caravan route, through India, across Persia and into Palestine. It came in little alabaster boxes, which were permanently sealed and had to be broken to be opened.

The value of the ointment was great, the ointment used here probably being worth several thousand dollars in today's money. It was a very potent ointment. **2 Samuel 24:24** - David said that he would not offer burnt offerings to God which did not cost him something. Mary had this attitude of giving the gift in love.

Three hundred Denarius coins represents three hundred days or nearly a full year's wages for an ordinary labourer. The value of a penny or Denarius as a day's wages is given in **Matthew 20:2**, "*And when he had agreed with the labourers for a penny a day, he sent them into his vineyard*".

It would appear that Mary was saving it for her burial but she saw a higher use for it. Then perfect tense used by Judas and some of the others will come back to haunt them, for the action of Mary is indeed irrevocable, for once the bottle is broken open it cannot be sealed again, the results will go on forever, but they will go on forever to her blessing and to their condemnation for their criticism of her.

Spikenard is something which speaks of love, as seen in **Song of Solomon 1:12, 4:12, 13**. Here it speaks of a love relationship and of capacity for enjoyment of life that only comes within a loved/loving relationship. It is associated with the closest and most intimate relationship on earth.

This is the point that Mary is making in this action. Many in the room would have been shocked as this, is it is an act of a lover. It is an act of a person who is not concerned about what people think about them. With it being one of the most powerful scents, people both in the house and outside would have known that spikenard was being used as its aroma would have filled the air.

What Mary did in letting her hair down was also potentially seen by some as an immodest act. It was an act of a wife for her husband. To wipe the feet of the man with her hair was a sign of complete submission and devotion to that man. Remember, she is an old woman close to death herself; there are no sexual implications here as the Hollywood pagans try to argue.

She had kept the spikenard for her own funeral. It was the ointment that was placed on the dead to show the love of family for the person. She had saved it for her own funeral. She is a spinster and had no one to do it for her. Here we have the combination of love and death. She is showing that love is stronger than death.

She is committed to the Lord and makes Him smell sweet as she wipes the excess of the ointment from His feet. The scent also is on her, and so she is a "sweet smelling savour" as she walks around the room afterwards. This is what occurs when you worship the Lord in the beauty of holiness. You are blessed and others are blessed. If we worship, with purity of love guiding our steps, there is nothing but blessing.

The Lord is going to the Cross to fulfil the sweet smelling savour sacrifices of Leviticus. She has made the Lord smell of these sacrifices very physically, just as He is going to be spiritually in a few days. If you are worshipping the Lord in holiness and truth you will be a blessing to those who are in your vicinity.

**Verse 6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8. She hath done what she could: she is come aforehand to anoint my body to the burying. 9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.**

This statement closely parallels the passage from Matthew. The Lord's prophecy of this act by Mary of Bethany being known throughout the world wherever the gospel message is preached has been fulfilled literally over the twenty centuries since the anointing of Christ.

Of all the actions at the feast this striking application of the illustration of a believer with doctrine has resounded down the corridors of time. This shows that divine good has everlasting repercussions. It is spoken of as the gold, silver and precious stones, which are the basis of our eternal rewards. **1 Corinthians 3:11-15.**

**JOHN 12:1-11**

**1. Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always. 9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Jesus.**

**KEY WORDS**

Six	Hex	Six
Days	Hemera	Days
Passover	Pascha	Passover
Came	Erchomai	Come [Aorist Active Indicative]
Bethany	Bethania	House of Dates, Bethany

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Was	Eimi	To keep on being [Imperfect Active Indicative]
Had been dead	Thnesko	Be dead
Raised	Egeiro	Raise up [Aorist Active Indicative]
Dead	Nekros	Dead
Made	Poieo	Make, Do [Aorist Active Indicative]
Supper	Deipnon	Evening meal
Served	Diakoneo	Serve [Imperfect Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Sat at table	Sunanakeimai	To be seated at a table [Present Middle Participle]
Took	Lambano	Take [Aorist Active Participle]
Pound	Litra	Pound
Ointment	Muron	Perfumed oil, Ointment
Spikenard	Pistikos Nardos	Spikenard
Very costly	Polutimos	Very costly
Anointed	Aleipho	Anoint [Aorist Active Indicative]
Feet	Pous	Foot
Wiped	Ekmasso	Wipe [Aorist Active Indicative]
Hair	Thrix	Hair
House	Oikia	House
Filled	Pleroo	Fill [Aorist Passive Indicative]
Odour	Osme	Fragrance, Smell, Odour
Saith	Lego	Say [Present Active Indicative]
One	Heis	One
Disciples	Mathetes	Disciple
Son	-	Not in the original
Should	Mello	After that [Present Active Participle]
Should betray	Paradidomi	Betray [Present Active Infinitive]
Was	Eimi	Keep on being
Sold	Pirasko	Sell [Aorist Passive Indicative]
Three hundred	Triakosioi	Three hundred
Pence	Denarion	Denarius
Given	Didomi	Give [Aorist Passive Indicative]
Poor	Ptochos	Poor
Said	Epo	Say [Aorist Active Indicative]
Cared	Melo	Be of interest to [Imperfect Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Thief	Kleptes	Thief
Had	Echo	To have and hold [Present Active Participle]
Bag	Glossokomon	Purse, Bag
Bare	Bastazo	Carry, Bear [Imperfect Active Indicative]
Was put	Ballo	Put, Throw [Present Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Let her alone	Aphiemi Autos	Let her alone [Aorist Active Imperative]
Against	Eis	Concerning
Burying	Entaphisamos	Internment, Burial
Hath Kept	Tereo	Keep [Aorist Active Subjunctive]
Always	Pantote	Always
Have	Echo	To have and hold [Present Active Indicative]
Have	Echo	To have and hold [Present Active Indicative]
Much	Polus	Much, Many
People	Ochlos	People
Knew	Ginosko	Know [Aorist Active Indicative]
Was	Eimi	Keep on being [Present Active Indicative]
Came	Erchomai	Come [Aorist Active Indicative]
Sake	Dia	Through, Because of
Might see	Eido	See [Aorist Active Subjunctive]
Had raised	Egeiro	Raise [Aorist Active Indicative]
Dead	Nekros	Dead
Chief priests	Archiereus	Chief priests
Consulted	Bouleuo	Consulted, Took counsel [Aorist Middle Indicative]
Might put to death	Apokteino	Put to death [Aorist Active Subjunctive]
Because by reason of	Dia	Because of

Many	Polus	Many
Went away	Hupago	Withdraw, Depart [Imperfect Active Indicative]
Believed	Pisteuo	Believe [Imperfect Active Indicative]

**PERFECT TENSE VERBS** – None found

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

**REFLECTION**

In John Chapter 12 we see the tremendous activity before the Crucifixion. Chapter 12 can be divided as follows:

- [a] verses 1-11 - The arrival in Bethany and the meal
- [b] verses 12-19 - Palm Sunday
- [c] verses 20-26 - The question asked by the Greeks.
- [d] verses 27-36 - The Lord's reply explaining his first advent
- [e] verses 37-43 - The reply dealing with unbelief
- [f] verses 44-50 - The last public appeal of the Lord.

**Verse 1. Then Jesus six days before the Passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. 2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.**

Three people are mentioned, and all of them are doing different things; Martha is preparing the food, Lazarus is sitting at the table, Mary is worshipping the Lord of Glory. Who is doing the right thing? They are all doing the right thing, though Mary is doing the special thing given the uniqueness of the dinner, and the Lord is going to praise her above all. The Lord's called service involves service as shown in Martha's work, fellowship, as shown in Lazarus' case, and worship in the case of Mary. These three areas should all be seen in a believer's life, but this dinner is unique – it will not occur again. Lets reflect upon worship.

**Definition** - Worship translates at least two Hebrew words and six Greek ones each of which means something different. When you are looking at the concept of worship we need to review the meaning of the words so translated in the original languages.

Hebrew words are-

- [a] Shachah - to bow oneself down
- [b] Segad - to bow down, to make obeisance

Both of these mean to bow down or prostrate yourself. Here your free will must be involved. You must make a decision to bow down. The ancient world concept of bowing down is as the Moslems do nowadays. Their forehead touches the soil, or they lay down prostrate. When you do that you are totally helpless, you cannot do anything to protect yourself when you are in that posture.

This is the concept behind worship; total prostration before the Lord of all. Everyone stood in the synagogue. In mediaeval times no one sat down in the great cathedrals, but everyone was able to kneel down, or prostrate them selves. This shows humility and vulnerability. This posture was adopted before all people in power in the ancient world when one wanted to show respect, honour or fear, this was the posture adopted.

In the biblical concept of worship, the body posture should reflect the attitude of the soul. Casting yourself and all your problems on the Lord for He cares for you. - **1 Peter 5:7**. Peter is talking in Greek but he is thinking as a Jew. This recognises the mercy of the Lord, and the absolute sovereignty of the Lord as God.

With your head bowed, your eyes closed and your hands together you come seeking peace and mercy. You recognise that you are willing to die but you are seeking mercy. The military salute is the same, although reflect mutuality more than surrender. In the ancient world they opened their visor and clenched their fist, across their chest, looking the other person in the eye as a mark of mutual respect. This is also reflected in the Indian greeting nowadays. Our worship is one step up from the salute – for it is respect and surrender to the will of God. There is nothing mutual about it – it is honouring the King of all kings, the Lord of all lords!

They were family of God as Israel. We are all now, Jew and Gentile royal family of God in Christ Jesus. **1 Peter 2:9-10**. There are certain things that are going to be applicable to us from the Hebrew patterns of worship, and others that will not. Let us meditate upon each word, and let the Spirit convict us regarding our own application of these timeless worship principles.

Greek words -

- [a] Proskeneo - to prostrate yourself - **1 Corinthians 14:25**
- [b] Sebomai - to venerate, to have respect and lack arrogance in your attitude to someone. - **Matthew 15:9**
- [c] Sebazomai - to stand in awe - **Romans 1:25**
- [d] Eusobeo - to be pious or devout - **Acts 17:23**
- [e] Latreuo - to serve with honour and devotion, to publicly worship - **Acts 24:14**
- [f] Therapeuo - to serve or render service - **Acts 17:25**

All these concepts are involved with worship for us in the Church Age; prostration, having total respect, lack of personal arrogance, standing in awe, piety, publicly worshipping and serving the one you honour. This is serving the Lord with the right mental attitude. It is not just asking in prayer, or lying down on your face there, it also involves what you do when you get up and serve the one you worship.

It should be noted that worship is not restricted to what you do in a service. It involves all service and what happens in your everyday life. We should have the same attitude outside as inside the church.

**1 Chronicles 29:20** - here the whole congregation bowed down their heads and worshipped the king. The people recognised that they should have respect and stand in awe of God and the Lord's representative - King David.

**Matthew 22:21**. *"Render to Caesar those things that are Caesar's and to God those things that are God's"*.

**Romans 13:17**. If it is customary within your culture to respect certain people then as Christians you should respect them: *"Custom to whom custom is due"*.

Worship involves our attitude to God. We should be in awe of the Lord. In **John 13:13** the Lord says to his disciples that they call Him Lord and rightly so. Many Christians get too chummy with God. There is too much of the "Jesus Jesus", and not enough "My Lord and my God". If the disciple paid respect to the Lord Jesus Christ you as His followers today should also respect Him.

In **Hebrews 4:16**, we are told, that we can boldly come to the throne of grace and there find help in time of need. It is however a "throne" of grace in heaven which you come before when you pray. Before a throne you bow your head/body in humility. Too many in the churches today have made God a chum, and have forgotten the respect and awe which is due Him, and are grossly in error in this area.

The posture of worship: In the Old and New Testament the people bowed their heads or prostrated themselves. In **2 Samuel 12: 13 - 20** we see a change in posture. David had been convicted of sin in relation to Uriah the Hittite's wife Bathsheba and prays for the life of the child. He goes in and lies on the ground to pray. He prayed all night like this showing that he was serious. He was in the posture of helplessness physically, which was complemented by the content of his prayer.

In verse 19 his prayer for the child is answered by God, but with a "no". He went and worshipped and then went to have a meal. Recognising that the cause of the problem was sin, he cast himself on the mercy of God. He leaves his chamber and goes to worship the Lord. He is dressed properly.

Many people who come to church do so in unusual clothes. It is not "spiritual" to wear a suit or clothing inappropriate for the weather, but we should look as respectable as we can within the culture we operate



within, as the ambassadors we are. If we dress less well for worship than we do in the office, it shows that we respect our boss more than the Lord. The Lord answers David's prayer in the negative, the child dies, but David still worships; this is the true spirit of a worshipper of the Lord.

**Nehemiah 8:6-10, 9:3** - Worship is to express Bible doctrine, to communicate with God on the basis of your knowledge of Him through the Word. Here you have combined together Ezra who has been teaching, and before he even reads it they are all giving respect to the Lord. We are here to bless the Lord by posture and by prayer and by hearing the Word. Here they have several hours of Bible study, they lift up their hands bow their heads, this is seeking mercy, they worship, their heads bowed. The posture reflects their total surrender to God.

Note in verse 8 - the preacher/minister's job is to read the Word of God, make it make sense and explain it to the people so that it can be applied in the lives.

In **Nehemiah 9:3** they spend the whole day serving the Lord, three hours they have Bible Study, three hours are spent in confession, three hours they would worship the Lord in the beauty of His holiness. In the ancient world you started with the Word and finished with the hymns. Praise Him in prayer, song and testimony. They are then dismissed with God's blessing.

Body posture in itself is not as important as the "posture" of the soul. God is looking at the soul of man and wants us worshipping Him in spirit and in truth. People can walk into a worship service using the right phrases, dressed appropriately and they can be hypocrites.

Many people play church. God is interested in your soul and not your posture, but we want everything in order, so posture and dress should reflect your heart. All of us will be finally bowing our knees to the Lord. Worship begins at salvation, recognising who the Lord Jesus Christ is.

From salvation on we should have respect, honour and love for the Lord Jesus Christ. Everything you should do should be in the filling of the Holy Spirit, which is done in respect, awe and honour. In **Mark 5:1-10, 18-20**, the demon possessed man could not express his worship aloud, but he could by his posture.

You have to have a service in your church week which is conducive to our, "holy occupation with the person of Christ". Worship is your expression by word and deed of this relationship, that you are indeed occupied with Him in body, soul and spirit, and He is the most important person for you. **Psalms 29:2**.

One of the great songs of worship is **1 Chronicles 16:7-36**.

Returning to John's Gospel we see Mary and her attitude showing worship. Her behaviour is an act of worship, because her soul is occupied with the Lord Jesus Christ. She loves Him and is expressing it in an act. Everything that you do in the love of the Lord Jesus Christ is an act of worship. Your offering is a part of worship. It should be taken up perhaps after the message. Praying and singing is worship, doing the dishes is worship.

Mary had the whole situation in perspective. She realised that anything she had was the Lord's because of what the Lord had and was going to do for her. These things are so great that anything she can do for the Lord, she will do. The gift she gives was hers to give and no-body else's business. Hypocrites always make private things their business however!

**Verse 4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5. Why was not this ointment sold for three hundred pence, and given to the poor? 6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.**

Judas sees all this playing out, and as a religious unbeliever he has no concept of real worship, for he doesn't even "tremble" at the thought of who God truly is. **James 2:19**. He has a very strong attachment to money, had hid his propensity for fraud and theft, and was treasurer for the group. The normal word for selling is "poleo" which simply means to sell, whereas the word used here is "piprasko", which means to sell for a profit. It is a dealer's word, which means that it is sold to maximise returns. In the ancient world it was like selling a slave or other "item" for profit. Now keep remembering the gift Mary offered the Lord wasn't Judas' to comment on, but the word used betrays his mental attitude! Also reflect upon the phrase we often gloss over, "Simon's son". Was Judas Simon the healed leper's son? That makes his attitude more intriguing.

"He had the bag" - the Greek word for had shows that Judas had such an attachment to the money that he considered it his own. This is also shown in the fact that he was a thief. He wore the bag as a garment. He looked upon the offering of Mary as merchandise that should have been his to take a cut of.

As money is handled in the church so goes the church. As ministers of the Lord we should ensure that the administration of the money is really tight and is seen to be so both inside and outside the church. It is important that there are checks and balances in the job in case anyone is tempted. If a person has a weakness in that area you do not put him in a position where he is going to be tempted. Many times churches are easy touches.

There is a great contrast here shown between Judas mental attitude, and the attitude of Mary, Martha and Lazarus. Mary had anointed the Lord as a sign of His dying grace. Bodies in the ancient world were anointed to show that they were dying in the love of God, and subject to His grace. By this act Mary had guaranteed that there would be no ointment for her body at her death as this represented her life savings, set aside for her funeral. You do not give away a year's wages and expect to get it back. What she has done is to show respect, love, honour and praise to the Lord Jesus Christ.

Firstly it was not wrong for her to have this ointment, nor was it wrong for her to keep the ointment. It is not wrong to spend money on yourself, and the Lord does not praise her for putting aside herself, and thereby make us all feel guilty about self care. The Lord does not use guilt as a motive for anything, only cultic groups manipulate emotions by guilt. The Lord praises her for putting Himself first, as she loved Him and gave it to Him as worshipful preparation for His death. Worship is not giving up things, it is giving/doing things for God's glory; the emphasis in worship is on the positive side, it is never negative.

Judas loved money and hoarded it. He took it out only when he wanted to spend it on Himself. Mary loved the spikenard. These people are wealthy. There is nothing wrong with being wealthy. They had quite large houses so that they could host a large meal. Mary considered the Lord Jesus Christ as a more worthy object to use the ointment on than herself. She was flexible with everything that she had, having her good in an open hand, not clutching her wealth, and was prepared to use her goods for a higher purpose.

It is not wrong for you to own a house, a car, a television set or home cinema, and even have great wealth. Your attitude to your possessions however is important. Are you like Judas, or are you like Mary? Do you hold your wealth with an open hand, ready to use it for God's purposes, or do you want to be a hoarder, the richest person in the cemetery, or are you like Mary who had wealth, but was always willing to give it away on a worthy object. Mary is acting from doctrine mixed with faith and love, but Judas is acting from lust.

When we talk about giving it is not possessions that is important, it is the mental attitude towards them. Are the offerings we make in worship being given in faith and love or withheld through lust? **Hebrews 4:1-7.**

Also ask yourself, do you give from love for the Lord, or is it from guilt, or a sense of obligation? Giving from guilt, or from any motivation other than love is not worship. It is not the amount given, but the mental attitude that matters to the Lord. Giving should be a reflection of the soul, having met first your responsibilities as believers to your family, and to the other responsibilities that the Lord has given you, then what you have left you give from freely and lovingly to the glory of the Lord.

Many self righteous people want to tell the church how the money is to be spent. A big bank balance in the church is a bad thing, unless it is being put aside for a purpose so that a job can be done freehold, otherwise the charity bank balance should always be being poured out.

**Verse 7. Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but me ye have not always. 9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.**

Mary is praised for her gift of love by the Lord, and it is His praise we ought to seek. Get the perspective of the Lord here, and make it your own. Be discerning in your giving. If you have surplus monies you should ask the Lord what it should be used for. Many people also have the attitude that the pastor is the slave of the members because they contribute to his salary.

The answer is given in verses 7 and 8 where it states that you will always have poor people with you. Most of the Christians in social work have paid no attention to the fact that the poor will always be with us. If you had

a society where everyone was given a million dollars at a particular point in time, within a year you would have some multi millionaires and some penniless. Until the Lord rules in the Millennial Kingdom, the Old Sin Nature's of each person, and the influence of the demonic forces would create inequality within months. Only with Jesus on the throne and the satanic banned from the earth will poverty be abolished.

It is not possible to abolish poverty prior to the Millennium, where there will be universal prosperity. Many people just cannot handle money, and unless they are "managed" they will always be poor. Any Christian organisation which has a programme to abolish poverty is not an organisation that is based on the Scriptures for we have the Lord's word on it, the poor will always be with us – and we are always to be compassionate towards them, and do what we can to help and empower them.

Some groups say that you should give all your money away to the poor. The Lord challenged **some** to do this, but not all. Mary and Martha and John's family were not asked to do that, and they didn't give everything away, otherwise they would not have had a house to entertain the Lord in, or establish churches within later. Don't think that poverty is created by evil men and the "capitalist system", for through the centuries there have been many different systems of economics, but always poor people.

Many people are poor because of decisions made in the past by them, or their associates, or by evil others. These decisions were based from within the Old Sin Nature, and may be influenced by many and varied sinful tendencies, or the straight evil of malicious people who have "made merchandise of them".

There are many people who will come and try and get the Lord's money from you as the pastor, and use it for unrighteousness. You have to be very discerning when you are asked to give to any person or cause. The Lord knew what was within man, and He did not trust Himself to man. Some are poor because of their own reasons while others pretend to be poor. If you have an alcoholic or drug addict to whom you give money, the Lord's money is likely to be spent on evil. Charity is very dangerous unless you are discerning.

What did the early church do? The ancient church collected money from which they paid their pastor. Ten families earning and giving should be able to support a pastor. The church in the ancient world was in a home, thus minimising costs for buildings. They paid monies to allow missionaries to go out. They supported the poor widows and children in the fellowship who had no means of support.

In **1 Timothy 5:3-16**, there are hard rules as to who would receive the charity. If we apply these principles we will keep safe, and honour the Lord's money. Refer to the Commentary on the Pastoral Epistles to examine this. If people are in the church and are in need of help, and yet they have relatives those relatives should look after them. No Christian charity should be directed towards anybody whose family is alive and is able to help, as you are undermining the family unit, and relieving them of their responsibility.

Old people and others are looked after by the State in some places, by family in others. God's Word and work must encourage each one to shoulder their own familial responsibilities, and not relieve yourself of them. Read in Timothy and see that unless a widow was godly and active in Christian work and prayer prior to her need she got no help. Charity was not according to need, but according to worship and service of the Lord! Many quote, "from each according to their wealth to each according to their need". This is Political Socialism not Biblical Christianity.

As a church we should encourage those who are from a family unit to support their own. If a widow spent her whole life living it up and in sin, she should get nothing as she has shown what life she has lived and she should not be given the Lord's money to continue in that life style.

Paul was very clear, the church was not to help someone who will not help themselves. If you help them while they are not walking with the Lord you encourage them to continue in that way. The Lord has to bring many people to the gutter before they will look to Him for salvation. **1 Thessalonians 4:11-12, 5:14, 2 Thessalonians 3:6-15.**

Do not give the Lord's money to those who are living in sin. They need to deal with it before they can receive charity. Look after the children in any way short of money, but do not give anything to the parents until they start living up to their responsibilities. Never give anything to the unbeliever, as they are worshipping their own gods, be they the gods of alcohol, or self. Let them go to their god and get charity, but do not spend the Lord's money of the troops of the enemy and strengthen them, so they expect to be supported in their chosen evils by the local churches. The churches that used to do this are mainly now closed! Causation?

If you go to the soup kitchens run by the missions you will rarely find a believer there, unless the place is run by converted addicts and alcoholics who will be more discerning and evangelical than liberal ministers. Often the reason for the poor person's poverty may be their "god", so that means you have to deal with their god, before you can deal with their poverty. There are times where this is not so, like world depressions, but at normal times discernment must be maximum in this issue, or evangelism is lost, and the poor go to hell with a hot meal on board.

The thing that the unbeliever needs is the gospel. When they became a believer they were helped. We need to emphasise Christ and not what they are going to get. You cannot alleviate poverty by your money. You give \$1,000 to an aid organisation and it will feed people for a while whereas if you give it to missions and people are converted, it then becomes the Lord's problem and responsibility, and you will be making permanent changes for an entire community. You can then provide physical sustenance to those people because they are now your brothers and sisters, they are our family.

Israel was not full of milk and honey in the days of the Lord. There was great poverty in the land, and the Roman occupation forces, and their crooked Jewish collaborators like Caiaphas family, made it worse. Paul gives instructions to Timothy who was working in the ancient world where every single girl away from home was a prostitute, where young men were captured on the streets and sold as slaves. Christians could not go through a town as evangelists where young people were not being sold as slaves. The Christians preached Christ, and let the gospel change the people. They hit at the cause, and not at the effect, and eventually the system was changed. You might solve one problem and another five heads of evil will pop up. The source of poverty is sin in man, and it is not necessarily the sin of the poor man!

In Acts there was a great famine in Palestine, and you find Paul bringing in a collection from fellow Christians in Asia Minor. The help was for the Christians alone. The principle from Scripture is that the Lord's money should only be used for believers. If you reject the Saviour, do not expect the Saviour's money to come to your aid as an unbeliever.

If there is an alcoholic husband who is causing the wife and children problems the family should be rescued from the danger if they can be. If the wife decides to stay with the alcoholic she must take responsibility for the problems that will eventuate. The issue is spiritual for her; it involves her getting her spiritual perspective right. Without spiritual change all that will happen is if she leaves him, she often will get into a relationship with another alcoholic. 1 Corinthians 7 applies here. In those cases you do not take money, you take food around to help the children, until the mother gets wise enough to leave, or better, salvation changes things.

**Verse 10. But the chief priests consulted that they might put Lazarus also to death; 11. Because that by reason of him many of the Jews went away, and believed on Jesus.**

The Lord and the disciples were staying in Bethany and the feast was held at the house of Simon the leper. There were many people to dinner so it must have been a large house. The crowd inside the house was small compared with the one outside. It is clear that the crowds outside could have numbered several thousand people. They were not invited to the meal, but wanted a glimpse of Lazarus and Jesus.

The Chief Priests in Jerusalem know that Jesus is back in Bethany. Josephus tells us that the numbers of people in Jerusalem at the Passover used to swell with huge numbers of people forming a huge tent city on the hills around Jerusalem. With the population perhaps two million, a small meeting at Bethany would have been of minor or no interest. Saturday night was the night for parties and a small party on Saturday night would have gone unnoticed but the spies were out after Jesus, and so they noticed what was happening.

We have a parallel thought process in the events surrounding the three wise men. King Herod would not have been impressed with three men on camels from the east but when the wise men came in the form of perhaps several hundred wise men he sat up and noticed. Whilst there were three gifts mentioned this does not presuppose that there were three wise men. Herod the Great also wanted to kill Jesus. The Chief Priests thus resemble the evil old king, and they will share his fate under the "sin unto death" as unbelievers.

Many people came to see the Lord Jesus Christ, or Lazarus, or both. Many are inquisitive when they arrive and some are saved by the finish – the Lord's resurrection, and the Pentecost message of Peter. This shows that a small amount of interest if it is encouraged will become enough for an expression of faith.

In this regard we should remember the quotation out of Isaiah, the bruised reed he shall not break nor quench the smoking flax. The smallest interest the Lord will not snuff out. Let the smoking flax catch fire; encourage them.

The attitude of the High Priests is that they want to kill Lazarus, and they want to kill Jesus. Here is someone who has come back from the dead and they want to see him dead again. Evil is staggering in its fatal stupidity. In Luke 16 the rich man in hell asks for the beggar Lazarus to be sent back from the dead to talk to his brothers who are yet alive, so that they may escape the flames.

Abraham however says that if they reject the Old Testament, a person being resuscitated will not convince them. Here we see this in action, with the religious leaders of Israel plotting to kill Lazarus and the Lord. This shows the hatred of these evil men for the truth, when they do not want to believe. We must recognise that there are some people who do not want the Lord at any price.

You feed the volition of those who are positive, and let the negative go their own way towards hell, but you have told them the truth, they are without excuse. Keep an open heart towards them while they live, be ready to give the gospel, but recognize accountability and responsibility rest with the individual volition! The results are eternal.

The word for kill here is "apokteino" which means to extinguish, to deprive of life with the effect of putting them into hell. It has the connotation of the modern insulting phrase, "Go to hell!". They thought that as Lazarus was so bad they would send him to hell. The High Priest and his friends were on the road to hell themselves, but in their self righteousness they thought they are going to send him to hell. When Lazarus dies again he is going to be with the Lord. He can relax and enjoy his brief extension to life, and relax about its end, for he now knows its not the end, just the beginning of full fellowship forever with God.

Religion and money were tied together in Judaism at this time, and they remain so in most cultic religious organizations. Josephus tells us that Annas and Caiaphas were in a money making "Mafia" type racket.

## **APPLICATION**

Anything you do in the power of the Holy Spirit is worship. As a member of the royal family of God we are priests.

Everything we do should therefore be an act of worship. Let us daily lift up holy hands to the Lord who gave himself for us.

If a person is religious there will be no good fruit in their soul. By the fruit of the Holy Spirit they and we are known, and to be known for good fruit.

If you are absorbing God's Word and not having fruit in your life there must be something wrong in your life.

You have to be careful with whom you work in religious areas because they could be Caiaphas and Annas types that you are dealing with and you will be, "dropped into it right up to your ears".

God uses all kinds of people to undertake His work. We have different gifts and consequently different roles in His overall plan.

We should not try and be a copy of others but lead our own life before the Lord.

We need to ensure that we do not blindly follow the anger of others, especially unbelievers.

There will always be poor people on the earth until the Kingdom of God is set up on earth in the Millennium.

We are never equal from the womb to the tomb. The only place of equality in the human race is "in Christ".

## **DOCTRINES**

### **CHURCH - WORSHIP AND PRAISE**

1. The Hebrew word used in worship is "Shoko" - to bow down.
2. The Greek words are as follows:-

- a) proskueo - prostrate yourself. **(1 Corinthians 14:5)**
  - b) sebomai - lack of arrogance. **(Matthew 15:9)**
  - c) sebazomai - stand in awe. **(Romans 1:25)**
  - d) eusebeo - act with devotion. **(Acts 17:23)**
3. Worship is the attitude of the believer when he approaches God in awe, fear and respect. **(1 Chronicles 29:20, Matthew 22:21, Romans 13:17)**
4. We should never be casual or flippant with God. **(John 13:13, Hebrew 10:19-21)**
5. Worship is an expression of bible doctrine that a believer has in him and is applying. All expression of doctrine is worship. **(Nehemiah 8:6-10, 9:3)**
6. We must worship the Lord in spirit, controlled by the Spirit, and in truth, reflecting doctrine accurately. **(John 4:23-24)**
7. It is therefore of critical importance that we worship in accordance with biblical doctrines. This is especially important in singing as because of pleasant music it is easy to forget or ignore the meaning of the words being sung.
8. People worshipped the Lord Jesus Christ. **(Matthew 2:11, 9:38)**
9. People who do not worship God will worship demons. **(Deuteronomy 8:19-20, 11:16, 30:17-20, Romans 1:25)**
10. All will eventually bow before Jesus Christ and acknowledge Him as Lord, either for blessing or before they are judged eternally. **(Isaiah 45:23, Romans 14:11, Philippians 2:10)**
11. In eternity there will be perfect worship as there will be perfect knowledge of doctrine. **(Revelation 4:8-11)**
12. Worship begins at salvation. **(Mark 5:1-10, 18-20)**
13. Worship expresses a believer's concentration on his Lord. **(Psalms 29, 66, 96, John 12:1-11)**
14. The song of worship. **(1 Chronicles 16:7-36)**
15. We worship through:-
- a) Reading God's Word. **(Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13)**
  - b) Studying God's Word. **(2 Timothy 2:15, 3:15)**
  - c) Teaching God's Word. **(Acts 2:42, 6:7, 12:24, 18:28, 1 Timothy 4:6, 2 Timothy 1:13, 2:2)**
  - d) Preaching God's Word. **(2 Timothy 4:2)**
  - e) The sacrifice of our praise. **(Hebrews 13:15)**
  - f) The sacrifice of our good works. **(Hebrews 13:16)**
  - g) The sacrifice of our bodies. **(Romans 12:1)**
  - h) The sacrifice of our substance. **(Philippians 4:18)**
  - i) The receiving of His Son. **(John 1:11-12)**
  - j) The keeping of the Ordinances. **(1 Corinthians 11:2)**
  - k) Through the singing of Psalms, Hymns and Spiritual Songs. **(Ephesians 5:19, Colossians 3:16, James 5:13)**
  - l) Prayers, Intercessions, Supplications and Thanksgiving. **(Acts 2:42, Ephesians 6:18, Philippians 4:6, Colossians 4:2, 1 Thessalonians 5:17, 1 Timothy 2:1-2, 8)**

## POVERTY

- 1. God can raise the poor out of the poverty of their circumstances. **(1 Samuel 2:8, Psalm 113:7)**
- 2. There is a special happiness for those who help the poor. **(Psalm 41:1, 2, Proverbs 19:17, Proverbs 29:14)**

3. The poor are not only delivered by God from poverty but in the reality of their poverty they often see their need of salvation and respond to the gospel. (**Psalm 72:12-14, Matthew 11:5**)

4. Whilst charity is good and honourable, it can be abused (**Proverbs 14:30-31, 19:17**) Charity is for the poor, but excessive dependence upon welfare makes the poor lazy (**2 Thessalonians 3:10-11**)

5. There is a special curse for those who ignore helping the poor. (**Proverbs 21:13, 22:16, 28:3**). There is also a special curse for those who take advantage of the poor. (**Proverbs 22:22-23**)

6. Until the Millennium there will always be poverty in the human race. (**Mark 14:7**)

7. The poor are a target for hypocrisy and its victim. (**John 12:5**). They are also the victims of backsliders. (**James 2:2-4**)

8. Poor believers have the same spiritual privileges as rich believers. (**James 2:5**). A person can be poor in material things but rich in doctrine.

### JUDAS - BETRAYAL

1. SCRIPTURE **Matthew 26:14-16, 25; 27:3-10. Mark 14:1-11. Luke 22:3-6. John 12:3-6; 13:2, 27-30, Acts 1:18, 19.**

#### 2. BIOGRAPHY

Judas was one of the twelve disciples of Jesus Christ. He was the son of Simon (**John 6:71**) and was known as Judas Iscariot. Iscariot indicates that he was from Kerioth which was located in Moab (**Jeremiah 48:24, 41 Amos 2:2**) or Kerioth Hezron (**Joshua 15:25**) which was situated 20 kilometres south of Hebron. Judas was the treasurer (**John 13:29**) and was also a thief (**John 12:6**). It was Judas who criticised Mary when she anointed the Lord with precious ointment (**John 12 3-5**). The ointment he saw as a source of income. His avarice eventually became so overpowering that he conspired with the religious leaders of the time to betray Jesus. He did not understand the whole implications of his action because when he saw what the authorities were doing to Jesus Christ, he felt sorry for his actions and eventually committed suicide (**Acts 1:18,19**).

#### 3. EVALUATION

- a) Judas always appeared last on the list of disciples (**Mark 3:14-19**).
- b) He was described as a traitor (Luke 6:16) and betrayer (**Matthew 10:4**).
- c) Judas was an unbeliever who did not address Jesus as Lord (Kurios) but Rabbi - Teacher (**Matthew 26:25**).
- d) At Simon the leper's house, Mary came and anointed the feet of Jesus with ointment while they were eating (**Mark 14:3**).
- e) The disciples, led by Judas, complained about the waste of money, estimating it at a year's salary (**Mark 14:5**).
- f) After this Judas left to barter with the chief priests to betray Jesus (**Mark 14:10, 11; Zechariah 11:12; Exodus 21:32**).
- g) At the last supper, Jesus gave Judas his last chance to be saved when he offered the sop, a portion of food reserved for honoured guests (**John 13:26**).
- h) Judas rejected Jesus and was then indwelt by Satan (**John 13:27**). He then went to betray Jesus.
- i) Judas betrayed Jesus with a kiss (**Matthew 26:47-50**).
- j) When Judas saw that Jesus was to be condemned he felt sorry (Metamelomai, Gk.) for what he had done (**Matthew 27:3**) but did not repent (Metaneo, Gk.) or change his mind about Jesus Christ (**2 Corinthians 7:10**).
- k) He went and hanged himself (**Matthew 27:5**) and his body fell into the Kidron Valley (**Acts 1:18, 19**), at Alcadema - the field of blood (**Zechariah 11:12, 13**).

#### 4. PRINCIPLES

- a) We should not doubt the Lord's sincerity in calling Judas to be a disciple. Jesus appealed to Judas on many occasions to believe in Him (**2 Peter 3:9**).
- b) Jesus' fore-knowledge does not imply fore-ordination that Judas must become the traitor.
- c) Judas was never a true believer. He remained a son of perdition (**John 17:12**).
- d) Unbelievers are called the sons of Satan (**John 8:44**).
- e) He was lost because he was never truly saved (**John 3:36**).

- f) Judas is an awful warning of the future for the unconverted follower of Jesus (**Romans 8:9b**).
- g) He was doomed and damned because he chose to be, and God confirmed him in that choice (**Matthew 26:14-25**).
- h) The love of money is the root of all evil (**1 Timothy 6:10**).
- i) Feeling sorry for your sins does not save; it is a change to belief in Christ (**Hebrews 12:16, 17**).
- j) Religious apostates reject the truth and will dispose of collaborators as soon as they are no longer useful to them (**Revelation 17:16**).
- k) The unbeliever ends his life in misery (e.g. suicide) (**Psalms 37:38; Psalm 73:17, 18**).

### JUDAS - OUTLINE OF JUDAS' LIFE

#### 1. His Opportunities

- a) He was from the tribe of Judah (**John 6:71**)
- b) He was called by Christ. (**Luke 6:16**)
- c) He was one of the twelve (**Matthew 10:4**)
- d) He was treasurer of the disciples. (**John 12:6**)
- e) He was present at the Last Supper. (**John 13:26**)

#### 2. His Sowing

- a) He was covetous. (**John 12:4-6**)
- b) He was a thief. (**John 12:6**)
- c) He was Satan possessed. (**Luke 22:3**)
- d) He bargained to betray Jesus. (**Mark 14:10, 11**)
- e) He was bribed to become a traitor. (**Matthew 26:14-16**)

#### 3. His Reaping

- a) His repentance. (**Matthew 27:3**)
- b) His act of restitution. (**Matthew 27:4**)
- c) His death. (**Matthew 27:5, Acts 1:18**)
- d) His curse. (**Acts 1:20**)
- e) His replacement. (**1 Corinthians 15:7-10**)

### HARMONISATION

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

### HARMONY

#### JESUS ARRIVES AT BETHANY

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, who had been dead and whom he raised from the dead. Jesus was in the house of Simon the leper. They made him a supper; and Martha served and Lazarus was one of them that sat at the table with him.

#### JESUS IS ANOINTED BY MARY

As Jesus reclined at the table, Mary, having an alabaster box containing a pound of very costly ointment of spikenard, broke the box and poured the ointment on his head and anointed his feet. She wiped his feet with her hair: and the house was filled with the odour of the ointment.

#### THE DISCIPLES ARE DISPLEASED

But when his disciples saw it, they had indignation, saying, why was this waste of the ointment made? Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. And they murmured against her.

#### JESUS TELLS OF THE MEANING BEHIND HIS ANOINTING



When Jesus understood it, he said unto them, Let her alone, why trouble ye the woman? She has done a good work upon me. For in that she hath poured this ointment on my body, she hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wherever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

For ye have the poor with you always, and whenever ye desire ye may do them good: but me ye have not always.

#### THE PHARISEES CONSPIRE TO MURDER LAZARUS

Many of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might also put Lazarus to death; because that due to him many of the Jews went away, and believed on Jesus.

## 129 "TRIUMPHAL" ENTRY INTO JERUSALEM

### INTRODUCTION

To understand this event and the passages that describe different aspects of it, it is necessary to first of all examine **Psalm 118:22-26** which is divided into two discrete sections verses 22-23. ("22. *The stone which the builders refused is become the head stone of the corner.* 23. *This is the Lord's doing; it is marvellous in our eyes*"), dealing with the first advent.

**Psalm 118:24-26.** 24 *This is the day which the LORD hath made; we will rejoice and be glad in it.* 25 *Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.* 26 *Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD*". This refer to the Second Advent, and the setting up of the Millennial Kingdom.

Psalm 118 was sung at two feasts in the Jewish calendar; firstly at the Passover, which relates to the First Advent Ministry, and so the death of Christ, and then secondly at the Feast of Tabernacles, which relates to the Second Advent and the subsequent Millennial reign of Christ. These feasts were the first and last of the seven feasts of Israel.

The words for "save now" in verse 25 is "Hosanna". Sometimes the English translators transliterate the word, but here in Psalm 118 they translate it. It should be noted that the song of the reception crowds outside Jerusalem that Sunday consisted of part of verse 25 and 26.

In the entry of the Messiah into Jerusalem this day, the crowd's response therefore relates to the Second Advent, however God's plan requires the cross to come before the crown. He is riding in as the Prince of Peace, the Son come to save, bringing peace by the Cross, not to rule from a throne; due to their rejection of Him, that must wait until His Second Advent.

### MATTHEW 21:1-11

**Matthew 21:1** And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find **an ass tied**, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this **was done**, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and **sitting upon an ass**, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: **Blessed** is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

**KEY WORDS**

Drew nigh	Eggizo	Approach, Draw Nigh, [Aorist Active Indicative]
Were come	Erchomai	To come [Aorist Active Indicative]
Bethphage	Bethphage	House of Figs
Mount	Oros	Mountain
Sent	Apostello	Send [Aorist Active Indicative]
Two	Duo	Two
Disciples	Mathetes	Disciple
Saying	Lego	Say [Present Active Participle]
Go	Poreuomai	Depart, Go [Present Middle Imperative]
Village	Kome	Town, Village
Over against	Apenanti	Opposite, In front of
Straightway	Eutheos	Immediately
Find	Heurisko	Find [Future Active Indicative]
Ass	Onos	Ass
<b>Tied</b>	<b>Deo</b>	<b>Tie, Bind [Perfect Passive Participle]</b>
Colt	Polos	Colt
Loose	Luo	Loose, Untie [Aorist Active Participle]
Bring	Ago	Lead away [Aorist Active Imperative]
Any man	Tis	One
Say	Epo	Say [Aorist Active Subjunctive]
To you	Humin	To you
Say	Ereo	Say [Future Active Indicative]
Lord	Kurios	Lord, Master
Hath	Echo	Have and to hold [Present Active Indicative]
Need	Chreia	Use, Need
Send	Apostello	Send [Future Active Indicative]
All	Holos	Whole, All from which we get the word holistic.
<b>Was done</b>	<b>Ginomai</b>	<b>Came to pass [Perfect Active Indicative]</b>
Might be fulfilled	Pleroo	Might be fulfilled, Accomplished [Aorist Passive Subjunctive]
Spoken	Rheo	Speak, Utter, Say [Aorist Passive Participle]
Prophet	Prophetes	Prophet
Saying	Lego	Say [Present Active Participle]
Tell ye	Epo	Say [Aorist Active Imperative]
Daughter	Thugater	Daughter
Behold	Idou	Behold
King	Basileus	King
Cometh	Erchomai	Come [Present Middle Indicative]
Meek	Praus	Humble, Meek
<b>Sitting</b>	<b>Epibaino</b>	<b>Sit upon [Perfect Active Participle]</b>
Foal	Uihos	Foal, Son
Went	Poreuomai	Go [Aorist Passive Participle]
Did	Poieo	Do [Aorist Active Participle]
Commanded	Prostasso	Command [Aorist Active Indicative]
Brought	Ago	Bring [Aorist Active Indicative]
Put on	Epitithemi	Place upon [Aorist Active Indicative]
Clothes	Himation	Robes, Clothes
Set	Epikathizo	Seat upon [Aorist Active Indicative]
Very great	Pleistos	Very great,
Multitude	Ochlos	Crowd, Multitude
Spread	Stronnumi	Spread [Aorist Active Indicative]
Garments	Himation	Robes, Clothes
Way	Hodos	Road
Others	Allos	Others
Cut down	Kopto	Cut down [Imperfect Active Indicative]
Branches	Klados	Branch
Trees	Dendron	Tree
Strawed	Stronnumi	Spread [Imperfect Active Indicative]
Went before	Proago	Go before [Present Active Participle]
Followed	Akoloutheo	Follow [Present Active Participle]

Cried	Krazo	Call out [Imperfect Active Indicative]
Saying	Lego	Say [Present Active Participle]
Hosanna	Hosanna	Save now
Son	Uihos	Son
<b>Blessed</b>	<b>Eulogeo</b>	<b>Blessed [Perfect Passive Participle]</b>
Is	-	Not in the original
Cometh	Erchomai	Come [Present Middle Participle]
Name	Onoma	Name
Lord	Kurios	Lord
In the Highest	Hupsistos	Highest
Was come into	Eiserchomai	Come into [Aorist Active Participle]
All	Pas	All
City	Polis	City
Was moved	Seio	Move [Aorist Passive Indicative], from which we get seismology
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Said	Lego	Say [Imperfect Active Indicative]
Is	Eimi	Keep on being [Present Active Indicative]
Jesus	Iesous	Jesus

### PERFECT TENSE VERBS

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

EPIBAINO – SITTING UPON, COME IN - Occurs 6 times in the New Testament with 5 different translations. In **Matthew 21:5** Jesus arrived in Jerusalem sitting on an ass which is the way Judges of Israel [Judges 5:10] and the early Kings of Israel did.

His entry in this way fulfilled the prophecy of Zechariah 9:9 “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”

EULOGEO – BLESSED – Occurs 44 times in the New Testament with 10 times in the Perfect Tense. Of these 9 times are in the Gospels all being in the Passive Participle showing the blessedness having been received. The other occasion is from the book of Hebrews, which is in the Active Indicative, an act of blessing. There are three verses from Matthew and Luke, two from Mark and one each from John and Hebrews.

In the Gospels there are three times where blessing is seen in the perfect tense of Eulogeo; firstly at Palm Sunday where the crowd greets the Lord Jesus Christ, secondly the Lord will receive the blessings of the people at the Second Advent, and lastly the sheep will receive a blessing at the judgment of the sheep and goats at the Second Advent.

The blessing on Palm Sunday quoting Psalm 118:25, 26 is recorded in **Matthew 21:9**, Mark 11:9, Mark 11:10, Luke 19:38 and John 12:13. The Second Advent blessing of the Lord using the same Psalm is recorded in Matthew 23:39 and Luke 13:35.

The other time of the Perfect Tense of Eulogeo in the gospels is in Luke 1:42 where Elizabeth observes that Mary is pregnant with the Messiah telling her that she is blessed of all women.

The final time the Perfect Tense of Eulogeo is used is in Hebrews 7:6 which records the blessing is accorded by Melchizedek on Abram in Genesis 14:19-20.

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

In Matthew’s Gospel there are seven verses with Ginomai in the Perfect Tense. In order for the fulfilment of Isaiah 7:14 for the birth the Lord Jesus Christ being a virgin birth a unique event in the history of humanity Matthew 1:22. Due to hardness of man’s heart the rules for divorce are changed Matthew 19:8.

The requirements of a donkey to fulfil Isaiah 62:11 and Zechariah 9:9 need a change of heart of the owners **Matthew 21:4**, in order that humanity is not exterminated the days are shortened Matthew 24:22, the Bridegroom coming will be an unexpected surprise Matthew 25:6, after two days at the Passover the Son of Man will be delivered up Matthew 26:2 and the arrest of Jesus was done so that the Scriptures could be fulfilled in Matthew 26:56.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
129	Psalms 118:26a	The Blessed One presented to Israel	Matthew 21:9
	Zechariah 9:9a	Greeted with rejoicing in Jerusalem	Matthew 21:8-10
	Zechariah 9:9e	The Messiah would be humble	Matthew 11:29
	Zechariah 9:9f	Presented to Jerusalem riding on a donkey	Matthew 21:4-9

**REFLECTION**

This and the following two chapters comprise the Temple discourse of our Lord.

**Verse 1.** And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, **2.** Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. **3.** And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Jesus comes to the village of Bethphage on the Mount of Olives and gives two of His disciples specific instructions to obtain transport as befits a traditional king of Israel coming in peace to the capital.

The analysis of the verbs in verse 2 is seen to complement the picture of the action that unfolds. The action of the main verb “to go” follows the action of the participle of the Lord “saying to them to find a colt”. Jesus gives them an order to go [imperative mood], telling them they shall find a colt [future tense]. The ass and colt are tied up [passive voice] they have received being tied up. The perfect tense indicates that the “tying up” is designed to be permanent – these are not animals to be “loosed” without permission and prior arrangement. The disciples again are told to untie, an aorist active participle, the aorist tense marking the point in time when the animals are loosed, the active voice, the disciples loose the animals followed by the main verb where they are ordered to actively bring the animals to the Lord.

In verse 3 the Lord tell them, if any one challenges them/says [subjunctive mood] anything about untying them, meaning perhaps they will challenge you, you will say [future tense] “the Lord has need” [present tense], and that means, the Lord has a continuous need of them, and as a result they will send [future tense] the animals with you.

This is a dramatic errand, for serious penalties were involved for anyone untying and leading away an animal that was not their own. Vehicle theft is treated mildly today, but theft of animals that could carry a man could be punishable by death in the ancient world!

**Verse 4.** All this was done, that it might be fulfilled which was spoken by the prophet, saying, **5.** Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. **6.** And the disciples went, and did as Jesus commanded them, **7.** And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

Unlike other descriptions, we note that the author remembers that the ass came along as well as the colt. The two perfect tenses here remind us that all the actions taken are unique and have eternal consequences.

This is a unique fulfilment of a prophetically expected event, and it has eternal significance for all who are there on that day – their own response then and later will determine their eternal destiny.

**Verse 8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**

In this passage it is noted that the aorist tense is used when speaking of the spreading out of the garments indicating this was done once at a point of time. In the case of the branches however it is in the imperfect tense, which shows they continually cut down the branches, and continually covered the road with them in advance of the animals and the Lord.

Hosanna – is in the perfect tense once here, indicating the eternal nature of the blessing the Lord will bring, but it will become more of a football crowd chant by the crowd as the Lord enters the city, and most in this crowd have the second advent rulership in view – they do not pick up the biblical significance of the riding on the colt the foal of an ass. They act as if he is on the conquerors white horse.

**Verse 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.**

The crowd was shaken by the arrival of such a crowd repeatedly crying aloud “Hosanna...”, and amazed by these events, and kept on saying [present tense] themselves, “Who is this?” Jesus Christ is the centre of discussion on that day. That is the thing that the Lord desires, so that they see and think about who He is.

Their answer to the question which the crowd keeps on replying, is that this is Jesus of Nazareth, another prophet. They do not see Him as the Messiah, the Son of God, or the Saviour. They see Him as just another man, just another prophet. This answer in verse 11 is wrong.

### MARK 11:1-11

**Mark 11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had commanded: and they let them go. 7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. 9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.**

### KEY WORDS

Came nigh	Eggizo	Come near[Present Active Indicative]
Bethphage	Bethphage	House of figs
Bethany	Bethany	House of dates
Mount	Oros	Mountain, Hill
Sendeth forth	Apostello	Send out [Present Active Indicative]
Two	Duo	Two
Disciples	Mathetes	Disciples
Saith	Lego	Say [Present Active Indicative]

Go your way	Hupago	Go away, Get hence [Present Active Imperative]
Village	Kome	Town, Village
Over against	Katenanti	Directly opposite
As soon as	Eutheos	Straightaway, Immediately
Be entered	Eisporeuomai	Entered in [Present Middle Participle]
Find	Heurisko	Find [Future Active Indicative]
Colt	Polos	Colt
Tied	Deo	Tied [Perfect Passive Participle]
Man	Anthropos	Man
Sat	Kathizo	Sit [Aorist Active Indicative]
Loose	Luo	Loose [Aorist Active Imperative]
Bring	Ago	Bring [Present Active Imperative]
Any man	Tis	Anyone
Say	Epo	Say [Aorist Active Subjunctive]
Do	Poieo	Do [Present Active Indicative]
Say	Epo	Say [Aorist Active Imperative]
Lord	Kurios	Lord, Master
Hath	Echo	Have and to hold [Present Active Indicative]
Need	Chreia	Use, Need
Straightway	Eutheos	Straightway, Immediately
Send	Apostello	Send [Present Active Indicative]
Hither	Hode	Here, At this place
Went their way	Aperchomai	Depart [Aorist Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Colt	Polos	Colt
<b>Tied</b>	<b>Deo</b>	<b>Tie [Perfect Passive Participle]</b>
Door	Thura	Door
Without	Exo	Outside
Place two ways met	Amphodon	A cross road
Loose	Luo	Loose [Present Active Indicative]
Certain	Tis	One, Some
<b>Stood</b>	<b>Histemi</b>	<b>Stand [Perfect Active Participle]</b>
Said	Lego	Say [Imperfect Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Loosing	Luo	Loose [Present Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Even as	Kathos	Just as
Commanded	Entellomai	Command [Aorist Active Indicative]
They let them go	Aphiemi autos	They let them go [Aorist Active Indicative]
Brought	Ago	Bring [Present Active Indicative]
Cast	Epiballo	Cast onto [Present Active Indicative]
Garments	Himation	Coats, Clothes
Sat	Kathizo	Sit upon [Aorist Active Indicative]
Many	Polus	Many
Spread	Stronnumi	Spread [Aorist Active Indicative]
Way	Hodos	Road
Others	Allos	Others
Cut down	Kopto	Cut down [Aorist Active Participle]
Branches	Stoibas	Branch
Trees	Dendron	Tree
Strawed	Stronnumi	Spread
Went before	Proago	Go before [Present Active Participle]
Followed	Akoloutheo	Follow [Present Active Participle]
Cried	Krazo	Cry [Imperfect Active Indicative]
Saying	Lego	Say
Hosanna	Hosanna	Save now
<b>Blessed</b>	<b>Eulogeo</b>	<b>Blessed [Perfect Passive Participle]</b>
Cometh	Erchomai	Come [Present Middle Participle]
Name	Onoma	Name
<b>Blessed</b>	<b>Eulogeo</b>	<b>Blessed [Perfect Passive Participle]</b>
Kingdom	Basileia	Kingdom
Father	Pater	Father

Cometh	Erchomai	Come [Present Middle Participle]
Highest	Hupsistos	Highest
Entered	Eiserchomai	Enter into [Aorist Active Indicative]
Temple	Hieron	Temple
Looked round	Periblepo	Look around [Aorist Middle Participle]
All things	Pas	Whole, All
Eventide had come	Hora Opsios	Hour of evening
Went out	Exerchomai	Go out [Aorist Active Indicative]
Twelve	Dodeka	Twelve

**PERFECT TENSE VERBS**

DEO – BOUND, BIND, IN BONDS and TIED – The verb occurs 44 times in the New Testament, and 23 times in the Perfect Tense, with 7 times in Acts, 4 in Mark, 3 in Matthew and 1 Corinthians, and once in Luke, Romans, Colossians and The Revelation.

In all cases with the exception of Acts 22:29 where the Magistrate was frightened because they had bound Paul a Roman citizen which is in the Active voice the other occurrences are in the Passive Voice. The colt which was tied until the prophecy of its releasing could be properly fulfilled, Matthew 21:2, **Mark 11:2, 11:4** and Luke 19:30. On the other two occasions in Mark the Demoniac of the Gadarenes is consistently bound in chains which he breaks in Mark 5:4, and Barabbas is permanently chained ready to go to the Cross. Mark 15:7

EULOGEO – BLESSED – Occurs 44 times in the New Testament with 10 times in the Perfect Tense. The blessing on Palm Sunday quoting Psalm 118:25, 26 is recorded in Matthew 21:9, **Mark 11:9, Mark 11:10**, Luke 19:38 and John 12:13. The Second Advent blessing of the Lord using the same Psalm is recorded in Matthew 23:39 and Luke 13:35.

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

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

**REFLECTION**

**Verse 1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.**

The word Beth in the Hebrew means house, Bethany means house of dates while Bethphage is the house of figs. Bethany overlooks the Garden of Gethsemane. Half way down the hill was Bethphage where the colt and ass are tethered. Near here is the Mount of Olives where the Lord will soon give one of his major discourses.

Jesus sent two of his disciples into the village to obtain the royal transport for the “Prince of Peace”, for Him to enter into Jerusalem in the tradition of the early kings and judges of Israel coming in peace. They are also told to say certain things. This has been set up earlier and secretly by Jesus, and remember, with good reason, for Judas is already looking for the opportunity to betray Him, and catching Him away from a crowd is critical, and so the provision of transport needed to be done “under-cover”, so none can betray the Lord on this day.

We will see that the perfect tense here and in the next verses indicate the animals were not only well secured, they were also guarded by alert men to ensure only those with the right “password phrase” took the animals.

**Verse 4.** And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. **5.** And certain of them that stood there said unto them, What do ye, loosing the colt? **6.** And they said unto them even as Jesus had commanded: and they let them go. **7.** And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

Not unexpectedly people standing near the colt in the village of Bethphage asked the disciples what they were doing. What they were doing amounted to using someone else's transport for your own purposes. However on hearing that the Lord requires it they let them go.

All this is for security, and it's a reminder to us that being careful of our plans, and who knows them, can be critical in ministry at some points.

The animal, which was to transport our Lord into Jerusalem, was an unbroken colt. The disciples placed their clothes on the colt and Jesus mounted the colt. The animal behaved as the Creator rode the creature into Jerusalem. This is amazing to all, for only the Creator could do this, but that is who He is!

**Verse 8.** And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. **9.** And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: **10.** Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. **11.** And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Here we have a large crowd with various elements within it, and they see him coming into the city in the traditional way that the early kings used when they came in peace. The people cut down the branches of palms, the sign of receiving Him in peace, and spread their garments also on the road with the palms, so that the colt would not walk on the road surface.

They were however crying out "Hosanna!" is a way that indicated their expectation of the Second Advent, and so were seeking for the Lord to rule, bypassing the cross and seeking the crown. Peter also was guilty of this when he told the Lord that He would not die, to which the Lord replied, "Get thee behind me Satan". **Mark 8:33.** As we have seen earlier in our study, these men were not wanting to believe Jesus would die, and we also can easily fall into wishful thinking rather than biblical thinking, especially when suffering is the alternative...

The crowds are looking for the removal of the Roman yoke, and the restoration of Israel as an independent state. They did not want personal salvation; they wanted a political solution that would make temporal life better. Peter is the one giving the record here in Mark's Gospel. Here we have the story of the ass. People say there are contradictions here, but there are not. We have Peter working on this Gospel with Mark. What was stated here was heard by Peter. This is a longer version of the chant which John records later. The crowd may have been saying different things at different stages of the entry into Jerusalem.

In verses 9, 10, the amplified shouts include the cry to "save now to the uttermost parts" or "Hosanna in the highest". The highest is represented by Pilate the Roman procurator, and the Chief Priests, Caiaphas and Annas, who many in the crowd hope will be "knocked off their thrones" by Jesus the King. The crowd is speaking in veiled language, but there is political dynamite behind the words.

These people are actually demanding revolution - they are also quoting, or alluding to Psalm 118, but favouring the Second Advent aspects of that passage. This is the Passover and Tabernacles hymn where God answers the needs of man. The Psalm looks beyond the rejection of the Stone [Christ] to His final exaltation in the kingdom. The Romans are seriously afflicting the Jews at this time, and the people understandably want to be free again.

**Psalm 118 Verses 1-16** is ignored by the crowd. Their salvation is in the hands of the Lord. They ignore God's timetable and say, "Save now, save now"!!! It is seen that the Lord has given ample warning here not to interpret this event this way, but that is how the crowd has taken it.

Read on in **Psalm 118, verses 21- 24** and following, and sadly we see the stone that is rejected. They are going to reject Him within days and cry out "Crucify Him" with the same vigour they cried out Hosanna.... "This is the day that the Lord has made, we will rejoice and be glad in it. This is the day the Lord took away your sins." As we put the Gospel accounts together we can see what the crowd is quoting, and what they are not quoting. In verse 25 they are saying, "Save now O Lord, and send us prosperity".



The palms represent peace, but also prosperity. Blessed (prosperity and blessing) is he that comes in the name of the Lord, but they then add in, blessed be the King of Israel. They combine this with Zechariah, and the two texts do belong together, but not in the way that the crowd combines them.

This shows that if you get your theology wrong at a critical point, you are in serious trouble. We need to rightly divide the Word of Truth. We need to take a straight road through the Scriptures and not take texts out of their contextual sequence. We must see and follow what God is saying, not go along with what some theologian is thinking. Rather than allowing the Lord to speak to them, they are telling the Lord what to do.

In verse 27 it says that the sacrifice will be bound to the altar. In a very similar way the Lord is going to be nailed to the Cross. Here is an excellent example of the foreknowledge of God expressed prophetically. You have Palm Sunday in one verse, and then a couple of verses later we have the Cross portrayed.

**Psalm 118 Verses 28-29** - now note these words, for the crowd was not saying this to the Lord Jesus Christ. This is what should have been said, and John and the other apostles recognised that later. The crowd is quoting from verses 25 and part of 26, indicating in advance what would happen. This crowd is maladjusted to the Plan of God, because the truth is baffling, and not really desirable. People take a verse out of context and quote it to justify why they are doing certain things, rather than seeing the verses in their context and truly seeing what the Lord's plan is.

The Jewish people still sing Psalm 118 on an annual basis at the Feasts of Passover and Tabernacles. They pick and choose the verses, because they want the Lord to follow their policy. Sometimes believers today do the same thing, demanding what the Lord should do. This is a dangerous thing, because He might just give them things which will discipline them. You should seek guidance from the Lord as to what His plan is for your life, and make your prayer requests in line with the plan. Remember **Isaiah 55:6-11**.

Do not ask the Lord, for example, to give you a specific person as a husband/wife, make sure that you ask for guidance as to the one that you should marry. He has a policy; it is our responsibility to conform to that policy. We are to follow Him as disciples. He has a policy for the church. Get your life right before Him and ask Him to show you what He wants you to do. Once you know His will, pray for strength and guidance so that you may be able to accomplish it.

#### LUKE 19:29-44

**Luke 19:28.** And when he had thus spoken, he went before, ascending up to Jerusalem. **29** And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, **30** Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt **tyed**, whereon yet never man sat: loose him, and bring him hither. **31** And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. **32** And they that were sent **went their way**, and found even as he had said unto them. **33** And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? **34** And they said, The Lord hath need of him. **35** And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. **36** And as he went, they spread their clothes in the way. **37** And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; **38** Saying, **Blessed** be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. **39** And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. **40** And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. **41** And when he was come near, he beheld the city, and wept over it, **42** Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. **43** For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, **44** And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

#### KEY WORDS

Came to pass	Ginomai	Become something, Came to pass [Aorist Middle Indicative]
Come nigh	Eggizo	Come near [Aorist Active Indicative]
Mount	Oros	Mountain, Hill
Called	Kaleo	Call [Present Passive Participle]
Sent	Apostello	Send [Aorist Active Indicative]
Two	Duo	Two
Disciples	Mathetes	Disciples
Saying	Epo	Say [Present Active Participle]
Go ye	Hupago	Go [Present Active Imperative]
Village	Kome	Village, Town, Hamlet
Over against	Katenanti	Over against, Opposite
Entering	Eisporeuomai	Enter into [Present Middle Participle]
Shall find	Heurisko	Find [Future Active Indicative]
Colt	Polos	Colt
Tied	Deo	Tie [Perfect Passive Participle]
Man	Anthropos	Man
Sat	Kathizo	Sit [Aorist Active Indicative]
Loose	Luo	Loose [Aorist Active Participle]
Bring	Ago	Bring [Aorist Active Imperative]
Any man	Tis	Anyone
Ask	Erotao	Ask [Present Active Subjunctive]
Loose	Luo	Loose [Present Active Indicative]
Say	Ereo	Say [Future Active Indicative]
Lord	Kurios	Lord, Master
Hath	Echo	Keep on having [Present Active Indicative]
Need	Chreia	Need
Sent	Apostello	Send [Aorist Active Participle]
<b>Went</b>	<b>Aperchomai</b>	<b>Went away [Perfect Passive Participle]</b>
Found	Heurisko	Find [Aorist Active Indicative]
Even as	Kathos	According to
Said	Epo	Say [Aorist Active Indicative]
Were loosing	Luo	Loose [Present Active Participle]
Owners	Kurios	Master, Owner
Said	Epo	Say [Aorist Active Indicative]
Loose	Luo	Loose [Present Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Hath	Echo	Keeps on having [Present Active Indicative]
Brought	Ago	Brought [Aorist Active Indicative]
Cast	Epirrhpto	Cast upon [Aorist Active Participle]
Garments	Himation	Clothes, Robes
Set	Epibibazo	Sit upon [Aorist Active Indicative]
He went	Poreuomai	Go [Present Middle Participle]
Spread	Hupostronnumi	Spread, Strew underneath [Imperfect Active Indicative]
Clothes	Himation	Clothes, Robes
Way	Hodos	Road
Come nigh	Eggizo	Come nigh [Present Active Participle]
Descent	Katabasis	Descent
Olives	Elaia	Olive
Whole	Hapas	Whole
Multitude	Plethos	Multitude, Crowd
Began	Archomai	Begin [Aorist Middle Indicative]
To rejoice	Chairo	Rejoice [Present Active Participle]
Praise	Aineo	Praise [Present Active Infinitive]
God	Theos	God
Loud	Megas	Loud, Strong
Voice	Phone	Voice
Mighty works	Dunamis	Mighty works
Seen	Eido	See [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
<b>Blessed</b>	<b>Eulogeo</b>	<b>Blessed [Perfect Passive Participle]</b>
Be	-	Not in the original
King	Basileus	King

Cometh	Erchomai	Come [Present Middle Participle]
Name	Onoma	Name
Peace	Eirene	Peace
Heaven	Ouranos	Heaven
Glory	Doxa	Glory
Highest	Hupsistos	Highest
Some	Tis	Some
Said	Epo	Say [Aorist Active Indicative]
Master	Didaskalos	Teacher, Doctor
Rebuke	Epitimao	Rebuke [Aorist Active Imperative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Tell	Lego	Tell [Present Active Indicative]
Should hold their peace	Siopao	Hold their peace [Future Active Indicative]
Stones	Lithos	Stone
Immediately cry out	Krazo	Cry out [Future Active Indicative]
Come near	Eggizo	Come near [Aorist Active Indicative]
Beheld	Eido	See [Aorist Active Participle]
City	Polis	City, Town
Wept	Klaio	Weep [Aorist Active Indicative]
Over	Epi	Over
Saying	Lego	Say [Present Active Participle]
Hadst known	Ginosko	Know [Aorist Active Indicative]
Day	Hemera	Day
Which belong	-	Not in the original
Now	Nun	Now
Are hid	Krupto	Hid [Aorist Passive Indicative]
Eyes	Ophthalmos	Eye
Shall come	Heko	Arrive, Be present [Future Active Indicative]
Enemies	Echthros	Enemy, Foe
Cast about	Periballo	Cast about [Future Active Indicative]
Trench	Charax	Trench
Compass thee round	Perikukloo	Surround, Encircle, Completely blockade [Future Active Indicative]
Keep in	Sunecho	Keep in [Future Active Indicative]
Every side	Pantothern	Every side
Lay with the ground	Edaphizo	Lay even with the ground [Future Active Indicative]
Children	Teknon	Child
Within	En	In Within
Shall not leave	Ou Apheimi	Not Leave [Future Active Indicative]
One stone on another	Lithos Epi Lithos	One stone on another
Knewest	Ginosko	Knew [Aorist Active Indicative]
Time	Kairos	Time, Season
Visitation	Episkope	Visitation

### PERFECT TENSE VERBS

APERCHOMAI – GO occurs 119 times in the New Testament. In **Luke 19:20-32** we have disciples following our Lord's instructions to go and seek an ass in a village for the Lord Jesus Christ to enter Jerusalem in conformity with Zechariah 9:9 and therefore fulfilling a Biblical prophecy. Their compliance with the request had the permanent effect of the fulfilment of a prophecy.

DEO – BOUND, BIND, IN BONDS and TIED occurs 44 times in the New Testament and 22 times in the Perfect Tense. The colt which was tied until the prophecy of its releasing could be properly fulfilled Matthew 21:2, Mark 11:2, 11:4 and **Luke 19:30**.

EULOGEO – BLESSED – Occurs 44 times in the New Testament with 10 times in the Perfect Tense. The blessing on Palm Sunday quoting Psalm 118:25, 26 is recorded in Matthew 21:9, Mark 11:9, Mark 11:10, **Luke 19:38** and John 12:13. The Second Advent blessing of the Lord using the same Psalm is recorded in Matthew 23:39 and Luke 13:35.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
129	Zechariah 11:4-6b	Rejection causes God to remove His protection	Luke 19:41-44
	Zechariah 11:10-11a	Rejection causes God to remove protection	Luke 19:41-44

**REFLECTION**

The Lord rests after His long journey from Jericho to Bethany. For four days until Tuesday he stays with them before going to Jerusalem for the Last Supper.

Even then He did not stop in Jerusalem. This is where the enemy is camped. It is the headquarters of the religious organisation, which has rejected Him as well as of the Roman political organisation. The Lord does not sleep in the capital of the nation that does not recognise Him as their King. He goes in to teach and make a point and He finally goes in to die.

The concept of "Good Friday" was something that was superimposed during the 4th century by the Roman Emperor over the Church, for "unity" purposes. I am suggesting that the day was different, but remember both views may be a day out, the issue is what the Lord did on the Cross, not what day He did it.

Remember Lot! He went into Sodom, and that was all right as far as evangelism went, but he stayed in Sodom. We do not live with the enemy, or stay in the enemies stronghold. Evil always flows from a false choice of location to be "at home" in when, we are not "at spiritually at home" there. The Lord will not stay in the City, but leaves each night for the walk down to Bethany. He knows this is not "his city", for they have already rejected Him as Messiah. The church will be established there in about 55 days at Pentecost, but even they will need to leave, and they do in 66AD, and the city is destroyed a few years later.

On Palm Sunday, He is going to enter Jerusalem and receive the tumultuous but misguided welcome. Palm Sunday was an example of the nation not knowing what He was about. He came as their Saviour and Lord; but they wanted a rebellion against Rome and they will raise one in 66 AD and it will lead to the destruction of the city and temple. There is no compromise or socialising with evil by the Lord, and we must follow the Lord's example in this. "Come out from among them and be ye separate says the Lord!" **2 Corinthians 6:17, Hebrews 7:26.**

**Verse 29. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32. And they that were sent went their way, and found even as he had said unto them. 33. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34. And they said, The Lord hath need of him. 35. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36. And as he went, they spread their clothes in the way.**

The 10<sup>th</sup> day of the month of Nisan is significant because the Passover lamb was always set aside on that day, to be examined by the family to ensure that it had no defects. **Exodus 12:3-6** says, "3 *Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*"

This day was the day that the lamb came into the home; and it was the day that the Lord Jesus Christ came into His city Jerusalem, and the day that the children of Israel entered into the Promised Land under Joshua.

What is going to happen is that the Paschal Lamb, the Lord Jesus Christ, is going to be presented to the nation as the King of the Jews. What follows is a period of testing and examination, which will demonstrate that He is indeed the lamb without spot or blemish, and so qualified to be the Saviour of the world.

**Verse 37.** And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; **38.** Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

The rabbis taught that when the Messiah came He must be greeted with the words, "Blessed is he that cometh in the name of the Lord". Using these words they are proclaiming that the Lord Jesus Christ is the Messiah. The crowds that saw the miracle of the raising of Lazarus are now preparing for the setting up of the kingdom.

It is significant that they cried out, "Peace in Heaven", rather than "Peace on Earth". There could not be peace on earth, as the Prince of Peace, who was riding into Jerusalem, was rejected and will soon be killed. There would however be peace in heaven as a result of the impending death and resurrection of the Lord Jesus Christ. In spite of their confusion the crowd are saying the right things at times...

**Verse 39.** And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. **40.** And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

The Pharisees were angry that the Lord Jesus Christ had received public acclamation from the crowds. They told Jesus to rebuke the crowd, and tell them to desist from their adulation. Jesus replied to the hard heartedness of the Pharisees, by saying that even if the crowd stopped their praising of Him, the stones themselves would shout for him, indicating how negative the religious leaders were. He said they were less responsive than the inanimate stones which paved the roads. These very stones will be torn up as part of the siege in 35 years, and the stones of the city will be smashed by the Romans, who will take months and systematically destroy the beautiful city.

**Verse 41.** And when he was come near, he beheld the city, and wept over it, **42.** Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. **43.** For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, **44.** And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Jerusalem is under the judgment of God and this will come in 70 AD. Jesus lamented that the golden opportunity that had been offered to Israel had been lost even at this point. If the people had accepted Him as the Messiah there would have been a time of peace. But they didn't accept Him, and so the peace they sought will not come.

It was sadly too late. They had determined what they would do with Him. They would reject Him, and they would kill Him. They were under the unforgivable sin of not believing in the Lord Jesus Christ. In verses 43-44 Jesus gave a solemn preview of the fall of Jerusalem in AD 70.

He predicted that the Roman general Titus would surround Jerusalem, trap the inhabitants, massacre young and old alike. They would level the city leaving no stone on another and all because they had not recognised their Messiah. The Lord Jesus Christ had visited their city with the offer of salvation but the people did not want Him.

## JOHN 12:12-19

**John 12:12** On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, **13** Took branches of palm trees, and went forth to meet him, and cried, Hosanna: **Blessed is** the King of Israel that cometh in the name of the Lord. **14** And Jesus, when he had found a young ass, sat thereon; **as it is written**, **15** Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. **16** These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things **were written** of him, and that they had

done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that **he had done** this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him

**KEY WORDS**

Next Day	Epaurion	Morrow, Next day
Much	Polus	Great
People	Ochlos	Multitude, Crowd
Were come	Erchomai	Come [Aorist Active Participle]
Feast	Heorte	Feast
Hear	Akouo	Hear [Aorist Active Participle]
Coming	Erchomai	Come [Present Middle Indicative]
Took	Lambano	Take [Aorist Active Indicative]
Branches	Baion	Branch
Palm Trees	Phoinix	Palm tree
Went forth	Exerchomai	Come out [Aorist Active Indicative]
Meet	Hupantesis	Meet
Cried	Krazo	Cry out [Imperfect Active Indicative]
Hosanna	Hosanna	Save now
<b>Blessed</b>	<b>Eulogeo</b>	<b>Blessed [Perfect Passive Participle]</b>
King	Basileus	King
Cometh	Erchomai	Come [Present Middle Participle]
Name	Onoma	Name
Lord	Kurios	Lord, Master
Found	Heurisko	Find [Aorist Active Participle]
Young Ass	Onarion	Young ass
Sat	Kathizo	Sit on [Aorist Active Indicative]
Is	Eimi	Keep on being [Present Active Imperative]
<b>Written</b>	<b>Grapho</b>	<b>Write [Perfect Passive Participle]</b>
Fear	Phobeo	Fear [Present Middle Imperative]
Daughter	Thugater	Daughter
Sion	Zion	Zion
Behold	Idou	Behold, Lo
Cometh	Erchomai	Come [Present Middle Indicative]
Sitting	Kathemai	Sit [Present Middle Participle]
Understood	Ginosko	Understand, Know [Aorist Active Indicative]
Disciples	Mathetes	Disciples
First	Proton	First
Glorified	Doxazo	Glorify [Aorist Passive Indicative]
Remembered	Mnaomai	Remember [Aorist Passive Indicative]
These things	Tauta	These things
<b>Written</b>	<b>Grapho</b>	<b>Write [Perfect Passive Participle]</b>
Done	Poieo	Do [Aorist Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Called out of	Phoneo	Call [Aorist Active Indicative]
Grave	Mnemeion	Grave
Raised	Egeiro	Raise [Aorist Active Indicative]
Dead	Nekros	Dead
Bare record	Martureo	Bear record.
Cause	Touto	That thing
Met	Hupantao	Meet [Aorist Active Indicative]
Hear	Akouo	Hear [Aorist Active Indicative]
<b>Done</b>	<b>Poieo</b>	<b>Do [Perfect Active Infinitive]</b>
Miracle	Semeion	Miracle, Sign
Said	Epo	Say [Aorist Active Indicative]
Perceive	Theoreo	Perceive [Present Active Indicative]
Prevail	Opheleo	Prevail, Benefit [Present Active Indicative]
World	Kosmos	World
Gone after	Aperchomai	Go after [Aorist Active Indicative]

**PERFECT TENSE VERBS**

**EULOGEO – BLESSED** – Occurs 44 times in the New Testament with 10 times in the Perfect Tense. The blessing on Palm Sunday quoting Psalm 118:25-26, is recorded in Matthew 21:9, Mark 11:9, Mark 11:10, Luke 19:38 and **John 12:13**. The Second Advent blessing of the Lord using the same Psalm is recorded in Matthew 23:39 and Luke 13:35.

**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.

**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 AT THE FIRST COMING OF THE LORD JESUS CHRIST**

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
129	Psalm 72:17	All nations shall call Him blessed	John 12:13
	Psalm 118:26a	The Blessed One presented to Israel	John 12:12-13
	1 Samuel 2:10	Shall be an anointed King to the Lord	John 12:15
	Isaiah 11:10	The Gentiles seek Him	John 12:18-21
	Daniel 9:25	His announcement	John 12:12-13
	Zechariah 9:9b	Beheld as King	John 12:12-13

**REFLECTION**

**Verse 12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.**

On Saturday night and Sunday the crowd gathers on the road from Bethany to Jerusalem. “Much people” means that there was a very large crowd. The entry into Jerusalem was therefore witnessed by a large crowd. There were probably several hundred thousand who welcomed Jesus into Jerusalem. The "whole population" turned out.

There are sufficient people to concern both the Romans and the Jewish leadership. The Romans were always sensitive to this type of situation, and it was why Pilate was amenable to what the Chief Priest was going to say a few days later. The troops in the fortress Antonia will be watching this procession.

If there was going to be a riot it was always at Passover, and the Romans always strengthened the garrison at that time, bringing in extra troops from Caesarea, and they would stand along the walls of the city observing, and making sure they were noticed. Be sure that Pilate received a full report on what was happening this day, as did the religious leaders.

John is the only Gospel which mentions palm tree branches, with Mathew and Mark mentioning only trees. Josephus records that the Romans cut down most of the forests in Israel in 66-70 AD, to provide timber for

their siege works, wood for their fires, and wood for crosses. They denuded the hills and the land did not recover until the Israeli rebuilding, reforestation after 1948.

He also tells us what the vegetation was like in the environs of Jerusalem prior to the siege. There were great forests of palms. There was a large forest around Jericho which was 12 kilometres long and five wide. A hundred thousand people having palm branches to wave implies a lot of palm trees in the vicinity.

Palms due to the thirty years they require to mature are a sign of prosperity. They were used for food, oil, wine, rope, timber, beads for jewellery, thatching for their houses. The palm tree was therefore a rich source of goods and a sign of prosperity. You had to have a peaceful land for the palm to prosper. The waving of palm branches indicates that people were expecting a new age of prosperity and peace. The palm was one of the symbols of the future Millennial Kingdom.

The branch of a tree is an important symbol in the Scriptures. The waving of the branch portrayed the Jew as a member of the family of God, and a part of the tree. It was a testimony that they were of the stock of Abraham, Isaac and Jacob, that they were the tree of God and were looking for the Messiah. They believed that the Lord Jesus Christ is the Messiah, but their concept as to what Messiah was going to do was in error.

In **Zechariah 6:9-13** – the prophet talks about the branch. This is one of the passages that the crowd had in mind when the Lord rode into Jerusalem. Whilst this is speaking of Joshua the high priest of the time, it is prophetically speaking of the Lord as our great High Priest. Here we have the First and Second Advent combined together in one passage, as in Isaiah 61.

We know from history that the Lord came as our High Priest to offer Himself as an offering for sins. He did not establish His earthly kingdom at that time. He is currently sitting on His throne in heaven. This indicates that He will not only become a priest, but that He will become a king. There is at least two thousand years between the two events.

This is one of the truths that the Apostles taught later, only after they had seen it under the guidance of the Holy Spirit. This is the subject of the book of Hebrews. The people on that Sunday morning were thinking about something different to what we now understand, but we have the benefit of hind-sight.

Hosanna means, as we have seen before, "save us now". It was not a song; it was a chant by a certain point of the triumphant entry. Many in the crowd believed that He was coming to His temple, which He had called "My House". But they were also expecting Him to come as their king. They were expecting Him to wear the double crown that day. When they were shouting this they were in effect saying, "throw out the Romans now". The garden of Gethsemane was the Lord's greatest time of testing, but this entry and the words and emotion of the crowd would have been a great test too.

If the Lord had acceded to the call of the people, a massive Jewish revolt would have happened at this time with the Jewish state being born in violence, as it was thirty four years later. This again points to the perfect sinlessness of Christ. He heard the crowd, knew what they meant, and stayed with the plan of salvation which called for the Cross before the Crown.

Palm Sunday came before the words and events of John 15. Branches were used to remember what the Lord had provided in Leviticus 23. It was also used to sprinkle the blood. Numbers 19, Leviticus 40. The waving of the branch therefore had deep and meaningful significance. In Matthew 24 the Lord says that the re-branching of Israel is a sign of the coming of the end. Remember believers - It has re-branched in our generation since 1948.

"Hosanna, blessed is the king of Israel who comes in the name of the Lord". The KJV translators changed the order of the words to make it sound better in the English. The Aramaic/Greek order is more powerful, "Hosanna, blessed is he who comes in the name of the Lord, the king of Israel".

Blessed is the word "eulogeo", which though it is stated once in the Greek, is implied twice in the translation, blessed is he that comes in the name of the Lord, and blessed is the king of Israel. The perfect tense is absolutely correct, for He is blessed forever, and the implications of His person and work are eternal, but for the people crying this, most will perish in unbelief and be eternally in regret that they never built upon the affirmation a genuine commitment to the person who indeed was their King, Messiah and Saviour!



Studying what they say changes our view of the scene; it is not what most Easter pageants portray. The Romans and the priests were there probably because of the proximity of the walls of Jerusalem with their listening ears and swords ready. "Hosanna" was constantly repeated; they said it again and again.

This did not sound like chorus singing in church, it was more like a grand football final. It was political not religious; they were talking about the king and not the priest. They are not looking for the Lord to enter His temple. They are looking at Him sitting on his throne, having defeated the Romans.

The word "blessed" is the perfect, passive, participle of "eulogeo" meaning worthy, praise, blessing, and honour. This is a messianic title. This crowd is very high emotionally. They are quoting Scripture, but doing so emotionally and like most who emote rather than think they get it wrong. This was pressure and adulation that no human being could have taken, but our Lord set His face to the cross, he stayed with the Father's Plan.

**Verse 14. And Jesus, when he had found a young ass, sat thereon; as it is written, 15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.**

The Foal of an Ass - he rides this into the city. This is recorded also in the other Gospels, as to how the foal was obtained. The ass was the animal of a king who came in peace whilst the horse was the means of transport of a king who came in war within the context of Israel. The Prince of Peace was coming in peace. The King of Israel is not coming as a ruler of battle; he is coming as the prince of peace. Here we have an illustration of the doctrine of reconciliation.

**Zechariah 9:9** – This verse is paraphrased by John. It is important that when you have a quote of an Old Testament verse in the New Testament that you examine word for word the Old Testament verse in its context. He is just, and He is righteous. The Prince of Righteousness is coming in having salvation as a free gift for them, but the time is limited to accept it. "It is written" – perfect tense – what God says is true and it has eternal significance. What God says is eternally relevant and attitudes towards God's Word are significant for our eternal destiny.

When they cried "Hosanna", they had **Zechariah 9:9** in mind. This is the same root word as the word for salvation, save now. The Lord is coming for salvation but not the salvation that the crowd is after. The thing that is happening here is that the Lord is doing something in fulfilment of prophecy and it is in contrast with what the people are expecting Him to do.

Salvation is used two ways in Scripture; spiritual salvation through Christ and physical deliverance. They misunderstood, and many still misunderstand the words recorded in **Matthew 24:13** which say that they who endure to the end will be saved.

This passage deals with the physical deliverance by the Lord of believers at the Second Advent and not spiritual salvation or eternal insecurity. These who are delivered at that time enter the Millennium. The Lord wants to save them from their sin. They want physical deliverance from the Romans.

**Zechariah 9:9** speaks of the king coming into Jerusalem as a lowly king riding on an ass. He comes with spiritual salvation as a gift. The Jews who were looking at this were not looking at this verse complete and in context. This is a characteristic of Christians who quote or misquote verses out of context to justify what they are doing. Remember the old quote from Dr David L Cooper, "a text out of its context is a pretext".

He is just, and He is righteous. He had to be absolutely perfect to be our Saviour. With the chants of these people in His ears He has a policy which He is following, and it is God's policy. It is the Cross before the Crown. The Prince of Peace can only bring peace through His blood. These people want a bloodless Christianity. They want what He stands for in the form of ethics, without relationship to Him as sinners needing a Saviour. They want a moral teacher, an undemanding king, a prime minister; they do not want a Saviour who they must worship.

**Isaiah 43:11, Acts 4:12, Acts 16:31** show that there is no other Saviour than the Lord. The word "lowly" is better translated poor and afflicted. He has come to die; He is the Lamb of God who takes away the sins of the world.

Four days before the Passover was the 10th Nissan. Turn back to **Exodus 12:1-6** so that you can see what was happening in Israel that Palm Sunday. The date is the 10th of Nissan. This is the day the people were

choosing their lamb to be killed on the Passover. They chose a lamb to be watched for four days to make sure it was perfect.

It was killed, "in between the evenings" (Jewish time - between 3 and 6 p.m.), about three in the afternoon on Passover. This is the time when the Lord died on the Cross. The Lord has Exodus 12 on His mind whilst the crowd has other passages in the form of **Zechariah 6:12 and 9:9** scrambled in their minds. The crowd has a wrong conception. This shows the importance to go through verse by verse. Do not jump all over the Bible, or all you will have is a "fruit salad theology". **1 Corinthians 5:7**.

What the Lord is doing here is intimately related to what He is doing at the Cross. He is going to cleanse the Temple again. He cleansed it at the beginning of His ministry and will cleanse it at the end. This is also related to cleansing in Exodus 12.

The Temple stood for the sacrificial system. He wanted to ensure that there were to be no hucksters or gamblers in the Temple so that everyone going into the Temple for the four days will see what should be happening so that when they have a look at the hill at Golgotha they will relate to it.

The plan is wonderful but it is also complex. The disciples did not see it then, they saw it later. If you get it wrong the first time do not despair. Christianity is learning and Christianity is making mistakes too. We however need to deal with sin, and get victory over its power, and grow beyond its debility.

We must take orders from the commander in chief. This crowd is telling the Lord what to do and they are veiling their language so as to confuse the Romans. They are looking for the establishment of a physical kingdom with the Romans being thrown out with the Lord on the throne, but with them as the power behind the throne.

They are seeking after the Millennial Kingdom with its physical blessings, but they are not interested in regeneration. These people are expressing the concept that they believe they are worth saving from the Romans. They are out of touch with reality, for due to their sinful lives and rebellion against God's plan they are under judgement from God.

**Leviticus 26: 14 - 45** - Moses records in this passage the five stages of discipline, the fourth is subjugation by a foreign power whilst the fifth is dispersion from the land into slavery. As the Lord speaks to them the Jews are in the fourth stage or cycle of discipline, and they will reach the final stage in 70 AD.

Repentance from sin was needed. However they did not want to be delivered from their sin. They want the Romans gone but they are there because of the sin of Judah. This group is asking for social action but not seeking a Saviour. Remember, when a nation has rejected God and his Word there is no way you can improve things politically or get them on the right track without regeneration.

Only the blood of Christ washes us clean and only repentance and regeneration on the part of the people will change the nation. There are many people in the church today that think that if they tidy up the devil's world enough they will bring in the Millennium. This is arrogant foolishness and a major error as it distracts the church from its mission of saving the lost from the midst of the world. God will bring in his Kingdom when He is ready, and He will do it HIS WAY! You have a job to do, and it is to give the gospel and preach the blood of Christ. **Matthew 28: 18 - 20**.

**Verse 16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18. For this cause the people also met him, for that they heard that he had done this miracle. 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.**

In **John 12:16** John notes that he and the others did not see the significance of these words of Jesus at the time, and in verses 17-19 he records that many came out to meet Jesus, because of these events. In verse 19 the Pharisees say that the whole world has gone after Him. They would not have said this unless there was a huge number appearing to be following Him at this point. The miracle was the action that He had "done" (perfect tense), and the results were long in their impact, but sadly short in their eternally positive results.

Everyone was there welcoming the Lord Jesus Christ as the miracle worker, but not as a sacrifice. The Pharisees were also expecting Him to set up a kingdom, and they feared it, and were increasingly determined to stop that possibility by killing Him. These are all people in rebellion against God's Plan, for they all want their own plan. The Lord shows His wonderful person, and offers Himself as the true Lamb, and does the real will of God, but the crowd who welcome his miracles, as well as the Pharisees who feared his kingdom, both err; they want God's Plan **their way**, not God's way.

Over the next three days many tests are going to come to the Lord, and He will deal with each to make the point clear, only God's Plan, God's path, and God's will is acceptable. Three days later some of the members of this crowd are going to be yelling out, "Crucify Him". They felt betrayed because the Lord had not done what they had expected Him to do. God had not "behaved" – He had not done things their way! At the heart of each of these groups is arrogance – just opposite types of arrogance, but the same "pride of life" at its core.

The crowd look loving, welcoming, and warm in emotion towards Jesus, but at their heart there is a hardness – it's "their way or the high way"! They don't look like the Pharisees, but by the end of three more days they will be seen to be exactly like the Pharisees – wanting polite and legalistic religion, not the reality of life changing faith in a God who "interferes", and who demands total commitment to Him alone, and obedience to His Path for them alone!

### APPLICATION

The Cross must come before the Crown, No Cross = no genuine Crown, as demonstrated by the rejection of Satan's offer of the kingdoms of the world in the temptation in the wilderness, immediately after the baptism of the Lord Jesus Christ. **Matthew 4:4-11**. God's Plan alone, no compromise with legalistic, point scoring, and comfortable religion, is possible, and for that person to still please God.

The Kingdom of the regenerate is purchased by the blood of Christ alone.

We must get the Scriptures right, and obey them 100%. If you lead others astray in these matters you will come under huge discipline.

It is of great importance to receive, understand, and apply, straight, concise instructions in the Christian life.

The Word of God provides many areas of guidance; however specific areas need to be evaluated by prayer. We need to be spiritually self sustaining – and in God's Plan we are. We have the Word, the indwelling Holy Spirit and the Lord for fellowship and encouragement, spiritual armour to keep us safe, and an open channel of communication by prayer to the Father at all times.

See the marvellous deity of your Saviour, who through all this has His eyes on the Cross; He is obedient to the Father's Plan for our salvation.

The challenge to us in this is to follow his example, and also be obedient to the Father's plan for our lives.

The only hope for freedom is in personal salvation at the foot of the Cross, not in political or sociological solutions.

Religion always supplies the wrong answer to spiritual questions, for it avoids the real spiritual questions. Religion is the greatest enemy of individuals that the world has ever known.

The branches are only productive when they are in the tree. If a branch is cut off it is no longer productive. The fruit of the branch of a tree that has been cut off will shrivel up. **Proverbs 11:28** - the people will flourish as a branch, only as they draw up living nourishment from the tree itself.

The branching of the trees is new life - **Job 14:7**. Branches were also used to refer to human posterity. The Lord for instance is called as the "rod out of the stem of Jesse". Branch is mentioned in Jeremiah 23, 33, Zechariah 3, 6. It also talks of blessing in the Millennium- Isaiah 4, 60. Refer below for the Doctrine.

### PROPHECY

**ENTRY INTO JERUSALEM**

## PROPHECY

**Zechariah 9:9** (487 BC): Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The Judges of Israel, their leaders in the time before Saul was anointed king over Israel, used to ride on white asses (**Judges 5:10**). This tradition continued into the early kings, thus the Lord Jesus Christ was associating himself with the rulership of Israel. Later kings rode horses but the ass was a sign that the ruler was also a servant

## FULFILMENT

**Matthew 21:4,5** (32 AD): All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Of the eight gates of the city, Jesus chose to enter by the eastern gate, the Golden Gate, which, whilst being the most direct entrance when coming from the Mount of Olives, was also situated below the Temple. This entry was the first fulfilment of **Ezekiel 43:1,2**: 'Afterward he brought me to the gate, even the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

The eastern gate, as all the gates and walls of Jerusalem, was destroyed by the Romans in 70 AD and was not rebuilt until 1535 AD when the Turks restored part of Jerusalem. Soon after the construction Suleiman the Great sealed up the Golden Gate, which conforms with the prophecy of **Ezekiel 44:1,2**: 'Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. 2 Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.

The Lord Jesus Christ will enter Jerusalem by the Golden Gate in triumph at the Second Advent.

When Jesus rode into Jerusalem at his first advent he went to the Temple, much no doubt to the apprehension and frustration of the priests. He however fulfilled another prophecy, **Malachi 3:1**: Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Jesus the King had arrived at his capital city on the 10<sup>th</sup> Nisan, the anniversary over some 15 centuries of the day on which the perfect male lamb was brought into the home to be on the 14th Nisan the sacrifice for sin.

This entry, at which for the only time in his ministry he was acclaimed as the Messiah, was the end of the 69th week of Daniel's 70 weeks.

**HIS ACCLAMATION**

## PROPHECY

**Psalms 118:25,26** [1000BC] Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. 26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

The general populace of Jerusalem recognised the sign of the Messiah coming into the city, and waved palm branches to celebrate what they thought would be the imminent removal of the Roman yoke.

They also strew his path with their clothes to indicate their submission.

## FULFILMENT

**John 12:12,13 (32 AD):** On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

Their enthusiasm soon evaporated, and within three days the populace, inflamed by agitators, were calling for the Messiah's death.

## DOCTRINE

### CHRIST: BRANCH: A PICTURE OF CHRIST

1. Christ is known as the branch in four ways, which corresponds to the four gospels.
  - a) MATTHEW is the gospel with emphasis on Jesus Christ as the King of Israel. Jesus is called the BRANCH OF DAVID (**Isaiah 11:1; Jeremiah 23:5; Jeremiah 33:15**) and as such is shown as the coming King of Israel which will be fulfilled in the Millennium
  - b) MARK is the gospel with emphasis on Jesus Christ as the Suffering Servant. Jesus is called MY SERVANT THE BRANCH (**Zechariah 3:8**) which he fulfilled during the incarnation at the first advent. (**Isaiah 53**)
  - c) LUKE is the gospel with emphasis on Jesus Christ as the Perfect Man. Jesus is called THE MAN WHOSE NAME IS THE BRANCH (**Zechariah 6:12**) specifically referring to His reign on the earth during the Millennium.
  - d) JOHN is the gospel with emphasis on Jesus Christ as God. Jesus is called THE BRANCH OF THE LORD (**Isaiah 4:2**) and refers to Jesus as God with us - Emmanuel. (**Isaiah 7:14**)
2. THE FALSE BRANCH - At Christmas it is common practice in Europe to kiss under the mistletoe as a form of reconciliation. The mistletoe is a parasite which is called a branch and is a false parody on the reconciliation provided by the true BRANCH.

### CHRIST: HYPOSTATIC UNION

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

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

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

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

## CHRIST: PROPHET, PRIEST AND KING

### JESUS THE PROPHET

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

### JESUS THE PRIEST

1. A priest is a man who represents other men before God, so that sinful man can have relationship with a holy God (**Hebrews 5:1**). The priest made propitiation for the sins of the people. (**Hebrews 2:17, Hebrews 10:12**) and also made intercession for the people
2. As a high priest, Christ offered a perfect sacrifice to God to remove sin for all time - His own body (**Hebrews 9:26**).
3. He also offers intercessory prayer for us (**Hebrews 7:23-25**) at the right hand of the Father.

## 4. Characteristics:-

- a) He was divinely appointed (**Hebrews 5:4-10**)
- b) He is perfect (**Hebrews 7:26-28**)
- c) He is merciful and faithful (**Hebrews 2:17**)
- d) He is sympathetic (**Hebrews 4:14-16**)
- e) He is everlasting (**Hebrews 7:23-25**)
- f) He is our advocate (**1 John 2:1**)

5. Because of our union in the Body of Christ, every believer is a priest (**1 Peter 2:9**). We have direct access to God the Father (**Matthew 27:51, Hebrews 4:16**). Therefore, our lives are to be a living sacrifice (**Romans 12:1**) of praise (**Hebrews 13:15**), giving (**Hebrews 13:16**) and obedience (**Hebrews 13:17**).

## JESUS THE KING

1. At the second advent Jesus Christ will come as King, as King of Kings and Lord of Lords. (**1 Timothy 6:15**)

- a) His Kingdom - On earth (**Jeremiah 23:5, Revelation 19:11-16**). His kingdom is called the kingdom of heaven, because of its heavenly character, but it is clearly on earth.
- b) His Capital - Jerusalem (**Psalms 2:6**)
- c) Its Extent - The whole world. (**Psalms 72:6-11, Isaiah 2:2-3, Daniel 7:13-14, Zechariah 8:20-23**)
- d) When - He will regather believing Israel after the Great Tribulation and will reign on earth for 1,000 years. (**Revelation 19:11-16, Zechariah 14:1-4, 9. Revelation 20:4-6**)

## 2. Characteristics of the Kingdom:

- a) Universal Peace (**Isaiah 2:4, Micah 4:2-3**)
- b) Universal Prosperity (**Micah 4:4-7**)
- c) Righteous and Just rule (**Psalms 72:2-7, Isaiah 11:9**)
- d) Worldwide in extent (**Psalms 72:6-8**)
- e) Glorious (**Psalms 72:17-19**)
- f) Everlasting (**Daniel 7:13-14, Luke 1:32-33, Revelation 11:15**)
- g) Uplifting of the under privileged (**Psalms 72:2-4, 12-14**)

3. Christ's rule on earth will terminate with the Great White Throne Judgement (**Revelation 20:11-15**). He delivers the kingdom to the Father, (**1 Corinthians 15:24**) thus commencing the eternal rule of Christ. (**1 Corinthians 15:28**)

## 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**)

### ISRAEL - NATIONAL DIVINE DISCIPLINE

1. **Leviticus 26** states the five cycles of discipline

If the people in the nation do not want to do things in God's way God will hit them in five cycles of increasing discipline until He completely destroys the nation.

- 2. First cycle - **Leviticus 26:14-17** - sickness, depression, economic problems, people losing their strength of character, lack of power in the nation.
- 3. Second cycle - **Leviticus 26:18-20** - this is an intensified form of the first cycle with recession turning into depression, they become even less enthusiastic.
- 4. Third cycle - **Leviticus 26:21-22** - the situation further intensifies, psychological problems in the nation multiply, people behave like animals, the wild animals are prowling on the streets both physically and symbolically. It was not safe to go out. Here you have a breakdown in a nation with psychiatric problems and criminal problems.
- 5. Fourth cycle **Leviticus 26:23-26** - this is the invasion of your land with defeat with all the things that go with it, with food rationing, with privation.
- 6. Fifth cycle - **Leviticus 26:27-39** - this shows nation collapse and the removal of the nation from the land.
- 7. The parallel passage in **Deuteronomy 28** indicates that God deals with the nation that rejects his Word in a systematic way.

### HARMONISATION

Matthew 21:2 mentions two animals involved in Christ's entry into Jerusalem, the donkey and her foal, while in Mark 11:2 and Luke 19:30 only the male foal is referred to, nothing is said about the mother donkey.

Does this constitute a contradiction, because all three of the synoptic gospels agree that Jesus rode in on a young donkey foal [polos] that had not been ridden before. Hence only the mother donkey is at issue here.

Rather than embellishing the story Matthew who was an eyewitness to the event and dealing with Christ the King was simply pointing out that the prophecy of this event as given in Zechariah 9:9 [see above] had been literally fulfilled.

There is therefore seen to be no apparent problems with a direct harmonisation of these accounts as the second donkey could also be of assistance in the orderly passage of the foal bearing our Lord into Jerusalem.

### HARMONY

#### ENTRY INTO BETHPHAGE

And it came to pass when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, Jesus sendeth forth two of his disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her whereon never man sat; loose them, and bring them unto me. And if any man say unto you, Why do ye this? The Lord hath need of them; And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of them and straightway he will send them.



### THE ASSES' COLT IS PROVIDED

And they that were sent went their way, and found the colt tied by the door without in a place where two ways met; and as they were loosing the colt the owners thereof that stood there said unto them, What do ye loose the colt? And they said unto them even as Jesus had commanded: "The Lord hath need of him" and they let them go. And brought the ass, and the colt, and put on the colt their clothes and they set Jesus thereon.

### PROPHECY FULFILLED

All this was done, that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an asses' colt." These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

### RESPONSE OF THE CROWDS

Large crowds that were come to the feast heard that Jesus was coming to Jerusalem. And a very great multitude spread their garments in the way; others cut down branches from the palm trees, and went forth to meet him and strawed them in the way. And the multitudes that went before, and that followed, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; crying, Blessed is the King of Israel, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Peace in heaven, Hosanna and glory in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, this is Jesus the prophet of Nazareth of Galilee.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

### JESUS WEEPS OVER JERUSALEM

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

### RETURN TO BETHANY

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

**130 THE SECOND TEMPLE CLEANSING****MATTHEW 21:12-17**

**Matthew 21:12** And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, **13** And said unto them, **It is written**, My house shall be called the house of prayer; but ye have made it a den of thieves. **14** And the blind and the lame came to him in the temple; and he healed them. **15** And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, **16** And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? **17** And he left them, and went out of the city into Bethany; and he lodged there.

**KEY WORDS**

Went	Eiserchomai	Come into, Enter [Aorist Active Indicative]
Temple	Heiron	Temple
God	Theos	God
Cast out	Ekballo	Throw out [Aorist Active Indicative]
Sold	Poleo	Sell [Present Active Participle]
Bought	Agorazo	Buy [Present Active Participle]
Overthrew	Katastrepho	Overthrow, Turn upside down [Aorist Active Indicative]
Tables	Trapeza	A counter for money, Bank
Moneychangers	Kollubistes	Moneychangers, Coin dealer from Kollubus – a small coin
Seats	Kathedra	Seat, Bench
Sold	Poleo	Sell [Present Active Participle]
Doves	Peristera	Dove, Pigeon
Said	Lego	Say [Present Active Indicative]
<b>Written</b>	<b>Grapho</b>	<b>Written [Perfect Passive Indicative]</b>
House	Oikos	House, Home, Temple
Shall be called	Kaleo	Call [Future Passive Indicative]
Prayer	Proseuche	Prayer
Made	Poieo	Do, Make [Present Active Indicative]
Den	Spelaion	Den, Cave
Thieves	Lestes	Robbers
Blind	Tuphlos	Blind
Lame	Cholos	Lame
Came	Proserchomai	Come close to [Aorist Active Indicative]
Healed	Therapeuo	Heal [Aorist Active Indicative]
Chief priests	Archiereus	Chief priest
Scribes	Grammateus	Scribe, Town Clerk
Saw	Eido	See [Aorist Active Participle]
Wonderful things	Thaumasios	Wonderful things, Miracles
Did	Poieo	Do [Aorist Active Indicative]
Children	Pais	Children
Crying	Krazo	Crying out [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
Hosanna	Hosanna	Save now
Son	Uihos	Son
Sore displeased	Aganakteo	Very indignant [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Hearst	Akouo	Hear [Present Active Indicative]
Say	Lego	Say [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Yea	Nai	Yes, Even so, Surely
Have ye never	Oudeis	Never, none
Read	Anaginosko	Read [Aorist Active Indicative]
Mouth	Stoma	Mouth
Babes	Nepios	Child
Sucklings	Thelazo	Suckling [Present Active Participle]

Hast perfected	Katartizo	Perfect, Restore [Aorist Middle Indicative]
Praise	Ainos	Praise
Left	Kataleipo	Forsake, Leave [Aorist Active Participle]
Went out	Exerchomai	Depart, Go out [Aorist Active Indicative]
City	Polis	City
Lodged	Aulizomai	Pass the night, Lodge, Abide [Aorist Passive 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 AT THE FIRST COMING OF THE LORD JESUS CHRIST**

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
130	Psalm 8:2	The mouths of babes perfect His praise	Matthew 21:16
	Psalm 118:26b	To come while Temple standing	Matthew 21:12-15

**REFLECTION**

**Verse 12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,**

The first cleansing of the temple occurred at the commencement of His ministry, the second which we have here, in the last few days before the cross. Both at the beginning and at the ending of his First Advent the temple needed to be cleansed, so that for just a day there was no corruption, and it spoke of what it was designed to be. The word translated “to cast out”, means to throw out the people using physical violence. Matthew as a former tax collector had been a part of the corrupt system that the religious leaders had set up.

The religious leaders of Israel of that day ran groups of bandits in the desert, organized in order to prey on travellers and traders, and ran pickpockets in the city also, but the greatest money spinner was at the temple where they changed money fraudulently, and sold sacrificial animals and birds at exorbitant prices.

At times under Roman occupation the Romans turned their back on these things, to receive a cut from these rackets, as in the case of the Roman procurator Felix. There was mutual corruption at times, but the growing rage at the Romans and the corrupt leaders made the “Zealots” more and more hate filled, and when the Great Revolt broke out in 66AD, they targeted the families of corrupt officials with the same malice as they did the Romans. Few of Caiaphas and Annas’ family were alive by the end of the siege in 70 AD.

**Verse 13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.**

The verb “it is written” is in the perfect tense, showing that it was written in the past with the result that it is written forever. The passive voice means that it is received from the author of Scripture, the Holy Spirit. The Word is what the Lord used to answer Satan’s temptation, and He uses the Word here to deal with Satan’s “team members” – the religious hierarchy. The “sword of the Spirit” is the Word of God, **Ephesians 6:13-18**, and the Lord mentors our way to deal with the corrupt officials of religious groups.

The Lord now quotes **Isaiah 56:7**, *“Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people”.*

However He says that they keep on making the temple area, and the entire city itself, a den of thieves. It should be noted that the word used for thieves in this verse is “lestes”, violent and organized gangsters, rather than the usual word for individually operating thief “kleptes”.

In the case of the thief the stealing is undertaken by stealth, whereas robbery is an open theft with associated threat or violence. It is considered the rendering of this verse would be better by using the phrase “den of gangsters/robbers” as there was malice, threat, extortion, and coercion in the Temple itself.

**Verse 14. And the blind and the lame came to him in the temple; and he healed them.**

Here we see again the divine calling card used again, right in the presence of the men who were supposed to identify these actions as certifying Messiah. The blind and lame came on these last days, and the Lord Jesus Christ healed them. In the ancient world the blind and lame remained so until death. Their healing was accrediting Jesus Christ as the Messiah of Israel – and the immediate result should have been the public proclamation of acceptance of His claims by the religious officials. They will all stand truly without any excuse before the throne of judgment at the end of space-time.

**Verse 15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17. And he left them, and went out of the city into Bethany; and he lodged there.**

At the Temple the Scribes and Pharisees saw what was happening and heard a group of children singing part of Psalm 118. This made them very angry. Religion hated Christ and all He stood for. By their fruit of hatred of the children’s singing the truth they are identified – and their eternal destiny is identified. **Isaiah 14:9-11, Galatians 5:18-21.**

Jesus recognised their antagonism and after they had asked Him if He had heard what the children were singing He quoted **Psalm 8:2**. “*Out of the mouth of babes and sucklings hast thou ordained strength*”. Jesus however quoted the Septuagint, the second century BC Greek translation of the Old Testament which renders **Psalm 8:2** - “*Out of the mouth of babes and sucklings thou hast perfected praise*”. He asks the Jewish leaders whether they have read this, having first confirmed that He is the Messiah.

When the children sing it, it is meaningful, when the crowd sing it at the entry into Jerusalem it is meaningless, as they didn't accept Him for who He truly was.

**MARK 11:15-19**

**Mark 11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; 16 And would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto them, *Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.* 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19 And when even was come, he went out of the city.**

**KEY WORDS**

Come	Erchomai	Come [Present Middle Indicative]
Went into	Eiserchomai	Come into [Aorist Active Participle]
Temple	Hieron	Temple
Began	Archomai	Begin [Aorist Middle Indicative]
Cast out	Ekballo	Throw out [Present Active Infinitive]
Sold	Poleo	Sell [Present Active Participle]
Bought	Agorazo	Buy [Present Active Participle]
Overthrew	Katastrepho	Overthrow, Turn upside down
Tables	Trapeza	Bank, Table
Money changers	Kollubistes	Moneychangers, Coin dealer from Kollubus – a small coin
Seats	Kathedra	Seat, Bench

Sold	Poleo	Sell [Present Active Participle]
Doves	Peristera	Dove, Pigeon
Suffer	Aphiemi	Suffer, Allow [Imperfect Active Indicative]
Any man	Tis	Anyone
Should carry	Diaphero	Carry [Aorist Active Subjunctive]
Vessel	Skeuos	Vessel, Goods
Through	Dia	Through
Taught	Didasko	Teach [Imperfect Active Indicative]
Saying	Lego	Say [Imperfect Active Indicative]
Is it not	Ou	Not
<b>Written</b>	<b>Grapho</b>	<b>Written [Perfect Passive Indicative]</b>
House	Oikos	House, Home, Temple
Called	Kaleo	Call [Future Passive Indicative]
Nations	Ethnos	Gentiles, Nation, People
Prayer	Proseuche	Prayer
<b>Made</b>	<b>Poieo</b>	<b>Do, Make [Perfect Active Indicative]</b>
Den	Spelaion	Den, Cave
Thieves	Lestes	Robbers
Scribes	Grammateus	Scribe, Town Clerk
Chief Priests	Archiereus	Chief priest
Heard	Akouo	Hear [Aorist Active Indicative]
Sought	Zeteo	Plot, Seek, Enquire [Imperfect Active Indicative]
Might destroy	Apollumi	Might Destroy [Aorist Active Subjunctive]
Feared	Phobeo	Fear [Imperfect Middle Indicative]
All the people	Pas Ho Ochlos	All the people
Astonished	Ekplesso	Amazed, Astonished [Imperfect Passive Indicative]
Doctrine	Didache	Instruction, Doctrine
Even	Opse	Late in the day, Evening
Come	Ginomai	Come into being [Aorist Middle Indicative]
Went	Ekporeuomai	Leave, Depart [Imperfect Middle Indicative]
Out	Exo	Out
City	Polis	City

**PERFECT TENSE VERBS – None found**

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.

POIEO – DONE, MADE - Occurs 475 times in the New Testament with 16 times in the Perfect Tense and with one exception all are in the Active Voice. In **Mark 11:17** Jesus quotes **Isaiah 56:7** and **Jeremiah 7:11** of the desecration of the Temple, as the house of prayer noting that they **had made** it permanently into a den of thieves.

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
130	Malachi 3:1b	Sudden appearance at the Temple	Mark 11:15-16

**REFLECTION**

This is the first day in the Temple. The temple discourse lasts over three days. At the end of each day He returns to Bethany, as the Temple area is controlled by the religious hierarchy, and they are still actively seeking to kill the Lord. He will first cleanse the temple and then give a discourse, and will only be arrested and die when He selects the precise moment to fulfil all Scripture.

**Verse 15. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; 16. And would not suffer that any man should carry any vessel through the temple.**

Jesus Christ had cleansed the Temple at the start of His ministry and He again removes those who buy and sell in the Temple. The original cleansing of the Temple is given in **John 2:13-22**.

Now as His ministry comes to its conclusion, He not only went into the court of the Temple and drove out those who were making money and profiteering, but also forbade the carrying of merchandise in the Temple environs. This last feature is given only in Mark. It should be noted that the word in the Greek translated vessel "skeuos" also means wares or merchandise. After the initial cleansing the rats had returned!

The Lord was a physically strong individual, who was able to overturn or turn upside down the tables of the moneychangers. The Greek word for overthrow is katastrepho from which we get the word catastrophe. The tables used were also used for banking and could therefore be purpose built rather than the ubiquitous trestle table.

**Verse 17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.**

The Lord Jesus Christ now refers back to **Isaiah 56:7** which says, "*Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*"

This is again amplified from **Matthew 21:13** which says, "*It is written, My house shall be called the house of prayer; but ye have made it a den of thieves*". By the inclusion of all nations, which is implied by the last phrase of Isaiah 56:7, "for all peoples", the Temple therefore was said by God's Word to be something for the whole of humanity, and not for the Jews only.

It is noted that the word translated "thieves" is in fact gangsters/robbers, as the Greek word "lestes" is used rather than "kleptes", the normal word used for a sneak thief. They had made this building, which represents the plan of God, a place for fraud, extortion, theft, threat and other evil practices.

**Verse 18. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19. And when even was come, he went out of the city.**

The religious leaders resented greatly the attitude of our Lord as it threatened a very lucrative area of business for them as a large part of the profits of this racketeering went to them and made them extremely rich and powerful. Wealth is so temporary, yet they, like many today, are deceived by its lure, and value the power and status they get, even though a "thief", not under their control, may break in and steal, and yet a single match or single cancer cell ends their strut upon the planet in such a place. **Matthew 6:19-24**.

Their desire to eliminate the Lord was however tempered by the fear of the people, who revered the Lord and were astounded at His teaching, as it was direct and unambiguous, unlike the scribes. The common people had never heard anything like it in the synagogues. Any attack by the religious leaders would therefore be clearly threatened by the antagonism of the crowds towards their hypocrisy and power centred attitudes, that through Jesus teaching of the truth, the crowds had seen through.

As evening was falling He left the city of Jerusalem, and returned to Bethany overnight. Later in the week He would stay in the city overnight and spend a long time praying in the Garden of Gethsemane, but this was not the night. Jesus knew precisely when the time of His arrest was and this night was not it.

The fact that he commuted daily to Bethany for his overnight stay is indicated in the imperfect tense of the verb "ekporeuomai" which indicated that it was His habit to do so.

**LUKE 19:45-48**

**Luke 19:45** And he went into the temple, and began to cast out them that sold therein, and them that bought; **46** Saying unto them, **It is written**, My house is the house of prayer: but ye have made it a den of thieves. **47** And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, **48** And could not find what they might do: for all the people were very attentive to hear him.

**KEY WORDS**

Went into	Eiserchomai	Come into [Aorist Active Participle]
Temple	Hieron	Temple
Began	Archomai	Begin [Aorist Middle Indicative]
Cast out	Ekballo	Throw out [Present Active Infinitive]
Sold	Poleo	Sell [Present Active Participle]
Bought	Agorazo	Buy [Present Active Participle]
Saying	Lego	Say [Present Active Participle]
<b>Written</b>	<b>Grapho</b>	<b>Written [Perfect Passive Indicative]</b>
House	Oikos	House, Home, Temple
Is	Eimi	Keep on being [Future Middle Indicative]
Prayer	Proseuche	Prayer
Made	Poieo	Do, Make [Aorist Active Indicative]
Den	Spelaion	Den, Cave
Thieves	Lestes	Robbers
Taught	Eimi Didasko	Keep on teaching [Imperfect Active Indicative+ Present Active Participle]
Daily	Kata Hemera	Daily
Chief priests	Archiereus	Chief priest
Scribes	Grammateus	Scribe, Town Clerk
Chief	Protos	Chief
People	Laos	People
Sought	Zeteo	Seek [Imperfect Active Indicative]
Destroy	Apollumi	Destroy [Aorist Active Infinitive]
Could not	Ou	Not
Find	Heurisko	Find [Imperfect Active Indicative]
Might do	Poieo	Do [Aorist Active Subjunctive]
All	Hapas	Every one
Very attentive	Ekkremamai	Very attentive, Listen closely [Aorist Middle Indicative]
Hear	Akouo	Hear [Present Active Participle]

**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 AT THE FIRST COMING OF THE LORD JESUS CHRIST**

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
130	Isaiah 56:7	The Temple was to be a house of prayer	Luke 19:45-46

**REFLECTION**

**Verse 45.** And he went into the temple, and began to cast out them that sold therein, and them that bought; **46.** Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

It is of interest that Matthew, Mark, and Luke all record the second cleansing of the Temple, but John does not. However John mentions the first cleansing while the Synoptics do not. Remember John's purpose was to fill in the gaps from the earlier Synoptic Gospels, and he saves space in his manuscript for adding that extra detail.

Because of Jesus' role as the Messiah, it is logical that He would bring cleansing to the temple, both at the commencement and end of His earthly ministry. In both cases the teaching of the Law in the temple function was being rejected by the religious leaders who were using the temple to further their financial situation.

Not only was the avarice of the religious leaders a problem, but the fact that a person coming to sacrifice an animal at the temple had no relationship with the animal being sacrificed, and this led to formalism and ritual rather than the reality which would have occurred, if the animal sacrificed had been born and bred by the offerer. The sacrificial system was meant to be awful, and personal, for sin was awful, and it was personal insult to God.

**Verse 47.** And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, **48.** And could not find what they might do: for all the people were very attentive to hear him.

Luke tells us that Jesus taught daily in the temple to the delight of the crowds that flocked to hear Him. These crowds of people listened to everything and were keen to understand everything that the Lord said.

The religious leaders and rulers of the people also listened carefully but a vastly different attitude in that they wanted to kill the Lord. Jesus was bad for business and His teachings were an affront to them. They tried hard to find a way to destroy Him, and this was a constant mental process as shown by the imperfect tense of the verb "zeteo", meaning to seek.

**APPLICATION**

Apostasy has removed the opportunity of Herod's Temple being within God's plan and purpose any longer.

Jesus, by cleansing the temple, is starting at the source of the problem, as if things are not right in the temple, which is the heart of the city, they will not be right in Jerusalem itself.

Doctrine and right teaching must be clarified in the Temple before it is clarified in the streets of Jerusalem.

Religion leads to rejection of Christ and finds ways of extorting money out of people.

Things that belong to the Lord cannot be purchased. Salvation is a free gift not reliant on our own works. **Ephesians 2:8, 9.**

Once the Lord Jesus Christ dies on the Cross, there is no further requirement for animal sacrifices in the Temple.

However the Jews continue the hypocrisy of their sacrifices, so God eventually destroys the Temple in 70 AD, which prevents further sacrificing by the religious Jews.

Once a reality has come the shadows are no longer required. The animal sacrifices are a shadow of the death of the Lord Jesus Christ on the Cross. The book of Hebrews will expand on this.

**PROPHECY****CLEANSING OF THE TEMPLE**

## PROPHECY



**Isaiah 56:7** (712 BC) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

**Jeremiah 7:11** (600 BC): Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

This prophecy, fulfilled by the Lord Jesus Christ, was originally given by Isaiah which showed that the temple was the house of prayer. Jeremiah showed that the temple would be defiled by the temple traders.

#### FULFILMENT

**Matthew 21:12,13; [32AD]** And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

**Luke 19:45,46** (32AD): And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

1. This cleansing of the temple took place in the last week before the crucifixion.
2. Jesus, in fulfilling these prophecies, portrayed that the Lord required the correct attitude of those involved with worship in the temple.
3. The unscrupulous traders had returned to the temple to make money, but Jesus states that the temple is a house of prayer.
4. Within a week Jesus was going to fulfil all the temple represented (**Matthew 5:17**).

#### DOCTRINES

##### TABERNACLE

1. The Tabernacle was set up as the basic system of worship in Israel and was a part of the spiritual code of the Mosaic Law portraying the person of Christ, the unique High Priest, the unique person, the unique Saviour.

- a) The tabernacle also speaks of the human body in a tent or temporary storage place for the soul.
- b) The tabernacle also portrays God's dwelling place and portrays God's dwelling with man in grace.
- c) The tabernacle is also the place where man meets God and as the tabernacle represents the Lord Jesus Christ this shows that God meets people at the cross.
- d) Only the priest was able to enter the tabernacle and only the believer today has fellowship with God.
- e) The tabernacle was given in fine detail and shows that God plans things down to the finest detail.
- f) The tabernacle was divided into two parts - the outer area which represented the earth and the inner which represented God's domain.
- g) The inner area was divided into two, the holy place in which the Levitical priests functioned, the Holy of Holies in which the high priest functioned once a year. The holy place represents heaven, the Holy of Holies representing the throne room of God where our High Priest Jesus Christ constantly intercedes for us.

2. The Tabernacle was located in the centre of the camp. All around the tabernacle were the tribes of Israel, three to each cardinal compass point.

Principle: Everybody starts on the outside, only those who enter the tabernacle (i.e. are born again) have fellowship with God.

3. The specifications which start in Exodus 25 commence with the Holy of Holies. This is to show that salvation starts with God and not man. All blessing comes from God.

4. The tabernacle is a perfect rectangle 100 cubits by 50 cubits, 175 feet long, 87 1/2 feet wide and 8'9" high. It was always that way and never changed - God is unchangeable. (**Exodus 27:9-15**)

5. The side of the tabernacle was supported by 60 brass pillars on the outer court, 60 brass sockets. Brass judgement, Pillars - cross. On the top of the pillars was a silver chapter. Silver - redemption. Twenty on the north and south side and 10 on the east and west sides. (**Exodus 27:9-15**)

6. The outside of the tabernacle was of fine white linen - representing the righteousness of God. (**Exodus 27:9**)

7. There was one door into the tabernacle - there is only one way to God - through Christ. The door was blue in colour and 35' wide. Once you had passed through the door you were inside the tabernacle representing imputed righteousness. The large width meant that all could pass through, the material was very fine showing that minimal faith was needed to enter in. (i.e. weak people could push the material aside). There were four layers of material. In order they were blue, purple, scarlet, white:- blue - deity of Christ, purple - Kingship of Christ, red - redemptive work of Christ, white - total righteousness of Christ. Thus by the time you had fully passed through the door the white righteousness of Christ encompassed you completely. (**Exodus 26:36**)

8. The pillars supporting the doors were of acacia wood overlaid with gold - the unique person of Christ. 5 pillars: 5 = grace, gold- deity, wood - humanity. (**Exodus 26:37**)

9. The floor of the tabernacle weighed 6 1/2 tonne.

10. The roof had four layers: (**Exodus 26:1-14**)

(a) Outer: Badger skin - Humanity Ram's wool dyed red - Redemption White Goat's hair - Sinlessness

(b) Inner: Fine linen - Righteousness

11. There were seven articles of furniture in the tabernacle:

a) The brazen altar outside the door.

b) The brazen laver near the door.

c) The table of shewbread.

d) The golden lampstand.

e) The golden altar near the veil.

f) The mercy seat.

g) The ark of the covenant.

The veil was between the Holy Place and the Holy of Holies; the golden altar was associated with the Holy of Holies.

12. THE BRAZEN ALTAR (**Exodus 27:1-8**)

This was situated adjacent to the entrance into the tabernacle. Brass represents judgement. You could not enter into the Holy Place unless you had sacrificed on the brazen altar. Fire burnt the sacrifice. Fire judgement.

Application: You cannot enter the plan of God unless you have trusted in Christ at the cross.

13. THE BRAZEN LAVER (**Exodus 30:17-21**)

The brass bowl filled with water. This was also situated outside the tabernacle. Prior to entering the tabernacle the priest washed his hands representing confession of sin. Brass - sins judged on the cross. Water - cleansing.

Application: Before we can have fellowship with God we have to confess our sins. In the Church Age we are all priests, we have to confess our sins before we fellowship. Our brazen laver is **1 John 1:9**

14. TABLE OF SHEWBREAD (**Exodus 25:23-30**)

This was in the Holy Place, constructed of acacia wood overlaid with gold. Laying on top of the table was the shewbread, 12 loaves, one for each of the tribes except Levi. The loaves were made of fine flour without leaven baked with frankincense and baked in fire. Bread - fellowship, Fine flour - righteousness of Christ. No leaven - no sin. Frankincense - propitiation. Fire - judgement. The priests ate the loaves after they had been exhibited for 1 week. Eating represents intake of Bible doctrine. Each loaf was placed under a crown showing the Lord Jesus Christ is the King of Israel. No leper priest allowed to eat, neither a stranger.

15. THE GOLD CANDLESTICK (**Exodus 25:31-40**)

This was also in the Holy Place constructed of gold - the candlestick represents Christ as the light of the world. There were seven candlesticks with a central stick, the other six branching off the central stick, three on either side. Six is man's number, seven is God's number - the perfect number.

Analogy - Man is made perfect in Christ.

The candlestick was the only light in the Holy Place. The fuel in the candlestick was oil. Oil represents the Holy Spirit. Oil in the centre stick represents Christ being empowered and relying on the Holy Spirit during his incarnation. Oil in the other lamps shows the Christian way of life walking in the Spirit. (**Galatians 4:19, 5:22, 23**) The six candlesticks branching off the central stick represents the Christian in union with Christ and fellowship between Christians.

The candlestick weighed 48 lbs. (21 kg) and was beaten out of one piece of gold. It was very valuable and shows the preciousness of Christ. The candlestick was fashioned by beating and represents Christ suffering for the sins of the world. On the top of the centre candlestick they had knobs or pomegranates representing the eternal life and perfection of Christ. There were also almond buds opening up representing Christ being the fount of all life.

Flowers occurred on all seven candlesticks. The flowers represent the beauty of the character of Christ which we produce when we are filled with the Spirit. Each lamp had a wick which drew the oil up through the lamps. The wick has to be soaked in oil before it burns otherwise it emits smoke. Light divine good or production. Smoke - human good or production.

Application: If the believer is empowered by the Holy Spirit he produces works which are noticeably different from the unbeliever. The burnt wick represents work for the Lord Jesus Christ. The priest used to collect the burnt wick and put it in a snuff box. God remembers our works for Him. (**1 Corinthians 3:12-15**)

An alternate interpretation of the candlestick likens the seven stems as the seven spirits of God as found in (**Isaiah 11:2, Revelation 1:4**). The spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

#### 16. THE GOLDEN ALTAR OF INCENSE (**Exodus 30:1 -10**)

This is located just outside the Holy of Holies and represents intercessory prayer. The altar was made of gold overlaying wood and was in the form of a crown. The priest would go to the brazen altar, pick up coals, pass through the holy place and place the coals into the crown. Incense was then sprinkled onto the coals and the fumes coming up from the incense represented prayer to God. By taking coals from the brazen altar it showed that the basis for effective prayer is the death of Christ. The unbeliever cannot pray effectively except for accepting Christ as Saviour. The only person who could obtain the coals was a priest representing a believer.

The crown is also significant. The cross must come before the crown, the crown also speaking of Christ the King priest after the order of Melchizedek. Fire spoke of judgement, the judgement of the cross being the basis for effective prayer. The Incense which was put on the altar contained four ingredients which speak of the work of Christ.

- a) Stukti - liquid from a gum tree representing the Father who is the recipient of prayer.
- b) Onoika - a ground-up shell (representing judgement). The burnt shell gave off a perfume (propitiation).
- c) Galbanin - the fat of a plant showing prosperity and representing the resurrection of Christ.
- d) Frankincense - a white gum used in crowning kings - representing the session of Christ.

#### 17. THE ARK OF THE COVENANT AND MERCY SEAT (**Exodus 25:10-22**)

Located in the Holy of Holies the mercy seat was of gold. Over the seat were two golden cherubs which covered the mercy seat with their wings and looked down at the top of the mercy seat.

In a box under the mercy seat were three objects representing sin, the tables of the law representing transgression against moral laws, the pot of manna showing rejection of provision and Aaron's rod that budded showing rejection of authority. This was the ark of the covenant.

Once a year on the feast of the atonement, blood from a sacrifice at the brazen altar was brought into the Holy of Holies and sprinkled on the mercy seat. The blood from the brazen altar represents the death of Christ. The cherubs, one representing the righteousness of God, the other the Justice of God look down, see the blood and are satisfied. The sin of the human race is removed by the death of Christ.

### MIRACLES - PURPOSE

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

- a) The Law and Prophets Group:- prepares for the coming of the Lord
  - i) At the Exodus through to the giving of the Law, miracles were performed by Moses, Aaron and later by Joshua.
  - ii) At the period when the great prophets Elijah and Elisha were teaching many miracles were performed.

- b) The Lord and Church Group:- bears witness to His first coming
- i) The miracles of the Lord.
- ii) The miracles performed by the apostles.
- c) The Future Miracle Group:- attest to His second coming
- i) Beginning with the activities of the two witnesses of the Great Tribulation.
- ii) The universal outburst of miracle activity at the establishment of the Millennial Kingdom, when the Lord rules over a restored earth.

2. Their purpose includes the following.

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

3. Miracles demonstrate the attributes of God:

a) The Sovereignty of God was illustrated in:-

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

b) The Righteousness of God was illustrated in:-

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

c) The Justice of God was illustrated in:-

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

d) The Love of God was illustrated in:-

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

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

The great miracle of the resurrection of Christ.

f) The Omniscience of God was illustrated in:-

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

g) The Omnipresence of God was illustrated in:-

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

h) The Omnipotence of God was illustrated in:-

The raising of people such as Lazarus from the dead.

i) The Immutability of God was illustrated in:-

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

j) The Veracity of God was illustrated in:-

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

k) The Grace of God was illustrated in:-

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

## MIRACLES OF CHRIST

### MIRACLES OF CHRIST: CATEGORIES

#### 1. Healing Miracles of Command

a) Healing the sick from afar:-

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

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

b) Healing the sick in person:-

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

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

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

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

#### 2. Healing Miracles of Touch

a) Simple Touch:-

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

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

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

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

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

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

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

b) Other Activity in the Touching:-

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

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

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

#### 3. Resuscitation Miracles

a) By Command:-

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

b) Touch and Command:-

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

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

#### 4. Miracles where Faith was an Issue

a) Command:-

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

ii) Centurion's servant. (**Luke 7:1-10**)

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

iv) Paralysed man. (**Mark 2:1-12**)

v) Man at pool of Bethesda. (**John 5:1-15**)

vi) Withered arm. (**Matthew 12:9-13**)

b) Touch:-

i) Two blind men. (**Matthew 9:27-31**)

ii) A leper. (**Mark 1:40-45**)

iii) Woman with a haemorrhage. (**Luke 8:43-48**)

#### 5. Miracles where Sin was an Issue.

i) Paralysed man. (**Mark 2:1-12**)

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

#### 6. Miracles associated with Parables or Teaching.

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

7. Miracles associated with the Sabbath Controversy.

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

## HARMONISATION

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

## HARMONY

### JESUS CLEANSSES THE TEMPLE A SECOND TIME

And they come to Jerusalem: and Jesus went into the temple of God, and began to cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And he taught daily in the temple. And the blind and the lame came to him in the temple; and he healed them.

### THE REACTION OF THE RELIGIOUS LEADERS

When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto Jesus, Hearst thou what these say? Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? The chief priests and scribes sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine. The chief priests and scribes could not find what they might do: for all the people were very attentive to hear him. When even was come he left them, and went out of the city into Bethany; and he lodged there.

**131 LESSON OF THE FIG TREE****MATTHEW 21:18-22**

18 Now in the morning as he returned into the city, he hungered. 19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

**KEY WORDS**

Morning	Proia	Day dawn, Morning
Returned	Epanago	Return [Present Active Participle]
City	Polis	City
Hungered	Peinao	Famished, Hungry [Aorist Active Indicative]
Saw	Eido	See [Aorist Active Participle]
Fig tree	Suke	Fig tree
Way	Hodos	Road
Came	Erchomai	Come [Aorist Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Nothing	Oudeis	Nothing
Leaves	Phullon	Leaf
Said	Lego	Say [Present Active Indicative]
Let fruit	Karpos	Fruit
Grow	Ginomai	Come into being [Aorist Middle Subjunctive]
Henceforward	Meketi	Anymore
For ever	Eis aion	To the end of the age
Presently	Parachrema	Soon
Withered away	Xeraino	Wither away, Dry up [Aorist Passive Indicative]
Disciples	Mathetes	Disciples
Saw	Eido	See [Aorist Active Participle]
Marvelled	Thaumazo	Marvel, Wonder [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Soon	Parachrema	Instantly
Fig Tree	Suke	Fig tree
Withered away	Exraino	Withered, Matured, Dried up [Aorist Passive Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Verily	Amen	Truly
Say	Lego	Say [Present Active Indicative]
Have	Echo	Have and hold [Present Active Subjunctive]
Faith	Pistis	Faith
Doubt not	Diakrino me	Doubt not [Aorist Passive Subjunctive]
Shall not	Ou	Not
Do	Poieo	Do [Future Active Indicative]
Done	-	Not found in original
Shall say	Epo	Say [Aorist Active Subjunctive]
Mountain	Oros	Mountain, Hill
Be removed	Airo	Remove [Aorist Passive Imperative]
Cast	Ballo	Cast, Throw [Aorist Passive Imperative]
Sea	Thalassa	Sea
Shall be done	Ginomai	Come into being [Future Middle Indicative]
All things	Pas	All
Shall ask	Aireo	Ask [Aorist Active Subjunctive]
Believing	Pisteuo	Believe [Present Active Participle]
Receive	Lambano	Receive [Future Middle Indicative]

**PERFECT TENSE VERBS** – None found

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

## REFLECTION

**Verse 18.** Now in the morning as he returned into the city, he hungered. **19.** And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

On the way to Jerusalem, Jesus passes a fig tree in full leaf, but there are no figs, or the edible buds that speak of the coming harvest.

In this illustration Jesus uses the fig tree to prophesy the future of Israel. The fig tree represents Israel. The leaves show life but there is no production of figs. At this time the nation Israel was in existence as a nation but was not producing fruit for God.

Jesus says that the fig tree would not produce fruit in the future, and soon afterwards the responsibility for the work of the Lord passes from Israel to the Church, where we are told to produce the Fruit of the Spirit.

It is of interest that fig leaves represent the work of natural or sinful man as shown in the Garden of Eden when Adam and Eve, recognising that they were naked, sowed fig leaves together in an attempt to make themselves socially acceptable **Genesis 3:7**. *“And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons”*.

The first people Adam and Eve initially had no production as they were spiritually dead and therefore unable to have a relationship with God.

This is the only miracle of cursing in our Lord’s ministry. The withering of the fig tree is a picture of what happened to the nation Israel. They had ritual without reality and this was meaningless. The Jews as a whole were to be unproductive to their dispersion in AD 70, but the remnant of faith would enter the Church in blessing.

**Verse 20.** And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! **21.** Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. **22.** And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

When the disciples saw it they were amazed at how quickly the fig tree withered away. Here we have a living fig tree which dies. Jesus is going to the Temple to talk to the spiritually dead, and to offer them life.

He says to them, *“If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.”*

The word doubt in verse 21 is in the passive voice, which shows that doubts are received by us, as we open ourselves to fear and worry. They come in as guests. You can therefore resist doubts coming into your life.

“Ye shall not only do”, is a logical future as a result of unwavering faith you will do things of divine worth. He points to the mountain, which in this case is the Mount of Olives, which he says will split in two. This promise is related to the Mount of Olives specifically and not to the Alps or Himalayas. We know the Mount of Olives will split in two at the return of the Lord Jesus Christ at the Second Advent, and that there will be a group of believers who will pray using faith, and that prayer will be answered.

This prophetic promise is given in **Zechariah 14:4** which says *“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”*



Geologists have found a vertical fault in the Mount of Olives, which under certain circumstances would allow for such a movement. That such a movement will happen is guaranteed by **Zechariah 14:4**, and it will lead to the salvation of believers at the very end of the Tribulation period.

At the time of the moving of the Mount of Olives, and the other associated tectonic upheavals described by John in The Revelation, the Mediterranean flows through the land towards the Dead Sea, which opens up into the Arabian Gulf, and Greater Jerusalem becomes a port. This massive tectonic upheaval is studied in the "Last Words" Commentary on Revelation.

We talk to God through prayer and by so doing we move many mountains. Prayer is from grace; we do not earn or deserve it. Believing is the means of answered prayer.

**MARK 11:12-14, 20-26**

**12 And on the morrow, when they were come from Bethany, he was hungry: 13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.**

**20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

**KEY WORDS**

On the morrow	Epaurion	The day following, Morrow
Were come	Exerchomai	Come from [Aorist Active Participle]
Hungry	Peinao	Hungry [Aorist Active Indicative]
Seeing	Eido	See [Aorist Active Participle]
Fig Tree	Suke	Fig tree
Afar off	Makrothen	Afar off, From a distance
Having	Echo	Have and hold [Present Active Participle]
Leaves	Phullon	Leaf
Came	Erchomai	Come [Aorist Active Indicative]
Haply	Ara	Perhaps
Might find	Heurisko	Find [Future Active Indicative]
Anything	Tis	Anything
Came	Erchomai	Come [Aorist Active Participle]
Found	Heurisko	Find [Aorist Active Indicative]
Nothing	Oudeis	Nothing
Time	Kairos	Time period, Season
Figs	Sukon	Figs
Was	Eimi	Keep on being [Imperfect Active Indicative]
Not yet	Ou	Not
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
No man	Medeis	No one
Eat	Phago	Eat [Aorist Active Optative]
Fruit	Karpos	Fruit
Hereafter	Meketi	Anymore, Hereafter
For ever	Eis aion	End of the age
Disciples	Mathetes	Disciple

Heard	Akouo	Hear [Imperfect Active Indicative]
Morning	Proi	Daybreak, Early morning watch
Passed by	Paraporeuomai	Pass by [Present Middle Participle]
Saw	Eido	See [Aorist Active Indicative]
Dried up	Xeraino	Dried up, Withered [Perfect Passive Participle]
Roots	Rhiza	Roots
Calling remembrance	to Anamimnesko	Recollect, Call to mind [Aorist Passive Participle]
Saith	Lego	Say [Present Active Indicative]
Master	Rhabbi	Teacher, Rabbi
Behold	Idou	Behold
Cursedst	Kataraomai	Curse, Doom [Aorist Middle Indicative]
Withered	Xeraino	Dried up, Withered [Perfect Passive Indicative]
Answering	Apokrinomai	Answer [Aorist Passive Participle]
Saith	Lego	Say [Present Active Indicative]
Have	Echo	Have and hold [Present Active Imperative]
Faith	Pisitis	Faith
God	Theos	God
Verily	Amen	Verily, Point of doctrine
Say	Lego	Say [Present Active Indicative]
Whosoever	Hos an	Whosoever
Say	Epo	Say [Aorist Active Subjunctive]
Mountain	Oros	Mountain, Hill
Removed	Airo	Remove [Aorist Passive Imperative]
Cast	Ballo	Cast, Throw [Aorist Passive Imperative]
Sea	Thalassa	Sea
Shall not doubt	Me Diakrino	Not doubt [Aorist Passive Subjunctive]
Heart	Kardia	Heart
Believe	Pisteuo	Believe [Present Active Subjunctive]
Those things which	Hos	That
Saith	Lego	Say [Present Active Indicative]
Shall come to pass	Ginomai	Come into being [Present Middle Indicative]
Shall have	Eimi	Keep on having [Future Middle Indicative]
Saith	Epo	Say [Future Middle Indicative]
Say	Lego	Say [Present Active Indicative]
Desire	Aiteo	Desire [Present Middle Indicative]
Pray	Proseuchomai	Pray [Present Middle Indicative]
Believe	Pisteuo	Believe [Present Active Imperative]
Receive	Lambano	Receive [Aorist Active Indicative]
Shall have	Eimi	Keep on having [Future Middle Indicative]
Stand	Steko	Persevere, Stand [Present Active Indicative]
Praying	Proseuchomai	Pray [Present Middle Participle]
Forgive	Aphiemi	Forgive [Present Active Imperative]
Have ought	Echo Tis	Have anything [Present Active Indicative]
Against	Kata	Against
Father	Pater	Father
Is in	En	In
Heaven	Ouranos	Heaven
Forgive	Aphiemi	Forgive [Aorist Active Subjunctive]
Trespasses	Paraptoma	Sin, Trespass, Offence
Forgive	Aphiemi	Forgive
Is in	En	In
Forgive	Aphiemi	Forgive

**PERFECT TENSE VERBS** – None found

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

## REFLECTION

**Verse 12.** And on the morrow, when they were come from Bethany, he was hungry: 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

This incident represents the Lord Jesus Christ's assessment of His reception as the King of Israel. He saw the nation as a barren fig tree it had leaves which showed physical life but on closer inspection there was no fruit to back it up. The shout of welcome to the King would change to "crucify him" within a few days.

The statement about the figs not being present and the fact that the fig season had not yet arrived could make our Lord to be unreasonable in His attitude to the fig tree. People could say, "Well the fig tree had no chance of producing fruit".

We need to realise however that in the Middle East the fig trees produce early edible buds prior to the leaves appearing, so that with leaves showing our Lord would legitimately expect to find the early figs. If no early figs were present it would mean that there would be no crop of figs when the main fig season arrived. The lack of buds/figs on the tree at the time of the Passover clearly showed that the tree was barren, it was all show, but not effective as providing produce of use in the form of fruit.

When the Lord came to Israel there was a great show of religion, but no production of spiritual works of faith acceptable to God. There was a high degree of legalism but no genuine faith, nor any gracious acts.

The Greek verb "phago" which is translated "eat" in verse 14 is in the optative mood, which indicates a wish. So no one would wish to eat of the fruit of this fig tree to the end of the age. The word "forever" should be translated until the end of the age. This shows from the time of Christ until the Second Advent of Christ the nation Israel would not be effective in God's work.

**Verse 20.** And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

On the following day Peter looked at the fig tree and was amazed that it had withered so quickly from the roots. Peter addresses our Lord with the title Rabbi, or religious teacher, another indication that he and the others are still baffled and confused about His real ministry at the First Advent – a bafflement that will only be solved after the Resurrection.

The withering of the tree so quickly intimated the complete removal of national life for the Jews in the near future. Within 40 years the nation Israel had ceased to exist. It was a dramatic decline for a nation, which was a key and very productive part of the Roman Empire, to one which was desolate, barren, with its people in slavery, poverty, or dispersion, the city of Jerusalem and many others having been destroyed by the Romans by August of 70 AD.

At EBCWA we believe that the return of Israel to the land was predicted by Ezekiel 37, with the vision of the dry bones. The dry bones represent Israel in dispersion; the nation is not in the land, only their ancestors bodies are there. The nation for all intents and purposes is dead, lifeless with no hope. This represents Israel after 70 AD, right through until the early 20<sup>th</sup> century.

However the dead bones come together and their stands up a great people who are physically but not spiritually alive, and this relates to Israel in its present status since 1948, where it is back in the land but still in general disbelief.

It is by some records the most atheistic nation on the earth presently. This will continue until the days leading up to the Second Advent of Christ, where there will be a tremendous revival, **Zechariah 12:10ff**, and during the Millennium the King of the Jews will reign over a spiritually revived Israel from His capital, Jerusalem.

During the setting aside of Israel, the Church, made up of regenerate individuals is responsible for fruit up to the Rapture of the Church. After that the 144,000 Jewish witnesses and their converts, of **Revelation 7:1-8**, are the main people bringing the good news to the world until the Second Advent of Christ.

**Verse 22.** And Jesus answering saith unto them, Have faith in God. **23.** For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. **24.** Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

The mountain that Jesus is pointing to in the phrase "this mountain", is the Mount of Olives, which will be removed in the sense of splitting in two, and being involved with both the Mediterranean and Dead Seas.

This is a promise that will be fulfilled in answered prayer that will take place at the Second Advent when the Lord Jesus Christ returns to save Israel from complete annihilation by the forces of the Western Dictator, the Anti-Christ.

Jesus points out the God is worthy of all trust, as He knows the end from the beginning, and knows all our needs as seen in Matthew 6. With believing prayer it is possible to accomplish the humanly impossible. Jesus made this promise on the basis that petitions must be in harmony with God's will. **Matthew 6:9-10, John 14:13-14, 15:7, 16:23-24, I John 5:14-15.**

We know that with God, nothing is impossible within the Plan of God – our only requirement for blessing is to remain prayerfully within the Plan of God for our lives.

**Verse 25.** And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. **26.** But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

The word stand in this verse also has the meaning of persistent prayer. Here we see the correct attitude for a successful prayer life. An unforgiving spirit is an example of a lack of grace to others, and in our Church Age indicates a believer out of fellowship with the Lord.

It is noted that verse 26 does not occur in many Bible versions. It is thoroughly biblical and while some manuscripts may not have it, we consider it to be scriptural.

## APPLICATION

We have to be very careful that we do produce fruit for our Lord. We are here as representatives of our Lord and He expects us to produce spiritual fruit; works undertaken in the power of the Holy Spirit.

An unproductive life is a wasted life and will not receive the commendation of the Lord. A life that is really unproductive can cause our early departure from the world and withdraw from the earth under the sin unto death.

While the fig tree representing Israel was removed from the prime function of God's plan at the time of the First Advent of the Lord Jesus Christ they will return as the centre piece of God's plan in the Millennium.

We are instructed in **1 Thessalonians 5:17** to pray without ceasing. Also, **Ephesians 6:18, Colossians 4:2.** We are constantly to be on praying ground and therefore controlled by the Holy Spirit.

The Bible makes it clear that if we have unconfessed sin in our life the Lord will not hear us. **Psalms 66:18, Isaiah 1:15.** The equal promise is that we will be forgiven when we deal with sin. **Psalms 103:8-18, 1 John 1:5-10.**

## DOCTRINES

### CHRISTIAN LIFE: FRUIT OF THE SPIRIT

1. The filling of the Holy Spirit produces fruit in the life (love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance). (**Galatians 5:22-23**) Note that "fruit" is singular - all the characters are produced at the same time in the filling of the Holy Spirit.

2. The Fruit of the Spirit is also listed as follows:-

**Romans 14:17** - Righteousness, Peace, Joy

**Colossians 3:12-15** - Compassion, Kindness, Humility, Gentleness, Patience, Forgiveness, Love, Peace, Thankfulness

**1Thessalonians 1:3** - Faith, Love, Endurance, Hope

2. In principle, it is the imitation of God (**Ephesians 5:1**). The reason we are left on the earth after salvation is to produce fruit. (**John 15:16, Philipians 4:17**)

3. We produce fruit by hearing the word (**Mark 4:20-28**) and applying it to our lives. (**Hebrews 4:2**)

4. Failure to grow and produce fruit means divine discipline even to the point of the believer's early departure from this life. (**Luke 13:6-9 John 15:2**)

5. Rewards in eternity are distributed on the basis of faithful production. (**1 Corinthians 3:10-15, 2 Corinthians 5:10**)

6. Fruit is not to be confused with spiritual gifts. These are listed in (**Romans 12:6-8; 15:18-19; 1Corinthians 12:8,10; 1Corinthians 12:28-30; Ephesians 4:1**) and other places.

7. One can know Christians by their fruit (**Matthew 7:16-20; Luke 6:43-45; 1John 3:10 & 11; John 15:8**) especially by their love (**John 13:35**) but not by their gifts, as Satan can imitate them (**2Thessalonians 2:9**).

8. Three natural fruits represent some of the facets of the fruit of the Spirit: Apples - love, Grapes - Joy, Pomegranates - Peace.

9. In Galatians **5: 22-23** the fruit of the Spirit is divided into three sections

[a] Love, Joy and Peace towards God;

[b] Patience, Goodness and Kindness towards others;

[c] Faithfulness, Gentleness and Self-control towards oneself.

## 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**.

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

## PRAYER

1. We may know the provision of God but we must communicate with Him in order to obtain this provision.
  - a) Prayer is the believer's means of communicating with God.
  - b) The Bible is God's way of communicating with man.
2. Promises Involving Prayer
  - a) **Matthew 21:22** We should ask believing.
  - b) **Matthew 18:19** The power of corporate prayer.
  - c) **Psalm 116:1, 2** God is always available to hear our prayer.
  - d) **Isaiah 65:24** God will answer while we are yet praying.
  - e) **Matthew 7:7** We are commanded to pray.
  - f) **John 14:13-14** We can ask for anything in His name.
  - g) **Philippians 4:6** The prayer should be with thanksgiving.
  - h) **1 Thessalonians 5:17** We should pray without ceasing.
  - i) **Hebrews 4:16** We can come boldly to the throne of Grace.
3. Prayer Divided into 4 Segments
  - a) Confession of sins (**1 John 1:9**)
  - b) Thanksgiving (**1 Thessalonians 5:18**)
  - c) Intercession for others. (**Ephesians 6:18**)
  - d) Petitions for one's own needs (**Hebrews 4:16**)
4. Power of Prayer
  - a) Individual - Elijah and the burnt offering. (**1 Kings 18:36-39**)
  - b) Corporate - the release of Peter from prison. (**Acts 12:1-18**)
5. One Prayer that could not be Answered The prayer of our Lord on the Cross. (**Psalm 22:1-18**)
6. To Whom are Prayers Addressed?
  - a) Directed to the Father - (**Matthew 6:5-9**)
  - b) In the name of the Son - (**Hebrews 7:25**)
  - c) In the power of the Spirit - (**Romans 8:26-27**)

The Son (Jesus) and Spirit are interceding for us.
7. Prayers can be Divided into Petition and Desire
  - a) Petition - What you ask God for. (e.g. a new car)
  - b) Desire - The desire behind the petition. (e.g. happiness because you have a new car).
8. Four Possible Combinations
  - a) Petition answered - Desire not answered. (**Psalm 106:15** - The quails of the Exodus generation. (**1 Samuel 8:5**) - A King to reign over Israel.
  - b) Petition not answered - Desire answered. (**Genesis 18:23**) The preservation of Sodom. (**2 Corinthians 12:7**) - Removal of the thorn in Paul's side.
  - c) Petition answered - Desire answered (**1 Kings 18:36-37**) -Elijah requests fire for the offering. (**Luke 23:42**) -The penitent thief's prayer. Type c) represents the perfect prayer.
  - d) Petition not answered -Desire not answered. Type d) unanswered prayer has 9 main reasons which are shown in paragraph 10.



9. Reasons for Unanswered Prayer

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

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

10. Intercessory Prayer

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

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

- a) That Jesus might be glorified as the Son who has glorified the Father. (v 1 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 AND ISRAEL**

The Church is different to Israel.

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

**HARMONISATION**

With the action of the cursing of the fig tree there appears to be some confusion as to when it occurred in relation to the cleansing of the temple. We note however that Matthew in his writings tends to use the topical approach with Mark and Luke being more strictly chronological in their reporting of incidents.

We note in this case that Luke does not even report the incidence of the cursing of the fig tree.

Bearing in mind the different techniques it is considered that there are no apparent problems with a direct harmonisation of these accounts.

**HARMONY****THE CURSING OF THE FIG TREE**

Now in the morning, when they were come from Bethany, as he returned into the city, he was hungry. And when he saw a fig tree afar off in the way having leaves, he came to it, if haply he might find any thing thereon but found nothing but leaves for the time of figs was not yet. Jesus answered and said unto it, Let no fruit grow on thee henceforward for ever.

**THE DISCIPLES REACTION**

The disciples heard it and in the morning they saw the fig tree dried up from the roots and withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

**THE LORD'S REPLY**

And Jesus answering saith unto them, Have faith in God. Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;.

**ATTITUDE REGARDING PRAYER**

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

**132 A THE SANHEDRIN DEMANDS JESUS' AUTHORITY**

**MATTHEW 21:23-27**

**Matthew 21:23** And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? **24** And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. **25** The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? **26** But if we shall say, Of men; we fear the people; for all hold John as a prophet. **27** And they answered Jesus, and said, **We cannot tell.** And he said unto them, Neither tell I you by what authority I do these things.

**KEY WORDS**

Was come	Erchomai	Come [Aorist Active Participle]
Temple	Heiron	Temple
Chief Priests	Archiereus	Chief priests
Elders	Presbuteros	Elder
People	Laos	People
Came unto	Proserchomai	Come unto [Aorist Active Indicative]
Was teaching	Didasko	Teach [Present Active Participle]
Said	Lego	Say [Present Active Participle]
Authority	Exousia	Authority
Doest	Poieo	Do [Present Active Indicative]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Will ask	Erotao	Ask [Future Active Indicative]
One	Heis	One
Thing	Logos	Word, Matter
Tell	Epo	Say [Aorist Active Subjunctive]
Like wise	Kago	Me also
Will tell	Ereo	Say [Future Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Baptism	Baptisma	Baptism
Was	Eimi	Keep on being [Imperfect Active Indicative]
Heaven	Ouranos	Heaven
Men	Anthropos	Man
Reasoned	Dialogizomai	Deliberate [Imperfect Middle Indicative]
Themselves	Heautou	Themselves
Saying	Lego	Say [Present Active Participle]
Shall say	Epo	Say [Aorist Active Subjunctive]
Say	Ereo	Say [Future Active Indicative]
Did ye not	Ou	Not
Believe	Pisteuo	Believe [Aorist Active Indicative]
Say	Epo	Say [Aorist Active Subjunctive]
Fear	Phobeo	Fear [Present Middle Indicative]
All	Pas	All
Hold	Echo	Have and hold [Present Active Indicative]
Prophet	Prophetes	Prophet
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
<b>Cannot tell</b>	<b>Eido</b>	<b>Tell [Perfect Active Indicative]</b>
Said	Pheimi	Affirm [Aorist Active Indicative]
Tell	Lego	Say [Present Active Indicative]
Do	Poieo	Do [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 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 a segregated form

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

**REFLECTION**

**Verse 23. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26. But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.**

Here the Lord Jesus Christ meets the religious leaders in the Temple. It is important to define both religion and Christianity. Religion is any system which attempts to get the blessing of God by what we do in our own strength. Christianity is not a religion it is a relationship with God through the work and person of Christ.

Religious people are always rude, as arrogance/pride is the core of all satanic based religion just as it was with Cain. They talk about brotherhood and love, but watch out if you differ with them. When you think you are good enough to run someone else's life you can be classified as a religious person, for what Satan wants is for each person to have their eyes off God and onto themselves and others.

In verse 23 the religious leaders come into his area while Jesus is teaching. They came in and interrupted Him. The present tense of the verb to say as relates to the religious leaders means that they kept on interrupting the teaching interjecting with questions about who gave Him authority to say the things that He was teaching. They are in fact heckling Him. These people are rude.

The authority for the Lord's teaching is God the Father, the power of His ministry is God the Holy Spirit. In the framework of Orthodox and boring official Judaism He has no authority, but Judaism at this time has become a legalistic fake religion. He does not come in the authority of what is in effect “satanic religion”, He comes in the authority of the Father and Holy Spirit, offering real relationship with God forever.

He is going to give them three parables which will indicate to them their error, and He will talk to them in a very open way the following day, using the words, “woe unto you Scribes, Pharisees, hypocrites”, several times, as recorded in Matthew chapter 23.

In this passage the Lord Jesus Christ answers a question with a question, in the expected rabbinic manner. These people are not seeking information, they are seeking to discredit Him so he forces them to think again. He says that He will give them an answer to their question if they will tell Him the answer to a question, and by getting them to face this other issue, they must confront the question as to His real identity, and they have the miracle evidence to decide, even in the last days!

The question that Jesus asks them is about the baptism of John. John the Baptist had his ministry in the desert regions, and the religious leaders went to see why many people had flocked to him. John was in the wilderness and greeted the religious leaders calling them a brood of vipers, and telling them to repent. These people were not wanting to be followers of John they were simply trying to find some gimmick to restore the crowds to the Temple in Jerusalem.

John was baptising at the Jordan without the authority of the religious leaders, just as Jesus has been teaching without their authority. These people were not able to bring John under their control, so it hits a raw nerve here, for they cannot control Jesus either.

He asks by what authority did John keep on [imperfect tense] baptising. Was it from heaven or was it from some man-made system/structure? The imperfect tense is also used for the religious leaders discussing the question; they talked back and forth. If they said it was from heaven then Jesus would ask them why they did not obey it, if from man it would go against the common wisdom of the crowds of the day, that John was a prophet sent by God.

The religious leaders say that they cannot answer the question. It is noted that the inability of the religious leaders to tell is in the perfect tense, which means that they cannot tell now, nor every will be able to do so. Jesus then says that He will not answer their question. Religion has the criterion of public opinion rather than what the Bible says, and the perfect tense is significant, for they are without hope eternally because of their political decision making process, rather than being driven by truth.

The religious leaders now stop talking to Jesus, as they realise they cannot win against Him, and the Lord Jesus Christ now has a captive audience, who he appeals to. The hypocrites stay to listen in to Him, and desperately try to find some other way of discrediting Him, but their plans for murder are now well advanced.

### MARK 11:27-33

**Mark 11:27** And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, **28** And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? **29** And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. **30** The baptism of John, was it from heaven, or of men? answer me. **31** And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? **32** But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. **33** And they answered and said unto Jesus, **We cannot tell.** And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

### KEY WORDS

Come	Erchomai	Come [Present Middle Indicative]
Again	Palin	Once more
Was walking	Peripateo	Walk [Present Active Participle]
Temple	Hieron	Temple
Come unto	Erchomai	Come [Present Middle Indicative]
Chief Priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribe, Town clerk
Elders	Presbuteros	Elder
Say	Lego	Say [Imperfect Active Indicative]
Authority	Exousia	Authority
Doest	Poieo	Do [Present Active Indicative]
Gave	Didomi	Give [Aorist Active Indicative]
Do	Poieo	Do [Present Active Subjunctive]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
I also	Kago	Likewise
Will Ask	Eperotao	Inquire, Ask [Future Active Indicative]
One	Heis	One
Question	Logos	Question, Thing, Word
Answer	Apokrinomai	Answer [Aorist Active Imperative]
Will tell	Ereo	Say [Future Active Indicative]
Do	Poieo	Do [Present Active Indicative]
Baptism	Baptisma	Baptism
Was	Eimi	Keep on being [Imperfect Active Indicative]
Heaven	Ouranos	Heaven
Men	Anthropos	Man
Answer	Apokrinomai	Answer [Aorist Active Imperative]
Reasoned	Dialogizomai	Deliberate [Imperfect Middle Indicative]

Themselves	Heautou	Themselves
Saying	Lego	Say [Present Active Participle]
Shall say	Epo	Say [Aorist Active Subjunctive]
Say	Ereo	Say [Future Active Indicative]
Did ye not	Ou	Not
Believe	Pisteuo	Believe [Aorist Active Indicative]
Say	Epo	Say [Aorist Active Subjunctive]
Feared	Phobeo	Fear [Imperfect Middle Indicative]
Counted	Echo	Have and hold [Imperfect Active Indicative]
Was	Eimi	Keep on being [Imperfect Active Indicative]
Prophet	Prophetes	Prophet
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Lego	Say [Present Active Indicative]
<b>Cannot tell</b>	<b>Eido</b>	<b>Tell [Perfect Active Indicative]</b>
Answering	Apokrinomai	Answer [Present Passive Participle]
Saith	Lego	Affirm [Aorist Active Indicative]
Tell	Lego	Say [Present Active Indicative]
Do	Poieo	Do [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 each time it occurs.

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

**REFLECTION**

**Verse 27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?**

On Tuesday morning, Jesus and his disciples entered Jerusalem again, and were immediately confronted by the Sanhedrin delegation. As guardians of Israel’s religious life they asked two questions, “What is your authority, and who gave it to you?” They are determined to demonstrate to the crowds that he is “not official” and not to be heard or paid attention to, and if they can get people checking religious credentials rather than the real evidence, people will possibly not spot the truth. Sadly they will be successful, and the majority will not pay attention to Jesus claims and actions, and will reject Him as Messiah.

These questions related certainly to the action the day before of cleansing on the Temple, and also perhaps the healing ministry of the Lord, and maybe even to his cursing of the fig tree. Their questions indicate that He had not openly stated that He was the Messiah, although His entry into Jerusalem riding on a colt would have been a very significant sign for those versed in the Scriptures.

**Verse 29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 30. The baptism of John, was it from heaven, or of men? Answer me.**

Jesus answered a question with a question, which was a common technique used by the Rabbis of the time as seen in **Mark 10:2,3**, “*And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3 And he answered and said unto them, “What did Moses command you?”*”

This made His answer dependent on theirs. The question was regarding the baptisms performed by John the Baptist, as to their source of authority, and implied that the Lord’s authority came from the same source.

The religious leader’s conclusion about John’s source of authority would determine their attitude towards Christ, and by making this issue the one for them to face, that is the conclusion He wants them to deduce.

**Verse 31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32. But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.**

The religious leaders were placed in a dilemma as if they said it was from heaven they could be criticised for not believing John and supporting his ministry as seen in **John 1:19-27**. “19 *And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.”*

By saying that it was of God, they would also have to say that Jesus authority was from God. This answer, while true, is unacceptable to them because of their unbelief. Their religion is too self-affirming and self satisfying for them, as their “god” makes no demands upon them; they don't have to change anything with satanic religion, whereas God requires our all, and that was clear from the Old Testament to the New. **2 Kings 10:31, Psalm 9:1, 57:7, 86:11-12, 111:1, 119:2, 34, Mark 12:30-33.**

The alternative is that they say it was not from God, which would be false and not acceptable to the man in the street, who counted John as a prophet from God, just as they did the Lord Jesus Christ. This would then discredit the religious leaders and put them under “public opinion threat” and being disrespected by the crowd – as they would be by the days of the Great Revolt 66-70 AD.

The fact that John the Baptist was seen as a man from God is also shown in Josephus - The Antiquities of the Jews Book 18 Chapter 5 Section 2. “Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John that was called the Baptist for Herod slew him who was a good man and commanded the Jews to exercise virtue and piety towards God.”

**Verse 33. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.**

Since neither option was acceptable they pleaded ignorance, but the perfect tense condemns them forever, for the result of their devious denial of reality will lead them to forever facing judgment with Satan and his truth denying demons. As a result Jesus said that He would not answer their questions any more. The attitude of these religious leaders complemented that of most of their predecessors over the years who had repeatedly rejected God's messengers. The Lord brings this fact painfully home in the parable that follows in **Mark 12:1-12** [see section 132 C below]

#### **LUKE 20:1-8**

**Luke 20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But and if we say, Of men; all the people will stone us: for they **be persuaded** that John **was** a prophet. 7 And they answered, that they **could not tell** whence it was. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.**

#### **KEY WORDS**

Came to pass

Ginomai

Come into being [Aorist Middle Indicative]

One	Mia	One
Days	Hemera	Day
Taught	Didasko	Teach [Present Active Participle]
People	Laos	People
Temple	Hieron	Temple
Preach the Gospel	Euaggelizo	Preach the gospel [Present Middle Participle]
Chief Priests	Archiereus	Chief Priest
Scribes	Grammateus	Scribe, Town Clerk
Came	Epihistemi	Come upon [Aorist Active Indicative]
Elders	Presbuteros	Elder
Spake	Epo	Say, Tell [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Tell us	Epo	Say, Tell [Aorist Active Imperative]
Authority	Exousia	Authority
Doest	Poieo	Do [Present Active Indicative]
Is	Eimi	Keep on being
Gave	Didomi	Give [Aorist Active Participle]
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
I also	Kago	Likewise
Will Ask	Eperotao	Inquire, Ask [Future Active Indicative]
One	Heis	One
Question	Logos	Question, Thing, Word
Answer	Epo	Say [Aorist Active Imperative]
Baptism	Baptisma	Baptism
Was	Eimi	Keep on being Imperfect Active Indicative]
Heaven	Ouranos	Heaven
Men	Anthropos	Man
Reasoned	Dialogizomai	Deliberate [Aorist Middle Indicative]
Themselves	Heautou	Themselves
Saying	Lego	Say [Present Active Participle]
Shall say	Epo	Say [Aorist Active Subjunctive]
Say	Ereo	Say [Future Active Indicative]
Believe	Pisteuo	Believe [Aorist Active Indicative]
Say	Epo	Say [Aorist Active Subjunctive]
Stone	Katalithazo	To stone [Future Active Indicative]
<b>Persuaded</b>	<b>Peitho</b>	<b>Persuade [Perfect Passive Participle]</b>
<b>Was</b>	<b>Eimi</b>	<b>Keep on being [Perfect Active Infinitive]</b>
Prophet	Prophetes	Prophet
Answered	Apokrinomai	Answer [Aorist Passive Participle]
<b>Could not tell</b>	<b>Eido</b>	<b>Tell [Perfect Active Indicative]</b>
Whence it was	Pothen	From where
Said	Epo	Say [Aorist Active Indicative]
Neither	Oude	Neither
Tell	Lego	Say [Present Active Indicative]
Do	Poieo	Do [Present Active Indicative]

**PERFECT TENSE VERBS**

EIMI – TO BE – The verb occurs 61 times in the New Testament with 5 appearances in the Perfect Tense. In **Luke 20:6** the people recognised John the Baptist as a prophet, a permanent appointed person sent by God. This position is also seen in Acts 15:32 where Judas and Silas were seen as prophets. 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. In Ephesians 5:5 it is seen that no one who is habitually sinful has an eternal inheritance with Christ.

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.



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

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

## REFLECTION

**Verse 1. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 2. And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?**

This is quite a contrasting picture with the Lord teaching and giving the gospel at the Temple which so aptly describes the work of the Lord Jesus Christ, and a very arrogant and rude group of religious leaders trying to undermine Him by interjecting and interrupting his teachings. They cannot stand the fact that He is not one of their group and He will not accept their control over him!

As far as they were concerned, this was a carpenter from Nazareth, an “unregistered and unacceptable false rabbi”. He had no education certificates or academic achievements as the religious leaders had, and did not have the “tick of approval” from their unbelieving institutions. What were his credentials they demanded, under what or whose authority was he working? Who had given him the authority to teach and cleanse the Temple they wanted to know, as it had not been sanctioned by them.

**Verse 3. And he answered and said unto them, I will also ask you one thing; and answer me: 4. The baptism of John, was it from heaven, or of men? 5. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 7. And they answered, that they could not tell whence it was. 8. And Jesus said unto them, Neither tell I you by what authority I do these things.**

Jesus asks them a question, which if they had answered it correctly they would have answered the question they asked Him about his credentials. They did not want to be trapped into agreeing to the truth however.

They saw that they were trapped and said they could not tell, (perfect tense – with lasting results eternally for them) and so they did not know – and they were of course culpable and responsible/accountable for that ignorance, for it was deliberate and chosen. If they did not know enough to make a firm decision in the case of John, what were they doing questioning Jesus’ authority and the source of His authority. As a result of their answer, the Lord refuses to answer them further on any matter, and that was the accepted rabbinic response – for until they addressed these first issues, no others could be raised by them.

This passage shows how important the guidance by the Holy Spirit in spiritual matters is, as those who were questioning Him had multiple degrees and were the most intellectual of the nation in religious matters, but were not Holy Spirit filled – they were not believers. **Romans 8:9, James 2:19-26.**

The questions of where did you get your degrees, who ordained you, who sanctioned your career are still being asked often out of jealousy or envy, and those who major on these “minors” prove they are unbelievers still. **Galatians 5:16-26.**

## APPLICATION

Religion has caused a huge amount of suffering in the history of mankind.

Religion always worries a lot about what other people think.

We should only be concerned with what God thinks of any issue, action or situation.

Leaders of religious groups will always criticise truth, and try to eliminate the truth.

In the person of the Lord Jesus Christ we have the truth and we have the word of truth. **1 Corinthians 2:16.**

All matters of importance should be gauged against the Word of God.

It is essential to grow in the knowledge and grace of our Lord Jesus Christ but high degrees from a liberal university is not necessarily the hallmark for a great Christian life.

## DOCTRINES

### HOLY SPIRIT: MINISTRY TO JESUS CHRIST

1. The ministry of the Spirit in sustaining Jesus Christ was prophesied in the Old Testament. (**Isaiah 11:1-3, 42:1, 61:1-3**)
2. The virgin birth was only possible by the work of the Holy Spirit. **Matthew 1: 18, 20, Psalm 40:6, Hebrews 10:5.**
3. The Holy Spirit was given without measure (constant unhindered filling) to the humanity of Christ. (**John 3:34**)
4. The Holy Spirit was related to the baptism of Jesus. (**Matthew 3:16**)
5. The Holy Spirit sustained Jesus Christ during his earthly ministry. (**Matthew 12:18, 28, Luke 4:14, 15, 18**)
6. The Lord acknowledged the work of the Spirit in his works and miracles. **Matthew 12:8** (Quoting **Isaiah 44:1, 18, 28, Luke 4:14-21.**)
7. The sustaining ministry of the Holy Spirit was withdrawn from the Lord when he bore our sins on the cross. **Matthew 27:46, Psalms 22.**
8. The Holy Spirit had a part in the resurrection of Jesus Christ. (**Romans 8:11, 1 Peter 3:18**)
9. The present ministry of the Holy Spirit to Jesus Christ (**John 7:39, 16:14**)
10. The same sustaining ministry of the Holy Spirit is passed on to us at salvation, and we are commanded to make use of this ministry
11. to grow thereby. **Galatians 4:19, 5:16, Ephesians 3:16, 17, 5:18, Romans 13:14.**

### JOHN THE BAPTIST – HERALD

1. SCRIPTURE **Matthew 3:1-15; Mark 6:14-29; Luke 1:5-25, 57-80.**

#### 2. BIOGRAPHY

John the Baptist (or Baptiser) was born in 6 BC to Zacharias the priest of the course of Abia (**Luke 1:5**) and Elisabeth, both of whom were descended from Aaron. He was related to Jesus through his mother, who was a cousin of Mary (**Luke 1:36**). He grew to manhood in the wilderness of Judea (**Luke 1:80**). He received his prophetic call (**Luke 3:2**) and became famous as an unorthodox preacher calling for national repentance. Jesus called John the greatest prophet (**Luke 7:28**) under the old covenant. He dressed in a coat of camel hair and ate locusts and wild honey. Many flocked to hear him preaching. He baptised those who had repented but refused the religious leaders who considered baptism as a possible source of power, calling them vipers (**Matthew 3:1-7**). Jesus was baptised by John to commence His ministry, John pointing to Him as the Messiah and contrasting his water baptism with the future spirit baptism of Christ (**Matthew 3:11**). John returned to the area of Herod Antipas (or Herod the Fox) causing turmoil with his messianic teaching.

He also criticised Herod for marrying his brother Philip's wife Herodias. He was imprisoned in the Perea fortress of Machaerus and eventually beheaded (**Mark 6:17-29**). John was the herald of the king, Jesus Christ the Messiah.

### 3. EVALUATION: **Matthew 3:1-12**.

- a) John preached in the wilderness. There are no people in the desert but people flock to hear him (verse 1).
- b) His message is four-fold:
- c) Identification of Jesus Christ (**John 1:29**).
- d) The message is more important than the messenger (**John 3:30**).
- e) A call to repentance (**Matthew 3:2**).
- f) Faith in Christ brings salvation (**Acts 19:4**).
- g) He shows he is fulfilling **Isaiah 40:3** (verse 3).
- h) The crowds did not go to see a fine dresser but went to hear his message (verses 4,5).
- i) He baptised in the Jordan those who had confessed their sins (verse 6).
- j) Religious leaders from Jerusalem approached John for baptism. John was intolerant of them and warned them of the baptism of fire to come (verse 7).
- k) He tells them to produce good of eternal value which can only be performed after conversion (verse 8).
- l) The Pharisees and Sadducees were proud of their ancestry to Abraham but John warns them that this will not save them (**Romans 9:6-8**) (verse 9).
- m) The future dispersion of Israel is prophesied (verse 10) and that unbelievers will be judged.
- n) John announces Jesus Christ as one who would give the superior baptism of the Holy Spirit or fire (verses 11,12).
- o) The herald, who, through a fore-shadowing of Elijah (**Malachi 4:5**), is not Elijah (**John 1:20-34**), baptises the king, Jesus Christ to commence Jesus' ministry (verses 13-15) (**Acts 10:37,38; 13:24,25**).

### 4. PRINCIPLES

- a) Before the king are heralds: John the Baptist and the Herald angels for the first advent, and Moses and Elijah and the mighty angel for the Second Advent (**Revelation 11:3-6**).
- b) As a herald, John emphasised the person and ministry of the king rather than his own ministry (**John 3:30**).
- c) There are many messengers but only one message. Messengers pass away but the Word of God abides forever (**Luke 21:33**).
- d) Tradition and religion are antagonistic to the truth (**Matthew 23**).
- e) Divine good can only be produced by believers (**Hebrews 11:3-39; James 2:18**).
- f) Ritual without reality has no meaning; in fact it can be a stumbling block (**Isaiah 1:11**).
- g) Your ancestry or culture is unimportant as far as God is concerned (**Romans 2:10,11**). God treats everyone on an individual basis.
- h) Christ is the answer to every problem (**John 14:6**).

## BAPTISM

### 1. Usage of word "baptism" prior to the Koine (common) Greek (pre. 350 BC).

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

### 2. Meanings of the Koine Greek.

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

3. Real baptisms: an actual identification - a person identified with something real. These are dry baptisms, and do not involve water. There are four real baptisms -
- a) Baptism of Moses - a double identification of the children of Israel at Red Sea. (**1 Corinthians 10:2**)
    - i) With Moses - the people were identified with Moses in his faith, leadership and deliverance. They had victory "in Moses".
    - ii) With cloud - the people were identified with God (the cloud) as He delivered them through the dry seabed and destroyed their enemies behind them. They had victory "in God".
  - b) Baptism of Fire - unbelievers are identified with judgement. (**Matthew 3:11, 13:24-30, 2 Thessalonians 1:7-9**).
  - c) Baptism of the Cup - identifies the Church Age believer with the victory of Christ after the cross - Christ identified himself with our sins (**Matthew 26:39, 2 Corinthians 5:21**)
  - d) Baptism of the Holy Spirit - enters Church Age believers into the Body of Christ, and therefore identifies them with everything that Christ is (**1 Corinthians 12:13, Romans 6, Ephesians 1:3**)
4. Ritual Baptisms: involve literal water, which represents something else.
- a) Baptism of Jesus - unique (**Matthew 3:13-17**). Water represented Father's Plan. Christ identified himself with the Father's will in going to the cross.
  - b) Baptism of John (**Matthew 3:1-11, John 1:25-33, Acts 18:25**). Water represented the kingdom demonstrating identification of John's converts with Jesus and His Kingdom.
  - c) Believer's (Christian) baptism (**Acts 2:38,41, 8:36-38, 9:18, 10:47-48, 16:33**).
    - i) Water represents the work of Christ.
    - ii) Identification of Church Age believer, with Christ in his death (going into the water), burial (under the water) and resurrection to "newness of life" (coming up out of the water).
    - iii) Water baptism is a testimony to personal faith in Christ.
  - d) Two ordinances for the Church:
    - i) Water baptism - once; represents salvation.
    - ii) Communion - repeated; represents fellowship.

## 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**)

**HARMONISATION**

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

**HARMONY**

**THE RELIGIOUS LEADERS QUESTION CHRIST'S AUTHORITY**

It came to pass, that on one of those days they came again to Jerusalem: and as he was walking in the temple, he taught the people preaching the gospel the chief priests, and the scribes, and the elders came upon him, spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

**JESUS ANSWERS THE RELIGIOUS LEADERS**

And Jesus answered and said unto them, I will also ask of you one question which if ye tell me and answer me I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? Answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered and said unto Jesus, We cannot tell whence it was. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

**132 B - PARABLE OF THE TWO SONS**

**MATTHEW 21:28-32**

**28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went. 30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.**

**KEY WORDS**

Think	Dokeo	Think [Present Active Indicative]
Certain man	Anthropos	Man
Had	Echo	Have and hold [Imperfect Active Indicative]
Two	Duo	Two
Sons	Teknon	Son
Came	Proserchomai	Come close to [Aorist Active Participle]
First	Protos	First
Said	Epo	Say [Aorist Active Indicative]
Go	Hupago	Go [Present Active Imperative]
Work	Ergazomai	Work [Present Middle Imperative]
Today	Semeron	This day, Today
Vineyard	Ampelon	Vineyard
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Will not	Thelo ou	Will not [Present Active Indicative]
Afterward	Husteron	Afterward
Repented	Metamelomai	Repent, Feel sorry, Regret [Aorist Passive Participle]
Went	Aperchomai	Go, Depart [Aorist Active Indicative]
Came	Proserchomai	Come close to [Aorist Active Participle]

Second	Deuteros	Second
Said	Epo	Say [Aorist Active Indicative]
Likewise	Hosautos	In like manner
Answered	Apokrinomai	Answer [Aorist Passive Participle]
Said	Epo	Say [Aorist Active Indicative]
Go	-	Not in original
Sir	Kurios	Sir
Went	Aperchomai	Go depart [Aorist Active Indicative]
Whether	Tis	Which
Twain	Duo	Two
Did	Poieo	Do [Aorist Active Indicative]
Will	Thelema	Will
Father	Pater	Father
Say	Lego	Say [Present Active Indicative]
Saith	Lego	Say [Present Active Indicative]
Verily	Amen	Of a truth
Say	Lego	Say [Present Active Indicative]
Publicans	Telones	Tax collectors
Harlots	Porne	Prostitute
Go before	Proago	Precede [Present Active Indicative]
Kingdom	Basilea	Kingdom
God	Theos	God
Came	Erchomai	Come [Aorist Active Indicative]
In the way	Hodos	Road, Way
Righteousness	Dikaiousune	Righteousness
Believed	Pisteuo	Believe [Aorist Active Indicative]
Believed	Pisteuo	Believe [Aorist Active Indicative]
Seen	Eido	See [Aorist Active Participle]
Repented	Metamelomai	Repent, Regret [Aorist Passive Indicative]
Afterward	Husteron	Afterward
Believe	Pisteuo	Believe [Aorist Active Infinitive]

**PERFECT TENSE VERBS** – None found

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

## REFLECTION

This is the first of three parables directed to the religious leaders. This day the Lord Jesus Christ uses parables but He will follow it up with plain speaking about religion in Matthew 23.

**Verse 28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29. He answered and said, I will not: but afterward he repented, and went. 30. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.**

In **Isaiah 5:7** we see that Israel is the vineyard, *“For the vineyard of the Lord is the house of Israel and the men of Judah his pleasant plant”*.

This shows the fact that Israel had custodianship of the Word and was responsible for the dispersion of the seed of the gospel message.

In this case there is a contrast between the attitudes of the two sons, the first initially said no but eventually decided to go. The second said he would go but did not.

In verse 29 it says that the first one repented. In the New Testament there are two Greek words translated repent, one is metanoeo, which means to change one’s mind, the other, and the one used here, is metamelomai, which means to emotionally regret an action.

It is in the passive voice so he received these regrets; he felt sorry for saying “no”, and immediately went out in accordance to the request.

The father did not press either son. He simply made a request and both sons responded using their free will, and it is the “fruit” of their words that the Lord is highlighting – for words alone without follow through life work/obedience is sheer hypocrisy.

**Verse 31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.**

The first son represents the publicans and harlots, who have by their previous life-style rejected the way of righteousness, but having heard the truth, sat with it and reflected, they regret their attitude, and believe in the truth, qualifying them for entry into the kingdom of God.

The second son represents religion that says “yes” in public, and is very respectable outwardly, but does nothing about the Word of God and says “no” to genuine change through biblical evangelism. These people offer prayers, give alms, do good deeds to win points with men and their god, and put on a respectable front, but are not saved.

The publicans or tax collectors and harlots or prostitutes were ostracised by “respectable” society, they had no illusions about their status. They knew that they were sinners. They had no self righteousness to stop them accepting the truth. When they heard the gospel many of them responded.

The statement that the publicans and harlots go into the kingdom before the religious people does not eliminate the religious people entering the Kingdom of God, it is just a lot harder for them, as they have to reject their past thinking and value judgments.

Again the word “repent” in verse 32, is *metamelomai*, which means that the religious leaders of Israel had no regrets about not believing John’s message. They were totally reliant on human good and the words of John had no appeal for them. They rejected John; they in the main would also reject Christ.

## APPLICATION

God does not coerce any woman or man’s free will. He offers things in His plan; it is up to the individual to respond and select forever, their forever destiny.

When God comes up against negative volition, He stops right there. Each Woman/Man is judged by their free will response, not God’s sovereignty.

Religion pays lip service to God but produces nothing.

Religious people believe that they can be saved by their own good works, whereas a person who knows that is impossible has to rely on grace through faith, which is God’s way.

We should remember the first beatitude, which says, “Blessed are the poor in spirit, [those who are devoid of spiritual assets] because of them the Kingdom of God keeps on existing”.

We need to realise that we have no spiritual assets with which to satisfy or please God before we look to His grace plan for salvation.

## DOCTRINES

**PARABLES**

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

**PARABLES OF CHRIST**

PARABLES	PLACE	REFERENCES
Parable of the Sower	Capernaum	<b>Matthew 13:1-23</b>
Parable of the Tares	Capernaum	Matthew 13:24-43
Growing Seed	Capernaum	<b>Mark 4:26-29</b>
Grain of Mustard Seed	Capernaum	<b>Matthew 12:31, 32</b>
Leaven	Capernaum	<b>Matthew 13:33</b>
Found Treasure	Capernaum	<b>Matthew 13:44</b>
Precious pearl	Capernaum	<b>Matthew 13:45-46</b>
Net	Capernaum	<b>Matthew 13:47-50</b>
Two Debtors	Capernaum	<b>Luke 7:36-50</b>
Unmerciful Servant	Capernaum	<b>Matthew 18:21-35</b>
Samaritan	Near Jericho	<b>Luke 10:25-37</b>
Rich fool	Galilee	<b>Luke 12:13-21</b>
Servants who waited for their Lord	Galilee	<b>Luke 12:35-48</b>
Barren Fig Tree	Galilee	<b>Luke 13:6-9</b>
Lost Sheep	Galilee	<b>Luke 15:3-7</b>
Lost coin	Galilee	<b>Luke 15:8-10</b>
Prodigal Son	Galilee	<b>Luke 15:11-32</b>
Dishonest steward	Galilee	<b>Luke 16:1-12</b>
Unjust Judge	Perea	<b>Luke 18:1-8</b>
Pharisee and publican	Perea	<b>Luke 18:9-14</b>
Labourers in the vineyard	Perea	<b>Matthew 20:1-16</b>
Pounds	Jericho	<b>Luke 19:12-27</b>
Two sons	Jerusalem	<b>Matthew 21:28-32</b>
Vineyard	Jerusalem	<b>Matthew 21:33-46</b>
Marriage feast	Jerusalem	<b>Matthew 22:1-14</b>
The Virgins	Jerusalem	<b>Matthew 25:1-13</b>
Talents	Jerusalem	<b>Matthew 25:14-30</b>
Sheep and the Goats	Jerusalem	<b>Matthew 25:31-46</b>



## DISPENSATION OF THE JEWS OR ISRAEL

1. Scripture: Genesis 12 -Acts.
2. Limits: Abraham to Second Advent.
3. Divided into Three Sections
  - a) The Patriarchs - Abraham - Moses.
  - b) The Law. Moses - Pentecost.
  - c) The Tribulation - Rapture - 2nd Advent.
4. Characteristics
  - a) Length of Age - approximately 2,000 years.
  - b) Means of salvation - faith in Christ (**James 2:23**)
  - c) Written Scripture - Old Testament completed 425 BC
  - d) Evangelists - The Jews
  - e) Four Unconditional Covenants:-
    - i) Abrahamic (**Genesis 12:1-3**)
    - ii) Davidic (**2 Samuel 7:8-16**)
    - iii) Palestinian (**Genesis 15:18-21**)
    - iv) New. (**Jeremiah 31:31-34**)
 These are fulfilled at the Second Advent, when Jesus, the Messiah returns to earth to reign as King.
  - f) Specific discipline for failure to comply with Divine Direction include:-
    - i) Where a foreign country rules the Jews (e.g. Rome from 60 BC. to 70 AD.)
    - ii) Where the Jews are removed from the land (e.g. Babylonian captivity 586 to 516 BC)
  - g) Major judgements - Babylonian captivity.
  - h) At death believers - Paradise (Abraham's Bosom) (**Luke 16:19-31**)
  - i) At death unbelievers - Torments (**Luke 16:19-31**)
  - j) Priesthood - Levitical (**Exodus 28-29**)
  - k) The Law - given to Moses (**Exodus 19-24**)
  - l) Holy Spirit - assisted a selected few believers – e.g. Gideon, David, Samson.
  - m) Environment - sinful.
  - n) Satan - in heaven and on earth.
  - o) Rebellion - Idolatry, rejection of the Law of God.
  - p) Many languages -(**Genesis 11:9**)
  - q) Many races of people (**Genesis 11:9**)
  - r) Spirituality - resting in the promise of God. (**Hebrews 11:8-40**)
5. The Jewish Age is interrupted at the crucifixion of Jesus Christ (Daniel 9:26a). Instead of accepting their Messiah, the Jews rejected and crucified Him.

God therefore has temporarily set the Jews aside and ordained the Church as His ambassadors on earth **Romans 11:17-25**.

When the Church is removed from the earth (known as the Rapture), God will re-institute the Jews as His ambassadors. This will last for a period of seven years (**Daniel 9:26b-27**), known as the Tribulation (see below), during which time the Jews will repent and call upon their Messiah. The Lord Jesus Christ will then come back to earth at the Second Advent to regather Israel and establish His kingdom on earth.

## ISRAEL

1. Israel has a future which was promised to Abraham. (**Genesis 12:1-3**)
2. Israel's future is based on regeneration. (**Romans 9:6-14**)
3. Israel's future is related to the land of Palestine. (**Genesis 15:18, Numbers 34:1-12, Deuteronomy 30:1-9**)

4. Israel has a King forever - the Son of David, the Lord Jesus Christ in the Millennium. **(2 Samuel 7:8-16, Psalm 89:20-37)**
5. The promises were confirmed to Jeremiah in the New Covenant **(Jeremiah 31:31ff, Hebrews 8:8-13)**
6. Israel's future begins as a nation at the Second Advent of Christ. **(Zechariah 14:1-9)**
7. Israel's future is guaranteed, even though the nation is now in dispersion under the discipline of God. **(Isaiah 5:26-30, 14:1-3, 10:20-23, 11:11-16, Zechariah 10:6-12)**
8. Israel had a purpose
  - a) To witness to the holiness of the one true God. **(Deuteronomy 6:4, Isaiah 43:10,12)**
  - b) To illustrate to the nations the blessings derived from serving the one true God. **(Deuteronomy 33:26-29, 1 Chronicles 17:20-21, Psalm 144:15)**
  - c) To receive, record and broadcast the Scriptures. **(Deuteronomy 4:5-8, Romans 3:1-2)**
  - d) To receive and proclaim the promised Messiah. **(Genesis 3:15, 12:3, 2 Samuel 7:12-16, Isaiah 7:14, 9:6)**
9. The nation Israel is now in dispersion under the discipline of God. The Church has replaced the mission of Israel during the Church Age. **(Romans 11)** When the Church is removed in the Rapture, Israel will again take up its purpose during the Tribulation **(Revelation 7:4-8)**

#### **GOD: DIVINE INSTITUTIONS – FREEWILL**

1. Definition :- Volition or free will is the responsibility before God to choose different ends and means in life.
2. The above definition does not say that one has the power to do what you choose but it does give the opportunity to choose.
3. God gave Adam a choice in the garden in **(Genesis 2:16,17)** where God told the man "thou shalt not eat" in the imperative mood which is a command.
4. Free will gives you the opportunity to want to accomplish things in conformity with God's will without having the natural ability to do so. **(1 Kings 3:5-10)** Solomon in this case wanted to judge but could not because of his own limitations.
5. In (Psalm 13) David's free will continued to be positive even though he had not been successful.
6. One of the reasons for the delay in the answering of prayer requests is to allow the strengthening of free will to desire to do God's will.
7. Free will in both believer and unbeliever. **(John 7:17)**
8. Free will in giving. **(2 Corinthians 8:12)**
9. Free will cannot be coerced or compromised thus Christianity is a matter of obedience. **(2 Corinthians 5:10)**
10. As God is to judge all men it means that man is responsible for his actions and that all normal members of the human race have free will. **(Revelation 20:11-15)**
11. Relationship of free will is vertical, between man and God not man and man. **(Ephesians 6:5-9)**
12. Because man is subject to judgment there is an age of accountability as portrayed by the "rich young ruler".
13. Animals and plants are not judged.
14. Free will also puts the responsibility on both ends and means. An example of the right end but wrong means is the sin unto death of Moses. **(Numbers 20)**

15. By application just because God is blessing a ministry, in the case of Moses by providing water it does not mean that the person is necessarily in God's will. God blesses through his grace and not necessarily because they are doing things by God's way.

16. Human viewpoint attack on free will - Determinism.

- (a) The concept is that if one starts out with any physical item and I know everything there is regarding it and the laws that control it then I can dogmatically predict the future state of that item.
- (b) This concept is incorrect as shown by the power of prayer (**James 5:17**).
- (c) It is possible for God to manipulate His universe. (**Acts 16:26**).

17. Types of miracles in the Bible

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

God speaks to man in three areas:-

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

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

Examples

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

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

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

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

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

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

Three non salvation examples:-

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

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

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

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

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

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

In this passage:-

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

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

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

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

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

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

## KINGDOM

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

a) Kingdom of Heaven

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

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

b) Kingdom of God

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

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

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

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

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

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

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

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

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

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

**HARMONY**

## PARABLE OF THE TWO SONS

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

**132 C PARABLE OF THE VINEYARD****MATTHEW 21:33-46**

**33** Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: **34** And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. **35** And the husbandmen took his servants, and beat one, and killed another, and stoned another. **36** Again, he sent other servants more than the first: and they did unto them likewise. **37** But last of all he sent unto them his son, saying, They will reverence my son. **38** But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. **39** And they caught him, and cast him out of the vineyard, and slew him. **40** When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? **41** They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. **42** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? **43** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. **44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. **45** And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. **46** But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

**KEY WORDS**

Hear	Akouo	Hear [Aorist Active Imperative]
Another	Allos	Different
Parable	Parabole	A story with a spiritual meaning
Was	Eimi	Keep on being [Imperfect Active Indicative]
Certain	Tis	Certain
Householder	Oikodespotes	Householder,
Planted	Phuteuo	Plant [Aorist Active Indicative]
Vineyard	Ampelon	Vineyard
Hedged	Phragmos	Hedge
Round about	Peritithemi	Round about [Aorist Active Indicative]
Digged	Orusso	Dig, Excavate [Aorist Active Indicative]
Winepress	Lenos	Trough, Wine vat
Built	Oikodomeo	Build [Aorist Active Indicative]
Tower	Purgos	Tower, Castle
Let it out	Ekdidomi autos	Let it out [Aorist Middle Indicative]
Husbandmen	Georgos	Farmer, Land worker
Went to a far country	Apodemeo	Visit a foreign country, Go abroad [Aorist Active Indicative]
Time	Kairos	Time
Fruit	Karpos	Fruit
Drew near	Eggizo	Approach, Draw close [Aorist Active Indicative]
Sent	Apostello	Send [Aorist Active Indicative]

Servants	Doulos	Slave, Servant
Might receive	Lambano	Receive [Aorist Active Infinitive]
Took	Lambano	Take [Aorist Active Participle]
Beat	Dero	Thrash, Beat [Aorist Active Indicative]
Killed	Apokteino	Kill, Destroy [Aorist Active Indicative]
Stoned	Lithoboleo	Throw stones [Aorist Active Indicative]
Sent	Apostello	Send [Aorist Active Indicative]
Other	Allos	Different
More	Pleion	More
First	Protos	First
Did	Poieo	Do [Aorist Active Indicative]
Likewise	Hosautos	In the same manner
Last	Husteron	Eventually
Sent	Apostello	Send [Aorist Active Indicative]
Son	Uihos	Son
Saying	Lego	Say [Present Active Participle]
Will reverence	Entrepo	Respect [Future Passive Indicative]
Saw	Eido	See, Perceive [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Among themselves	En Heautou	Among themselves
Is	Eimi	Keep on being [Present Active Indicative]
Heir	Kleronomos	Inheritor, Heir
Come	Deute	Come hither
Let us kill	Apokteino	Kill [Aorist Active Subjunctive]
Let us seize	Katecho	Take, Possess, Seize [Aorist Active Subjunctive]
Inheritance	Kleronomia	Possession, Inheritance
Caught	Lambano	Catch, Receive [Aorist Active Participle]
Cast out	Ekballo	Cast forth [Aorist Active Indicative]
Slew	Apokteino	Put to death, Kill [Aorist Active Indicative]
Lord	Kurios	Lord
Cometh	Erchomai	Come [Aorist Active Subjunctive]
Do	Poieo	Do [Future Active Indicative]
Say	Lego	Say [Present Active Indicative]
Miserably	Kakos	Miserably, Sick, Sore, Wicked
Destroy	Apollumi	Destroy [Future Active Indicative]
Wicked Men	Kakos	Wicked, Miserably, Sick, Sore
Let out	Ekdiromi	Let out [Future Middle Indicative]
Other	Allos	Different
Shall render	Apodidomi	Deliver, Reward, Give [Future Active Indicative]
Seasons	Kairos	Season, Proper time
Saith	Lego	Say [Present Active Indicative]
Did ye never	Oudeis	Never
Read	Anaginisko	To know again [Aorist Active Indicative]
Scriptures	Graphe	Scriptures, Document
Stone	Lithos	Stone
Builders	Oikodomeo	Builder [Present Active Participle]
Rejected	Apodokimazo	Disapprove, Reject [Aorist Active Indicative]
Same	Houtos	Same
Become	Ginomai	To become something [Aorist Passive Indicative]
Head	Kephale	Head
Corner	Gonia	Corner
Is	Ginomai	To become something [Aorist Middle Indicative]
The Lord's Doing	Para Kurios	From the vicinity of the Lord
Is	Eimi	Keeps on being [Present Active Indicative]
Marvellous	Thaumastos	Marvellous
Eyes	Ophthalmos	Eye
Say	Lego	Say [Present Active Indicative]
Kingdom	Basileia	Kingdom
God	Theos	God
Shall be taken	Airo	Take [Future Passive Indicative]
Given	Didomi	Give [Future Passive Indicative]
Nation	Ethnos	Nation

Bringing forth	Poieo	Do [Present Active Participle]
Whosoever shall fall	Pipto	Fall [Aorist Active Participle]
Shall be broken	Sunthlao	Shatter, Break [Future Passive Indicative]
Shall fall	Pipto	Fall [Aorist Active Subjunctive]
Grind him to powder	Likmao autos	Grind to powder him [Future Active Indicative]
Chief priests	Archiereus	Chief priest
Pharisees	Pharisaios	Pharisee
Had Heard	Akouo	Hear [Aorist Active Participle]
Perceived	Ginosko	Understand [Aorist Active Indicative]
Spake	Lego	Speak [Present Active Indicative]
Sought	Zeteo	Seek, Desire [Present Active Participle]
Lay hands	Krateo	Seize [Aorist Active Infinitive]
Feared	Phobeo	Fear [Aorist Passive Indicative]
Multitude	Ochlos	Multitude, Crowd
They took	Echo	To have and hold [Imperfect Active Indicative]
Prophet	Prophetes	Prophet

**PERFECT TENSE VERBS** – None found

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

ITEM	OLD TESTAMENT	DESCRIPTION	FULFILMENT
132C	Psalm 118:22-23	The rejected stone is Head of the corner	Matthew 21:42-43
	Daniel 2:44-45	The Stone that shall break the kingdom	Matthew 21:44
	Daniel 9:26a	Cut off	Matthew 21:38-39

**REFLECTION**

**Verse 33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:**

In this parable we have an owner of a great estate who planted a vineyard and provided all that was required to produce wine and went abroad, or far away, leaving leaseholders in charge, to make money and pay him a return on his investment, that they could also make a profit from by their hard work.

The owner of the land is of course God the Father, who provided every facility to have production and provided a particular group of people, the nation Israel as his temporary custodians. They will be temporary custodians, because they will not be finally found faithful to the owner's instructions.

The hedges were protection from wild animals, or in this case from enemies of Israel. In addition to the hedge was a tower to allow watchmen to improve security. The vat or winepress is made out of solid rock to holds the grapes and juice as they are crushed.

The terms of the lease are not given. A lease allowed three forms, money-rent, a proportion of the crop, or a definite amount of the produce whether it was a good or bad year. Probably the last form is that contemplated here, but what is envisaged is that the leaseholders make significant profit from the arrangement if they are faithful and work hard.

**Verse 34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35. And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36. Again, he sent other servants more than the first: and they did unto them likewise.**

God expected production from the nation Israel, and had a right to, as all that was needed for them to be profitable for themselves and the Lord was provided freely, but in general their performance was poor. They despised the messengers, which were sent to them by God, with the prophets being in general rejected and abused.



And they beat one – Jeremiah - **Jeremiah 37:15**, “Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.”

And put another to death – Urijah - **Jeremiah 26:20 – 23**, “And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah. 21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt; 22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt. 23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.”

And stoned another “ Zechariah - **2 Chronicles 24:20-22**, “And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? Because ye have forsaken the LORD, he hath also forsaken you. 21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.”

**Verse 37. But last of all he sent unto them his son, saying, They will reverence my son. 38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39. And they caught him, and cast him out of the vineyard, and slew him.**

At the end/culmination of the term of the lease, the Father sent the Son, but the religious Jews, who were those who interpreted and ruled on the Old Testament, will reject Him and kill Him. They knew very well about the suffering Messiah in Isaiah 53, but rejected Him, and thus destroyed the nation itself by their own negativity; that sadly the vast majority supported, or at least acquiesced in.

**Verse 40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.**

As a result of their non performance, and consistent antagonism towards God, judgment fell on the nation Israel. For a while the kingdom was still offered to them, but by then a new group was being ordained by God to be God’s representatives on earth. Instead of a physical nation based on natural generation God provided a spiritual group based on regeneration – the Church. It would be made up of both Jew and non Jew, and will function until Israel is taken up again in the Tribulation Period, before the Second Advent.

The religious leaders were told by the Lord that the land owner would put the wretches to a wretched death, which in fact is precisely what God did. The Jewish rejecters of Messiah, who had been clearly warned by God in Leviticus 26 as to the consequences of habitual disobedience, went into dispersion throughout the nations within 40 years of Jesus offer being rejected. Their temple and city was completely destroyed.

The vineyard had been let out to new land owners. The three Roman legions under Titus caused the destruction of Jerusalem with horrific loss of life.

Believers over the years have rendered unto God fruit of the spirit, thus fulfilling the prophecy implicit in verse 41

**Verse 42. Jesus saith unto them, Did ye never read in the scriptures? The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.**

Jesus now asks the religious leaders whether they had read the Scriptures, which of course they were expected to do. The Scriptures involved are **Psalm 118:22-23**, “The stone which the builders refused is become the head stone of the corner. 23 This is the Lord’s doing; it is marvellous in our eyes.”

The verb “become” is in the aorist tense, meaning he has become once and for all the corner stone. This is the Lord’s doing, means that this act is part of the Lord’s plan.

Those who fall on the stone are all supporters of religious systems that oppose Christ, for they will be broken. The stone falling on people represents judgment of the unbeliever and they will be utterly destroyed as far as relationship with God is concerned. The rock coming to earth talks about the judgment at the Second Advent. The opponents of Christ will be totally defeated.

**Verse 45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.**

The tenses in the Greek add to the simple reading of these verses.

The verb to hear is in the present active participle meaning they continued to hear, the participle form precedes the action of the main verb which is perceived which is in the aorist tense meaning that at a point in time they realised that Jesus was speaking about them. The word for “speak” is in the present tense, which shows that Jesus Christ was constantly talking about them.

In verse 46 they sought is in the participle form and present tense showing that they constantly desire to lay hands or detain Him. The verb meaning to lay hands meaning the point of arrest is in the aorist tense and infinitive mood showing that it was their intention to arrest Him. However, at that time, aorist tense, they had fear of the people, who kept on recognising or taking, imperfect tense, the Lord Jesus Christ as a prophet, rather than seeing him as king.

Here the Chief Priests and Pharisees recognise that they are the object of the parable and continue to plot our Lord’s destruction, with increasing malice. Doesn’t this remind you of the Pharaoh of the Exodus, whose heart was hardened as the Lord kept offering grace and mercy to him, and yet he hardened into his rejection for that was his preferred position – just as it is these men’s preferred position.

**MARK 12:1-12**

**1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our’s. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11 This was the Lord’s doing, and it is marvellous in our eyes? 12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.**

**KEY WORDS**

Began	Archomai	Begin [Aorist Middle Indicative]
Speak	Lego	Say [Present Active Infinitive]
Parable	Parabole	A story with a spiritual meaning
Certain man	Anthropos	Man
Planted	Phuteuo	Plant [Aorist Active Indicative]
Vineyard	Ampelon	Vineyard
Hedge	Phragmos	Hedge
Set About it	Peritithemi	Round about [Aorist Active Indicative]
Digged	Orusso	Dig, Excavate [Aorist Active Indicative]
Place for the winefat	Hupolenion	Vessel under the winepress

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Built	Oikodomeo	Build [Aorist Active Indicative]
Tower	Purgos	Tower, Castle
Let it out	Ekdidomi autos	Let it out [Aorist Middle Indicative]
Husbandmen	Georgos	Farmer, Land worker
Went to a far country	Apodemeo	Visit a foreign country, Go abroad [Aorist Active Indicative]
Season	Kairos	Time, Season
Sent	Apostello	Send [Aorist Active Indicative]
Servants	Doulos	Slave, Servant
Might receive	Lambano	Receive [Aorist Active Subjunctive]
Fruit	Karpos	Fruit
Caught	Lambano	Catch, Receive [Aorist Active Participle]
Beat	Dero	Beat, Smite [Aorist Active Indicative]
Sent away	Apostello	Send away [Aorist Active Indicative]
Empty	Kenos	Empty
Sent	Apostello	Send [Aorist Active Indicative]
Another	Allos	Different
Cast Stones	Lithoboleo	Cast stones [Aorist Active Indicative]
Wounded him in head	Kephalaioo	Wounded in the head [Aorist Active Indicative]
Sent away	Apostello	Send away [Aorist Active Indicative]
Shamefully handled	Atimoo	Maltreat [Aorist Active Indicative]
Sent	Apostello	Send [Aorist Active Indicative]
Killed	Apokteino	Kill [Aorist Active Indicative]
Many	Polus	Many
Beating	Dero	Beat, Smite [Present Active Participle]
Killing	Apokteino	Kill [Present Active Participle]
One	Heis	One
Son	Uihos	Son
Wellbeloved	Agapetos	Well beloved
Having	Echo	Have and hold [Imperfect Active Indicative]
Sent	Apostello	Send [Aorist Active Indicative]
Last	Eschatos	End
Saying	Lego	Say [Present Active Participle]
Reverence	Entrepto	Reverence, Respect [Future Passive Indicative]
Said	Epo	Say [Aorist Active Indicative]
Among themselves	Pros Heautou	Among themselves
Is	Eimi	Keep on being [Present Active Indicative]
Heir	Kleronomos	Inheritor, Heir
Come	Deute	Come hither
Let us kill	Apokteino	Kill [Aorist Active Subjunctive]
Inheritance	Kleronomia	Possession, Inheritance
Shall be	Eimi	Keep on being [Future Middle Indicative]
Took	Lambano	Take, Receive [Aorist Active Participle]
Killed	Apokteino	Kill [Aorist Active Indicative]
Cast	Ekballo	Cast out [Aorist Active Indicative]
Lord	Kurios	Lord
Do	Poieo	Do [Future Active Indicative]
Will come	Erchomai	Come [Future Middle Indicative]
Destroy	Apollumi	Destroy [Future Active Indicative]
Will give	Didomi	Give [Future Active Indicative]
Others	Allos	Others
Have ye not	Oude	Never
Read	Anaginisko	To know again [Aorist Active Indicative]
Scriptures	Graphe	Scriptures, Document
Stone	Lithos	Stone
Builders	Oikodomeo	Builder [Present Active Participle]
Rejected	Apodokimazo	Disapprove, Reject [Aorist Active Indicative]
Become	Ginomai	To become something [Aorist Passive Indicative]
Head	Kephale	Head
Corner	Gonia	Corner
Was	Ginomai	To become something [Aorist Middle Indicative]
The Lord's Doing	Para Kurios	From the vicinity of the Lord

Is	Eimi	Keeps on being [Present Active Indicative]
Marvellous	Thaumastos	Marvellous
Eyes	Ophthalmos	Eye
Sought	Zeteo	Seek, Desire [Imperfect Active Indicative]
Lay hold	Krateo	Seize [Aorist Active Infinitive]
Feared	Phobeo	Fear [Aorist Passive Indicative]
People	Ochlos	Multitude, Crowd
Knew	Ginosko	Know [Aorist Passive Indicative]
Spoken	Epo	Speak [Aorist Active Indicative]
Left him	Aphiemi	Leave, Forsake [Aorist Active Participle]
Went their way	Aperchomai	Go away, Depart [Aorist Active Indicative]

**PERFECT TENSE VERBS** – None found

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

**REFLECTION**

The Lord Jesus is not through with the Jewish authorities even if He had refused to answer their question. He now delivers in the form of parables stinging indictments of the religious leaders for the rejection of God’s plan.

**Verse 1. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3. And they caught him, and beat him, and sent him away empty. 4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5. And again he sent another; and him they killed, and many others; beating some, and killing some. 6. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. 8. And they took him, and killed him, and cast him out of the vineyard. 9. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.**

This parable is a picture of Israel, from the time of its creation by God, at the time of Abraham to the dispersion of the Jews in 70 AD.

The main players in the parable are “a certain man” – God the Father, the vineyard which is the land of Israel, husbandmen who are the Jews, well beloved son is the Lord Jesus Christ, and the servants are prophets of various types.

Here God the Father provided by grace everything for the Jews, providing a land, protection and the potential for being very prosperous. They were given responsibilities in relation to serving the Father’s purpose, and were supposed to be representatives of God as they lived in the land provided by God.

The hedge can be analogised to the Mosaic Law, which set the Jews apart from other races, and following its precepts protected the nation Israel and preserved them as a distinct people for the Lord.

The Jews were expected to be good representatives and to produce works satisfactory to God. To this end He sent holy men such as prophets, judges and the like to them. But their attitude to the prophets and other representatives was that they were habitually mistreated such as Jeremiah, and even killed, as was Isaiah by Manasseh.

Eventually He sent the Lord Jesus Christ, his only begotten Son, and the Jewish religious leadership conspired to kill Him rather than accept Him. As a result God the Father destroyed the Jewish nation and dispersed them, leaving the responsibility for His representation to a new group, the Church, and then a future group of Jews who will respond in the Tribulation period.

Here Jesus predicts His own rejection and death, and implicates the religious leaders of Israel in His death as heartless murderers.

**Verse 10. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 11. This was the Lord's doing, and it is marvellous in our eyes?**

Again quoting **Psalm 118:22-23**, the Lord predicts that the religious leaders will reject the Messiah. They would have no place for him in their plans. After His death however He would be raised from the dead and given the place of pre-eminence by God. He would become the cornerstone of Israel as well as of the Church. It would be marvellous how the rejected stone would come to ultimate power.

**12. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.**

The Jewish leaders knew that Psalm 118, as well as **Deuteronomy 18:15-22**, referred to the Messiah. They now heard the Lord Jesus Christ apply it to Himself and this enraged the religious leaders who wanted to eliminate this threat to their power and control. Fear of what the common people would do however because of the Lord's high standing with them, made them withdraw to fight Him another day. Their plans for his murder depend upon betrayal, and they must wait till Judas approaches them – they are caught by their own evil behaviours and hypocrisy until that point. The crowd knows their evils, but they also are the children of hypocritical teachers and will not commit to the Lord as the true Messiah – they still want God's Plan to work out their way also!

**LUKE 20:9-19**

**Luke 20:9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again he sent a third: and they wounded him also, and cast him out. 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. 17 And he beheld them, and said, What is this then **that is written**, The stone which the builders rejected, the same is become the head of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.**

**KEY WORDS**

Began	Archomai	Begin [Aorist Middle Indicative]
Speak	Lego	Speak [Present Active Infinitive]
People	Laos	People
Parable	Parabole	Parable
Certain man	Tis Anthropos	Certain Man
Planted	Phuteuo	Plant [Aorist Active Indicative]
Vineyard	Ampelon	Vineyard
Let it out	Ekdidomi autos	Let it out [Aorist Middle Indicative]
Husbandmen	Georgos	Farmer, Land worker
Went into a far country	Apodemeo	Visit a foreign country, Go abroad [Aorist Active Indicative]
Long time	Chronos	A space of time
Season	Kairos	Time, Season
Sent	Apostello	Send [Aorist Active Indicative]

Servants	Doulos	Slave, Servant
Should give	Didomi	Give [Future Active Indicative]
Fruit	Karpos	Fruit
Beat	Dero	Beat, Smite [Aorist Active Indicative]
Sent away	Exapostello	Send away [Aorist Active Indicative]
Empty	Kenos	Empty
Again	Prostithemi	Again [Aorist Middle Indicative]
Sent	Pempo	Send, Dispatch [Aorist Active Infinitive]
Another	Heteros	Different
Beat	Dero	Beat, Smite [Aorist Active Participle]
Entreated shamefully	Atimazo	Maltreat [Aorist Active Participle]
Sent away	Exapostello	Send away [Aorist Active Indicative]
Again	Prostithemi	Again [Aorist Middle Indicative]
Sent	Pempo	Send, Dispatch [Aorist Active Infinitive]
Third	Tritos	Third
Wounded	Traumatzizo	Inflict a wound [Aorist Active Participle]
Cast him out	Ekballo	Throw out [Aorist Active Indicative]
Said	Epo	Say [Aorist Active Indicative]
Lord	Kurios	Lord, Master
Shall I do	Poieo	Do [Aorist Active Subjunctive]
Send	Pempo	Send, Despatch [Future Active Indicative]
Beloved	Agapetos	Beloved
Son	Uihos	Son
May be	Isos	Maybe., Likely
Reverence	Entrepo	Respect [Future Passive Indicative]
See	Eido	See, Perceive [Aorist Active Participle]
Saw	Eido	See, Perceive [Aorist Active Participle]
Reasoned	Dialogizomai	Reason [Imperfect Middle Indicative]
Among themselves	Pros Heautou	Among themselves
Saying	Lego	Say [Present Active Participle]
Is	Eimi	Keep on being [Present Active Indicative]
Heir	Kleronomos	Inheritor, Heir
Let us kill	Apokteino	Kill [Aorist Active Subjunctive]
Inheritance	Kleronomia	Possession, Inheritance
May be	Ginomai	To become [Aorist Middle Subjunctive]
Cast out	Ekballo exo	Throw out [Aorist Active Participle]
Killed	Apokteino	Kill [Aorist Active Indicative]
Shall do	Poieo	Do [Future Active Indicative]
Shall come	Erchomai	Come [Future Middle Indicative]
Destroy	Apollumi	Destroy [Future Active Indicative]
Shall give	Didomi	Give [Future Active Indicative]
Others	Allos	Others
Heard	Akouo	Hear [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
God	Theos	God
Forbid	Ginomai me	May it not come into being [Aorist Middle Optative]
Beheld	Emblepo	Behold, Observe, Look upon [Aorist Active Participle]
Said	Epo	Say [Aorist Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
<b>Written</b>	<b>Grapho</b>	<b>Write [Perfect Passive Participle]</b>
Stone	Lithos	Stone
Builders	Oikodomeo	Builder [Present Active Participle]
Rejected	Apodokimazo	Disapprove, Reject [Aorist Active Indicative]
Become	Ginomai	To become something [Aorist Passive Indicative]
Head	Kephale	Head
Corner	Gonia	Corner
Whosoever shall fall	Pipto	Fall [Aorist Active Participle]
Shall be broken	Sunthlao	Shatter, Break [Future Passive Indicative]
Shall fall	Pipto	Fall [Aorist Active Subjunctive]
Grind him to powder	Likmao autos	Grind to powder him [Future Active Indicative]
Chief priests	Archiereus	Chief priest
Scribes	Grammateus	Scribes

Same hour	Autos Hora	Same hour
Sought	Zeteo	Seek, Desire [Aorist Active Indicative]
Lay hands	Epiballo Cheir	Lay hands, Seize [Aorist Passive Infinitive]
Feared	Phobeo	Fear [Aorist Passive Indicative]
People	Ochlos	Multitude, Crowd
Perceived	Ginosko	Know [Aorist Active Indicative]
Spoken	Epo	Speak [Aorist Active Indicative]
Against	Pros	Against

**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**

**Verse 9.** Then began he to speak to the people this parable; **A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12. And again he sent a third: and they wounded him also, and cast him out.**

Jesus now tells a parable to explain his authority. A parable about a vine was not new for the people of Israel. Isaiah had used it in **Isaiah 5:1-7** to refer to Israel so the religious leaders would have been clear as to who the Lord was referring to.

*Isaiah 5:1-7 says, "1. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: 2. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: 6. And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. 7. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."*

The negative attitude of the tenant farmers is given by their action against the servants which the landowner sent to receive just benefit from the workers.

**Verse 13.** Then said the lord of the vineyard, **What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.**

The landowner now sends his son, whom they killed so that they could obtain his inheritance. Jesus then asks his listeners a rhetorical question, **"What therefore shall the lord of the vineyard do unto them?"** He

answers his own question, **“He shall come and destroy these husbandmen, and shall give the vineyard to others.”**

This again showed that the outcasts and Gentiles would be included for blessing in the Plan of God, as they responded to the truth about Messiah, whereas the original farmers, the religious leaders of the Jews would be dispossessed.

In verse 16 the optative mood of “ginomai” plus “me” meaning no indicates that the religious leaders wish that this will not come into being or will not occur. It is translated God forbid which is a phrase used by Paul several times in the book of Romans and is a very strong negative wish.

**Verse 17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? 18. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.**

They understood the implication of what Jesus was saying: the Jewish system was being set aside because the religious leaders were rejecting Him. Their rejection will certainly lead to their judgment for “it was written” and absolutely settled by God in prophetic words, that rejection of the Lord will come to the point of total judgment on one day, and that day had come. Leviticus 26, Deuteronomy 27-28.

At this point Luke records that Jesus looked right at them using the compound verb “Emblepo”, translated beheld, but meaning looked upon. This shows the seriousness of the situation. Jesus points out that it was He, the most important factor in Israel, that was being rejected, and uses a messianic prophecy to illustrate the fact.

In **Isaiah 28:16** it says, *“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.”*

Peter refers to this concept also before the Sanhedrin in **Acts 4:10-12**, *“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11. This is the stone which was set at nought of you builders, which is become the head of the corner. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*

Peter further uses it in his first letter **1 Peter 2:3-6**, *“If so be ye have tasted that the Lord is gracious. 4. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.”*

**Verse 19. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.**

The severity of the words struck home, but their conviction brings out their heart response even stronger – hatred and malice towards Him. The religious leaders of the Jews wanted to kill Him, because they knew that the parable accused them, but they couldn't act that this point, because they feared the people.

## APPLICATION

Religion is never acceptable to God, because it always is trying to get the blessing of God in a way that is not in accordance with God's Plan.

God's Plan calls for man to use the grace of God and not rely on a system of legalism, ritual and good works.

God is patient and repeatedly offers His plan to all but rejection of that offer until the physical death of a person causes ultimate and total judgment.

Many leaders of religious and non religious groups reject the Lord Jesus Christ as He interferes with their own way of doing things.



They would prefer to kill any who have the truth. The legalist will always try to eliminate the person who relies on grace.

The plan of God goes on irrespective of what plans man or Satan may have to try and thwart it.

## DOCTRINES

### CHRISTIAN LIFE: FRUIT OF THE SPIRIT [see page 68]

#### CHRIST: ISAIAH CHAPTER 53: SUFFERING OF JESUS CHRIST

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

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

Fulfilment - **John 12:38**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## 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.

## DISPENSATION OF THE CHURCH

1. Limits: Pentecost to Rapture

2. Divided into Two Sections

- a) Pre Canon to 100 AD Period of temporary and permanent gifts. **(1 Corinthians 13:10)**
- b) Post Canon - period of permanent gifts only where the whole Bible is complete.

3. Characteristics

- a) Length of Age - Unknown - but possibly about 2,000 years.
- b) Means of Salvation - Faith in Christ. **(Acts 16:31)**
- c) Written Scripture - Old Testament - Pre Canon; Whole Bible - Post Canon.
- d) Evangelists - all believers **(Matthew 28:18-20, 2 Corinthians 5:20)**
- e) Major Judgement -- Nil
- f) At death (believers) - Heaven, face to face with the Lord **(2 Corinthians 5:8)**
- g) At death (unbelievers) - Torments, Hades.
- h) Priesthood - all believers as priests **(1 Peter 2:9)**
- i) The Law - grace, the law having been fulfilled by Jesus Christ **(Matthew 5:17)**
- j) Holy Spirit - indwells all believers **(John 7:39, 1 Corinthians 6:19)**
- k) Environment - sinful.
- l) Satan - in Heaven or on earth
- m) Rebellion - Apostasy **(2 Timothy 3:1-6)**
- n) Many languages - **(Genesis 11:9)**
- o) Many races of people - **(Genesis 11:9)**
- p) Spirituality - filling of the Holy Spirit **(Ephesians 5:18)**
- q) Every believer in union with Christ. **(1 Corinthians 12:13)**
- r) Every believer indwelt by Christ. **(John 14:20)**

4. The Church Age is not mentioned in the Old Testament.

- a) The Church was a mystery to Old Testament writers. **(Colossians 1:25-26)**
- b) The Old Testament Scriptures include everything such as the Incarnation, the Cross, the Resurrection, Ascension and Session of Jesus Christ. The Old Testament Scriptures then skip over the Church Age to the Tribulation, Second Advent and Millennium.
- c) Examples of scriptures in the Old Testament where the great parenthesis occurs are **Daniel 2:40,41, 7:23,24, 9:26a,26b, 11:35,36, Hosea 3:4,5, Isaiah 61:2a,2b**

## 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 - thermos - 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.

## ANGELS: SATAN AND SATANIC ATTACK

### 1.- Pre Adamic

Original Creation	<b>Genesis 1:1</b>	Perfection and unity.
Creation of Satan	<b>Ezekiel 28:13-15</b>	Created the most beautiful creature, a genius.
Fall of Satan	<b>Isaiah 14:12-15</b>	"I will" 5 times. Satan sets himself up as God.
1/3 of Angels follow Satan	<b>Revelation 12:4</b>	
God's Judgement	<b>Matthew 25:41</b>	Lake of fire created for Satan and his angels.
Satan appeals		Man created with a free will to show the fairness of God's judgement.

Man having been created, Satan wages war firstly to get man to sin, secondly having had a Saviour promised to attack the line of Christ, thirdly an attack on the Saviour until He completed His work, fourthly to attack the Word of God and the individual believer.

**2. - Stage 1 - Innocence-Sinfulness**

	<b>Scripture</b>	<b>Remarks</b>
Man created	<b>Genesis 1:26, 27</b>	God provides everything. One tree a test of free will.
Woman falls Man falls	<b>Genesis 3:1-6</b> <b>1 Timothy 2:13, 14</b>	Through ignorance of God's Word Man chooses deliberately to go against God's provision.
Salvation promised	<b>Genesis 3:15</b>	

**3. - Stage 2 - Attack on the Line of the Saviour**

Object:- If Satan can prevent the Saviour being physically born he has proved that God does not keep His promise in **Genesis 3:15** and is therefore not perfect.

Attack 1. Cain kills Abel (Attack on the seed of the woman)	<b>Genesis 4:8, 9</b>	An unbeliever kills a believer but Seth, another believer is provided for the line of Christ.
Attack 2. Infiltration of Fallen Angels. (Attack on the humanity)	<b>Genesis 6:1-8</b>	Infiltration until only Noah's family left as the humanity. Flood removes angel/men demons incarcerated in Tartarus (Hades)
Attack 3. Tower of Babel (Attack on nationalism)	<b>Genesis 11:1 -7</b>	An attempt by Satan to bring in the Millennium without God. The original U.N. God forms nations and confuses their tongues.- Tower of Babel.
Abraham promised the Saviour will be descended from him.	<b>Genesis 12:1-3</b>	Attack on the line of Abraham.
Attack 4. Pharaoh of Egypt.	<b>Exodus 1:22</b>	Using Pharaoh by ordering the slaughter of the male Jews Satan attempts to eliminate the Jews.
David promised a King descended from him will reign forever	<b>2 Sam 7:12-16</b>	Satan now attacks the descendants of David
Attack 5. Against the Kings of Judah	<b>2 Kings 22:1, 2</b>	Josiah, boy King of Judah divinely protected comes to throne at age of 8 after coup d'etat eliminates every other member of the royal line.
Attack 6. Against the Jews	<b>Esther 3:6</b>	Satan attempts to destroy the Jews using Haman. Haman eventually executed.
Attack 7. Against Jerusalem.	<b>Isaiah 37:36</b>	185,000 Assyrian troops under Sennacherib killed by God outside Jerusalem.

**4. Stage 3. Attack on the Person of Christ**

Attack 1. Possible stoning of Mary	<b>Matt 1:18-20</b>	The nobility of Joseph defended the as yet unborn Jesus.
Attack 2. Herod the Great.	<b>Matt 2:16-18</b>	Satan using Herod attempts to eliminate the Christ child by murdering all the

Attack 3. Temptation in Wilderness	<b>Matt 4:9</b>	young males in Bethlehem. Joseph takes Jesus to Egypt. A sinner cannot redeem other sinners. Satan offers the crown (Millennium) before the cross. Jesus follows God's plan.
Attack 4. Temptation not to go to the Cross.	<b>Matt 16:21-23</b>	Jesus follows God's plan although the cross was obnoxious to him.
Attack 5. Attempt to stone Jesus.	<b>John 8:59</b>	It was prophesied that the Saviour would die on wood. Stoning would have cut across this prophecy.
Attack 6. Attempt to tempt Jesus down from the cross.	<b>Matt 27:40</b>	If Jesus had come down from the cross there would have been no salvation.
Attack 7. The drugged wine.	<b>Matt 27:34</b>	Gall was a drug which if Jesus had accepted it would have impaired his free will and there would have been no salvation.

**5. Stage 4. - Attacks since the Cross.**

Attack 1. Against Scripture.	Attempting to get false books accepted in the canon of Scripture. Liberalism and Moderism, Humanism and Evolution.
Attack 2. Revival of Roman Empire	Under Charlemagne in 800 and Charles V in 1500. Roman Catholic Church.
Attack 3. Massacre of Jews.	Hitler's final solution attempts to eliminate Jews. No Jews no Kingdom for Jesus to reign over. Inquisition, Crusades, Russian pogroms.
Attack 4. One World Government.	Revival of the Tower of Babel concept under the League of Nations and U.N.
Attack 5. Socialism.	Satan's millennium.
Attack 6. Persecution.	Nero, Reformation, Inquisition

**6. Strategy of Satan at the Present Satan's strategy is divided into 3 sections.**

- (a) Towards unbelievers. -  
To blind them regarding the gospel (**2 Corinthians 4:3, 4, 2 Thessalonians 2:9, 10**)
- (b) Towards believers.  
He accuses believers. (**Revelation 12-9, 10, Job 1:6-11**)  
He persuades the believers to ignore the will of God through disobedience (**Genesis 2:17**), through worry (**1 Peter 5, 7-9**), ignoring doctrine (**1 Chronicles 21:1**)  
He seeks to entice the believer from the will of God. (**James 4:7, 8**)  
He seeks to destroy the believer's focus by getting eyes on self (**1 Corinthians 1:10, 11** on people (**1 Corinthians 1:12**) by getting eyes on things (**Hebrews 13:5, 6**)  
To get the believer frightened of death. (**Hebrews 2:14, 15**)
- (c) Towards the world in general.  
Satan tries to deceive the nations. (**Revelation 20:7-10**)

Principle:- The more you know about the Word of God the more you will be able to be effective as a Christian. cf. Jesus in **Matthew 4**.

**HARMONISATION**

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

**HARMONY****PARABLE OF THE VINEYARD**

He gave another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time.

When the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruit of the vineyard. The husbandmen took his servants, and beat one, and killed another, and stoned another, wounding him in the head, and sent him away shamefully handled and empty. Again, he sent other servants more than the first: and they did unto them likewise.

Then said the lord of the vineyard "What shall I do?" Last of all having yet therefore one son, his wellbeloved, he said I will send him also unto them, saying, they will reverence my son when they see him. But those husbandmen when they saw him said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be our's." They took him, cast him out of the vineyard and killed him.

What shall therefore the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, the religious leaders said unto him, "God forbid, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus beheld them and saith unto them, what is this then that is written, did ye never read in the scriptures, "The stone which the builders rejected, the same is become the head of the corner, This is the Lord's doing, and it is marvellous in our eyes?"

Therefore say I unto you, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof and whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests Scribes and Pharisees had heard his parables, they perceived that he spake of them. They sought that very hour to lay hands on him but they feared the people because they took him for a prophet. They knew that he had spoken the parable against them: and they left him, and went their way.

**132 D PARABLE OF THE MARRIAGE SUPPER**

**MATTHEW 22:1-14**

Matthew 22:1 And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to **call** them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which **are bidden**, Behold, I **have prepared** my dinner: my oxen and my fatlings **are killed**, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

**KEY WORDS**

Answered	Apokrinomai	Answer [Aorist Passive Participle]
Spake	Epo	Speak [Aorist Active Indicative]
Again	Palin	Again
Parables	Parabole	Parable
Said	Lego	Say [Present Active Participle]
Kingdom	Basileia	Kingdom
Heaven	Oouranos	Heaven
Is like unto	Homoioo	Like unto, Similar [Aorist Passive Indicative]
Certain	Anthropos	Man
King	Basileus	King
Made	Poieo	Make [Aorist Active Indicative]
Marriage	Gamos	Marriage, Wedding
Son	Uihos	Son
Sent forth	Apostello	Send [Aorist Active Indicative]
Servants	Doulos	Servant
Call them	Kaleo	Call [Aorist Active Infinitive]
<b>Them that were bidden</b>	<b>Kaleo</b>	<b>Call [Perfect Passive Participle]</b>
Wedding	Gamos	Marriage, Wedding
Would not	Thelo	Will, Desire [Imperfect Active Indicative]
Come	Erchomai	Come [Aorist Active Infinitive]
Sent forth	Apostello	Send [Aorist Active Indicative]
Saying	Lego	Say [Present Active Participle]
Tell	Epo	Speak, Tell [Aorist Active Imperative]
<b>Bidden</b>	<b>Kaleo</b>	<b>Call [Perfect Passive Participle]</b>
Behold	Idou	Behold, Lo
<b>Prepared</b>	<b>Hetoimazo</b>	<b>Prepare, Make Ready [Perfect Active Indicative]</b>
Dinner	Ariston	Best meal, Dinner
Oxen	Tauros	Ox, Bull
Fatlings	Sitistos	Fatling, Fatted
<b>Killed</b>	<b>Thuo</b>	<b>Slay, Kill [Perfect Passive Participle]</b>
All things	Pas	All things
Are ready	Hetoimos	Ready
Come	Deute	Come hither [Aorist Active Imperative]
They made light	Ameleo	Make light, Disregard [Aorist Active Participle]
Went their ways	Aperchomai	Depart [Aorist Active Indicative]



Farm	Agros	Farm
Merchandise	Emporia	Shop
Remnant	Loipoi	Remnant, Balance of
Took	Krateo	Seize [Aorist Active Participle]
Entreated spitefully	Hubrizo	Violently abuse [Aorist Active Indicative]
Slew	Apokteino	Kill, Slay [Aorist Active Indicative]
Heard	Akouo	Hear
Was Wroth	Orgizo	Angry, Become exasperated [Aorist Passive Indicative]
Sent forth	Pempo	Send [Aorist Active Participle]
Armies	Strateuma	Army, Soldier
Destroyed	Apollumi	Destroy [Aorist Active Indicative]
Murderers	Phoneus	Murderer
Burned up	Empretho	Burn up [Aorist Active Indicative]
City	Polis	City
Saith	Lego	Say [Present Active Indicative]
Is	Eimi	Keeps on being [Present Active Indicative]
Bidden	Kaleo	Called [Perfect Passive Participle]
Were	Eimi	Keep on being [Imperfect Active Indicative]
Worthy	Axios	Worthy, Suitable
Go	Poreuomai	Go [Present Middle Imperative]
Highways	Diexodos Hodos	Road from the square, Highway
Many	Hosos	Those, as many
Find	Heurisko	Find [Aorist Active Subjunctive]
Bid	Kaleo	Call [Aorist Active Imperative]
Went out	Eixerchomai	Depart [Aorist Active Participle]
Gathered together	Sunago	Lead together, Assemble, Gather together [Aorist Active Indicative]
Found	Heurisko	Find [Aorist Active Indicative]
Bad	Poneros	Bad
Good	Agathos	Good
Furnished	Pletho	Supply [Aorist Passive Indicative]
Guests	Anakeimai	Guests, Reclining at table [Present Middle Participle]
Came in	Eiserchomai	Come in [Aorist Active Participle]
See	Theaomai	Review, Inspect [Aorist Middle Infinitive]
Saw	Eido	Perceive [Aorist Active Indicative]
Man	Anthropos	Man
Had not	Enduo	Clothed [Perfect Middle Participle]
Wedding garment	Gamos Enduma	Garment
Saith	Lego	Say [Present Active Indicative]
Friend	Hetairos	Friend, Clansman
Camest	Eiserchomai	Come in [Aorist Active Indicative]
Hither	Hode	Here
Having	Echo	Have and hold [Present Active Participle]
Was speechless	Phimoo	Muzzle, Speechless [Aorist Passive Indicative]
Saith	Epo	Say [Aorist Active Indicative]
Bind	Deo	Bind [Aorist Active Imperative Participle]
Hand	Cheir	Hand
Foot	Pous	Foot
Take him away	Airo autos	Take away
Cast	Ekballo	Cast out [Aorist Active Imperative]
Outer	Exoteros	Exterior, Outer
Darkness	Skotos	Darkness
Shall be	Eimi	Keep on being [Future Middle Indicative]
Weeping	Klauthmos	Weeping, Lamentation
Gnashing	Brugmos	Gnashing
Teeth	Odous	Tooth
Many	Polus	Many
Are	Eimi	Keep on being [Present Active Indicative]
Called	Kletos	Invited
Few	Oligos	Few
Chosen	Elektos	Chosen

**PERFECT TENSE VERBS**

KALEO – TO CALL - Occurs 147 times in the New Testament, with 14 times appearing in the Perfect Tense with the majority in the Passive Voice meaning that the calling is received.

In Matthew 22 we return to the parable of the Kingdom of God and the King having prepared the banquet calling for guests to come and enjoy the feast. In **Matthew 22:3** and **Matthew 22:4** the King sends out servants to call the invited guests but without success. This same parable is given in Luke 14:17 and Luke 14:24

HETOIMAZO – PREPARED, MADE READY - Occurs 40 times in the New Testament with 10 occasions when the Perfect Tense is used. In Matthew 20:23 the Lord Jesus Christ tells his disciples that His Father chooses who sits on His right or left hand in heaven and this also occurs in Mark 10:40. In **Matthew 22:4** relates to the Kingdom of God and the desire of the king to have all come to the feast he has made and could allude to 2 Peter 3:9.

In Revelation 9:7 and 9:15 both deal the Trumpet judgments and are both destructive, the locusts of verse 7 of the 5<sup>th</sup> Trumpet fully prepared to torture mankind and the angels of verse 15 who in the 6<sup>th</sup> Trumpet are released to kill one third of the world's population. This is part of the Eternal Plan of God.

THUO – KILL, SACRIFICE - Occurs 15 times in the New Testament. **Matthew 22:4** shows the preparation for the wedding and that it is ready for all to come. With the wedding celebrations immanent there is a need for people to respond. This may be seen as a picture of 2 Peter 3:9 where God does not want anyone to miss out.

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

**REFLECTION**

**Verse 1. And Jesus answered and spake unto them again by parables, and said, 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.**

Here the Lord again speaks to the religious leaders using a parable, indicating how Israel has had the greatest of opportunities but it is the social outcasts who will enter the Kingdom of Heaven by faith rather than those who want to do it their way.

The Kingdom of Heaven is the regenerate on earth. The certain king is God the Father with his Son being the Lord Jesus Christ. He makes a marriage for his son but Israel rejected him.

In verse three analyses of the verb structures add to the understanding of the verse. The king sent forth servants the aorist tense of Apostello, with the view of calling, Infinitive mood of kaleo shows intention,

Them that were bidden is again the verb kaleo but in the perfect tense, passive voice and participle mood. The perfect tense shows that they were called in the past with the result that they continue to be called and the passive voice means these people receive a calling from the king to the wedding.

The perfect tense also shows that each generation of Jews and individuals within those generations were invited to join. The participle indicates that it was God's intention that all would be saved. **2 Peter 3:9**. The perfect tense reminds us of the grace offer, but also of the permanent consequences for them by refusal.

Would not, Thelo, is in the imperfect tense, which when combined with the Greek strong negative ou, indicates a continuous and consistent negativity and rejection. The final verb is erchomai, which means to come, and is in the infinitive mood, showing their intention not to come.

Jonah was a good example of a person called, who went in precisely the opposite direction. He eventually went to Nineveh and preached with vigour for three days and then was appalled at his success, as he didn't want these people saved. It was a book that challenged the Jewish authorities to reflect upon God's grace, but they ignored it, as they ignored all the prophets.

**Verse 4.** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. **5.** But they made light of it, and went their ways, one to his farm, another to his merchandise: **6.** And the remnant took his servants, and entreated them spitefully, and slew them. **7.** But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

In summary, the king calls people who he wishes to come to the wedding. He keeps on calling them but they keep on rejecting the invitation.

The religious authorities heard the call from John the Baptist and rejected it, they heard it from our Lord and it was rejected, they heard it from the Disciples, and from Steven, Acts 7, and they rejected it and killed those they could, to try to stop the message spreading. They could not deny the facts, as Paul would point out to the Roman Governor, over twenty five years later. **Acts 26:24-26.**

Here the king is of course God the Father, the invited guests the Jews especially the Jewish religious leadership who constantly reject the invitation.

The Pharisees took religion; the Sadducees took rationalism and the Herodians politics. The Sadducees said that they could establish in their land a nation apart from the Roman Empire with maximum freedom, the Herodians wanted to do something similar, but with the Herodian line as their rulers, and operating in association with the Romans. The Pharisees were steeped in ritual and religion, and despised all politicians.

All of the time they keep on doing other things rather than concentrating on the critical question; What think ye of Christ?

In verse 7 we see God the Father now putting the Jewish nation under extreme discipline. He used the might of the Roman Empire to destroy Jerusalem together with those who killed the Lord Jesus Christ or their descendants. This occurred in August of 70 AD when Titus and three Roman legions sacked Jerusalem.

**Verse 8.** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. **9.** Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. **10.** So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. **11.** And when the king came in to see the guests, he saw there a man which had not on a wedding garment: **12.** And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. **13.** Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.

Between verses 7 and 8 we have the Church Age, the principle of intercalation [see doctrine below]. Here we skip over the Church Age and move into the Tribulation where still the Jews are not responding en masse to the Lord's bidding.

The dry bones of Ezekiel 37, which represents the nation Israel after 70 AD, have been replaced by the army of flesh, which is Israel back in the land, but there is no breath or acceptable spiritual life. Later in Ezekiel 37 the spiritual life comes and there are great blessings, and that is yet to occur, but certainly will in the Great Tribulation period.

The wedding supper is ready, but Israel is still not responding to the call of God. Many are called who are not from Israel and they respond.

The person without the wedding garment is analogous to the foolish virgins of Matthew 25 where people are unprepared for the Second Coming of Christ and are removed from the earth as only those born from above are able to enter the wedding feast of the regenerate.

The weeping and gnashing of teeth is again seen in **Matthew 25:31-46**, the separation of the sheep from the goats. This evaluation takes place immediately before the Millennium.

**Verse 14.** For many are called, but few are chosen.

This brief saying of Christ occurs in various connections. He evidently repeated many of his sayings many times as every teacher does. There is a distinction between "the called" and the chosen who are the called out from "the called".

## APPLICATION

God the Father is not willing that any should perish but that all would come to a saving knowledge of the Lord Jesus Christ, and the Holy Spirit will always convict. **John 16:8-11**.

The Jews had the Scriptures, they had far more information about God than the heathen, yet they rejected the calling of God.

When Christ was lifted up He said He would draw all people to Him. However most loved darkness rather than light and return to darkness and destruction.

A minimum number of Jews were saved but a large number of Gentiles in the Old Testament showing that access to accurate information is not all important it is what you do with that information is all important.

You can have degrees in theology yet still be unsaved as you have not accepted Jesus Christ as your personal Saviour.

God will often use pagan forces to discipline a nation. Assyria did this in the eighth century BC when they destroyed Samaria and enslaved its peoples; Nebuchadnezzar did it in 586 BC with the southern kingdom of Judah.

## DOCTRINES

### GOD: DIVINE INSTITUTIONS - MARRIAGE

1. Man and angels have personality but only men and animals have "nephesh" and experience physical death. Angels do not die because they are spirits.
2. Marriage requires both personality and life, therefore it is only applicable to man. There is no marriage in the angelic realm. **(Matthew 22:30)**
3. Definition:- the personal relationship between a male and female member of the human race which typifies the saving relationship between Christ and believers.
4. God's instruction - "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish and the fowl and every living thing". This shows that man should subdue and have dominion over the animal kingdom.
5. If God was a solitary personality there would be no divine example of relationships, however with the three personalities in the Godhead relationships are demonstrated. He is a personal God and we can therefore have a relationship with him.
6. Marriage typifies the relationship between Christ and the church.
  - a) In the form of grace and faith **(Ephesians 5:22)**, the word submit meaning to fall into line to the law of God which the carnal mind cannot do. **(Romans 8:7; 10:3)**
  - b) You submit yourself by an act of freewill.
  - c) A family can strain marriage relationships if they are not submissive. **(Romans 13:1, 5)**
7. Grace is typified by the male and faith by the female. If this pattern is not adhered to it results in misery and suffering.
8. Grace and the man.
  - a) the man is in the role of an initiator.
  - b) the man provides information to which the woman can respond but must not coerce her free will.
  - c) the man has to show his character to the woman.
  - d) the man has to be patient, a form of grace.

9. Faith and the woman.

- a) the woman is in the role of a responder.
- b) the woman makes the choice of her free will.
- c) she is the one who uses faith.
- d) the woman needs time to grow.

10. Glory revealed.

- a) The glory of God is shown in the man in the form of a changed life through regeneration.
- b) The glory of the man is shown in the woman by changes in the woman.

11. Compatibility.

- a) The important area of compatibility is that in the spiritual realm as one can be psychologically compatible with many people.
- b) Spiritual compatibility is indicated by the phrase "one flesh" and is a picture of the union of Christ and the church.

12. Satan will attempt to blur the differences between man and woman and cause role reversals. The degree to which this occurs reflects the level of decadence in a society.

13. Legitimate reasons for the termination of marriage:-

- a) The death of one of the partners.
- b) The desertion of a believer by an unbelieving spouse where one of the two partners has become a Christian after marriage. **(1 Corinthians 7:10-16)**
- c) Inappropriate marriage partners such as close relations as specified in **(Leviticus 18)**.
- d) Adultery or fornication as this causes the destruction of the one flesh principle by forming another one flesh. **(Matthew 5:32; 19:9)**

## JEWISH WEDDING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## SALVATION

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

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

3. The only means of salvation is by trusting that Jesus Christ died for your sins, was buried and raised from the dead. He therefore paid the penalty for sin, and conquered death. **(Acts 16:30-31, John 3:16, 14:6, 1 Corinthians 15:3-4)**

4. We are saved so that we can serve God. **(Ephesians 2:8-10)** Our good works show that we have been saved.

5. Salvation includes many other doctrines such as Imputation, Justification, Redemption, Propitiation, Reconciliation and Sanctification.

## SALVATION: SIN – MAN’S NEED FOR SALVATION

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. **(Romans 3:23)**

2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.

3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God. **(Romans 3:9-10)**

4. The sin of Adam

a) Sin entered the world with Adam. **(Genesis 3:1-5, Romans 5:12)**

b) The penalty of sin is death **(Romans 6:23)**

i) spiritual death - separation from God in time **(Genesis 3:8)**

ii) physical death - separation of the soul from the body **(Genesis 3:19, 5:5)**

iii) eternal death - separation from God in the Lake of Fire **(Revelation 20:13-14)**

c) The man, Adam, as head over the woman, was therefore held responsible for sin **(Romans 5:12)**

d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.

e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.

f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).

g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned **(Romans 5:19, 8:1)**

5. All of creation is corrupted as a result of sin **(Genesis 3:16-19, Romans 8:20-22)**

6. Three types of sin:-

a) Adam's sin is imputed to all mankind

b) As a result, we all inherit a sinful nature

c) As a result, we therefore commit personal sins

7. Sin manifests itself in three categories:

- a) Sins of action/deed
  - i) Examples include murder, adultery, stealing
- b) Sins of the tongue/spoken
  - i) Examples include lying, slander, gossip, blasphemy
  - ii) Out of the seven "worst" sins, three are sins of the tongue. (**Proverbs 6:16-19**)
  - iii) Can result in the sin unto death. (**Psalm 12:3**)
  - iv) God protects and blesses the believer who is victimised by the sins of the tongue. (**Matthew 5:11-12**)
  - v) Troublemakers are always characterised by sins of the tongue. (**Psalm 52:2**)
- c) Sins of the mind
  - i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.

8. Recovery from sin

a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.

b) Confess the known sin. (**1 John 1:9, Psalm 66:18**) God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.

c) Examine your motivation - this involves full surrender to God. (**Romans 12:1-2, 2 Corinthians 13:5**)

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

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

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

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

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

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

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

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

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

11. Names for sin include:-

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

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

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

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

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

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

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

Examples

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

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

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

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

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

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

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

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

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

15. God is not the author of sin nor the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. **(James 1:13)**.

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

## 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**)

## GOD - CALLING

### 1. To Call - KALEO (Greek)

The word 'to call' is used with 3 different prepositions.

### 2. Kaleo En (Gk) - in the sphere of divine election.

- (a) in the sphere of grace - (**Galatians. 1:6**)
- (b) in the sphere of hope - (**Ephesians. 4:4**)
  - (i) hope of a resurrection body.
  - (ii) hope of eternal life.
  - (iii) hope of rewards, not spiritual gifts, in heaven.
- (c) in the sphere of peace - (**1 Corinthians 7:15**). This is the doctrine of reconciliation. (**Romans. 5:1**)
- (d) in the sphere of holiness. (**1 Thessalonians. 4:7**)

### 3. Kaleo Dia (Gk) - through, by means of, through the instrumentality of. By means of the gospel. (**2Thessalonians. 2:14**)

### 4. Kaleo Eis (Gk) - denotes purpose -

- (a) for fellowship (**1 Corinthians 1:9**)
- (b) for being part of His Kingdom (**1 Thessalonians. 2:12**)
- (c) for eternal life (**1 Timothy 6:12**)
- (d) for enjoyment of light (**1 Peter 2:9**)
- (e) for purpose of suffering. (**1 Peter 5:10**)

## 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**)

#### DISPENSATION – CHURCH AGE – INTERCATION OR INSERTION

1. The CHURCH AGE is not mentioned in the Old Testament. It has been inserted later by God.
2. Since the Church is a mystery it was not revealed to Old Testament writers. (**Colossians 1:25, 26**)

The Old Testament Scriptures include everything such as the Incarnation, the Cross, the Resurrection, Ascension and Session of Jesus Christ. The Old Testament Scriptures then skip over the Church Age to the Tribulation, Second Advent and Millennium.

3. Therefore all doctrine pertinent to the Church Age is intercalated or inserted.
4. Scriptures in the Old Testament where the Great Parenthesis occurs are:

**Daniel 2:40 and 41**  
**Daniel 7:23 and 24**  
**Daniel 9:26a and 26b,**  
**Daniel 11:35 and 36**  
**Isaiah 61:2a and 2b**

The period of the great parenthesis is a period of the intensified state of the angelic conflict. It was not included in the Old Testament Scriptures because it would have confused believers of that age.

They would have been quite probably envious of church age benefits such as the universal indwelling of the Holy Spirit, universal priesthood, indwelling of Christ, etc.

5. All believers in the period of intercalation are called into full time Christian service.

#### DISPENSATIONS: TRIBULATION OR THE TIME OF JACOB'S TROUBLE

1. The Tribulation is actually the last seven years of the Age of Israel
2. General Scripture (**Revelation 4-19**)
3. Limits: Rapture to Second Advent
4. Characteristics:
  - a) Length of Age - 7 years. (**Daniel 9:27**)
  - b) Means of Salvation - faith in Christ.
  - c) Scripture - completed Canon.
  - d) Evangelists - 144,000 Jewish evangelists (**Revelation 7**). Also angelic evangelists (**Revelation 14:6-7**)
  - e) Major judgements - a succession of judgements upon the unbelieving world (**Matthew 24:21**)
  - f) At death believers - Heaven (**Revelation 15:12**)
  - g) At death unbelievers - Torments, Hades.
  - h) Priesthood - specialised priesthood - Jews.
  - i) The Law - no Law (**Matthew 5:17**)

- j) Holy Spirit - assists believers but does not indwell.
- k) Environment - sinful - Antichrist and Satan rule the whole world.
- l) Satan - in Heaven or on earth for first 3 1/2 years; cast down to earth for second 3 1/2 years (**Revelation 12:9**)
- m) Rebellion - Armageddon, one world political and religious system
- n) Spirituality- resting in the promises of God.
- o) Three sets of Judgements - seals (**Revelation 6**), trumpets (Revelation 8), judgements (**Revelation 15, 16**)

## HARMONY

### PARABLE OF THE MARRIAGE SUPPER

And Jesus answered and spake unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, tell them which are bidden, behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness, there shall be weeping and gnashing of teeth, for many are called, but few are chosen.

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**HARMONY****JESUS ARRIVES AT BETHANY**

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, who had been dead and whom he raised from the dead. Jesus was in the house of Simon the leper. They made him a supper; and Martha served and Lazarus was one of them that sat at the table with him.

**JESUS IS ANOINTED BY MARY**

As Jesus reclined at the table, Mary, having an alabaster box containing a pound of very costly ointment of spikenard, broke the box and poured the ointment on his head and anointed his feet. She wiped his feet with her hair: and the house was filled with the odour of the ointment.

**THE DISCIPLES ARE DISPLEASED**

But when his disciples saw it, they had indignation, saying, why was this waste of the ointment made? Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. And they murmured against her.

**JESUS TELLS OF THE MEANING BEHIND HIS ANOINTING**

When Jesus understood it, he said unto them, Let her alone, why trouble ye the woman? She has done a good work upon me. For in that she hath poured this ointment on my body, she hath done what she could: she is come aforehand to anoint my body to the burying.

Verily I say unto you, Wherever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

For ye have the poor with you always, and whenever ye desire ye may do them good: but me ye have not always.

**THE PHARISEES CONSPIRE TO MURDER LAZARUS**

Many of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might also put Lazarus to death; because that due to him many of the Jews went away, and believed on Jesus.

**ENTRY INTO BETHPHAGE**

And it came to pass when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, Jesus sendeth forth two of his disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her whereon never man sat; loose them, and bring them unto me. And if any man say unto you, Why do ye this? The Lord hath need of them; And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of them and straightway he will send them.

**THE ASSES COLT IS PROVIDED**

And they that were sent went their way, and found the colt tied by the door without in a place where two ways met; and as they were loosing the colt the owners thereof that stood there said unto them, What do ye loose the colt? And they said unto them even as Jesus had commanded: "The Lord hath need of him" and they let them go. And brought the ass, and the colt, and put on the colt their clothes, and they set Jesus thereon.

**PROPHECY FULFILLED**

All this was done, that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an asses' colt."

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

#### RESPONSE OF THE CROWDS

Large crowds that were come to the feast heard that Jesus was coming to Jerusalem. And a very great multitude spread their garments in the way; others cut down branches from the palm trees, and went forth to meet him and strawed them in the way. And the multitudes that went before, and that followed, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; crying, Blessed is the King of Israel, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Peace in heaven, Hosanna and glory in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

#### JESUS WEEPS OVER JERUSALEM

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

#### RETURN TO BETHANY

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

#### JESUS CLEANSSES THE TEMPLE A SECOND TIME

And they come to Jerusalem: and Jesus went into the temple of God, and began to cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. And he taught daily in the temple. And the blind and the lame came to him in the temple; and he healed them.

#### THE REACTION OF THE RELIGIOUS LEADERS

When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto Jesus, Hearest thou what these say? Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? The chief priests and scribes sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. The chief priests and scribes could not find what they might do: for all the people were very attentive to hear him. When even was come he left them, and went out of the city into Bethany; and he lodged there.

#### THE CURSING OF THE FIG TREE

Now in the morning, when they were come from Bethany, as he returned into the city, he was hungry. And when he saw a fig tree afar off in the way having leaves, he came to it, if haply he might find any thing thereon but found nothing but leaves for the time of figs was not yet. Jesus answered and said unto it, Let no fruit grow on thee henceforward for ever.

### THE DISCIPLES REACTION

The disciples heard it and in the morning they saw the fig tree dried up from the roots and withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

### THE LORD'S REPLY

And Jesus answering saith unto them, Have faith in God. Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;.

### ATTITUDE REGARDING PRAYER

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

### THE RELIGIOUS LEADERS QUESTION CHRIST'S AUTHORITY

It came to pass, that on one of those days they came again to Jerusalem: and as he was walking in the temple, he taught the people preaching the gospel the chief priests, and the scribes, and the elders came upon him, spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

### JESUS ANSWERS THE RELIGIOUS LEADERS

And Jesus answered and said unto them, I will also ask of you one question which if ye tell me and answer me I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? Answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. And they answered and said unto Jesus, We cannot tell whence it was. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

### PARABLE OF THE TWO SONS

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

### PARABLE OF THE VINEYARD

He gave another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time.

When the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruit of the vineyard. The husbandmen took his servants, and beat one, and killed another, and stoned another, wounding him in the head, and sent him away shamefully handled and empty. Again, he sent other servants more than the first: and they did unto them likewise.

Then said the lord of the vineyard "What shall I do?" Last of all having yet therefore one son, his wellbeloved, he said I will send him also unto them, saying, they will reverence my son when they see him. But those husbandmen when they saw him said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be our's." They took him, cast him out of the vineyard and killed him.

What shall therefore the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, the religious leaders said unto him, "God forbid, he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

Jesus beheld them and saith unto them, what is this then that is written, did ye never read in the scriptures, "The stone which the builders rejected, the same is become the head of the corner, This is the Lord's doing, and it is marvellous in our eyes?"

Therefore say I unto you, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof and whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests Scribes and Pharisees had heard his parables, they perceived that he spake of them. They sought that very hour to lay hands on him but they feared the people because they took him for a prophet. They knew that he had spoken the parable against them: and they left him, and went their way.

#### PARABLE OF THE MARRIAGE SUPPER

And Jesus answered and spake unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, tell them which are bidden, behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

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